



MONTHLY MAGAZINE

  **FAIZAN**  **E-**
MADINAH

July 2021

A QUICK GIMPSE

ATTAINING TRUE SUCCESS

THE SHADOWLESS PROPHET 

HELPLESSNESS

THE MOST BLESSED WATER IN THE WORLD!

QURBANI: A PRIVILEGE, NOT A BURDEN

By the spiritual sight of Sayyiduna Imam Abu Hanifah Noman Bin Sabit رَحْمَةُ اللَّهِ عَلَيْهِ

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

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Attaining true success (Episode 1)

Mufti Muhammad Qasim 'Attari

Allah Almighty states:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنْ
اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ
حَافِظُونَ ﴿٥﴾

'Undoubtedly, the believers reached their goals. Those who totally humble themselves in their Salah. And who do not incline towards vain talk. And those that work to pay Zakah (consistently). And those who protect their private parts,'

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, Verses 1-5).

Commentary

These verses give several glad tidings to the believers; they have successfully reached their aims, by the grace of Allah, they will enter Paradise forever, and they will have salvation from the disliked thing, *(Tafseer-e- Kabeer, vol. 11, p. 161; Ruh-ul-Bayan, vol. 8, p. 457, selected).*

Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ states regarding the first 10 verses of Surah Al-Mu'minoon: When revelation descended upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a sound like the buzzing of flies could be heard near his blessed face. One day, the revelation came, and



we remained there. When it concluded, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ faced the Qiblah in supplication. He then said, ‘Ten verses have been revealed to me. Whoever adopts the advice mentioned in them will enter Paradise.’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then recited the first ten verses of Surah Al-Mu’minoon, (Tirmizi, vol. 3, p. 452, Raqm 3097).

When Sayyidah ‘Aaishah Al-Siddiqah رَضِيَ اللهُ عَنْهَا was asked about the character of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she announced, ‘The character of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the Qur’an.’ She رَضِيَ اللهُ عَنْهَا instructed one of her students to recite the first ten verses of Surah Al-Mu’minoon. She رَضِيَ اللهُ عَنْهَا then remarked, ‘The character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was like this,’ (Mustadrak, vol. 2, p. 426, Hadith 3481).

Two types of success

Such is either relative or absolute. The former is success in one or two aspects of life. For example, when an author’s book is published, sold, and liked by readers, this is a success for him, relative to his career. The same is true for an entrepreneur whose business flourishes or an employee who enjoys a good salary and privileges.

However, there is a profound, complete, all-encompassing, and absolute type of success which should be our ultimate aim. This success is described by Allah Almighty, the All-Knowing Creator who knows better than we know ourselves:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

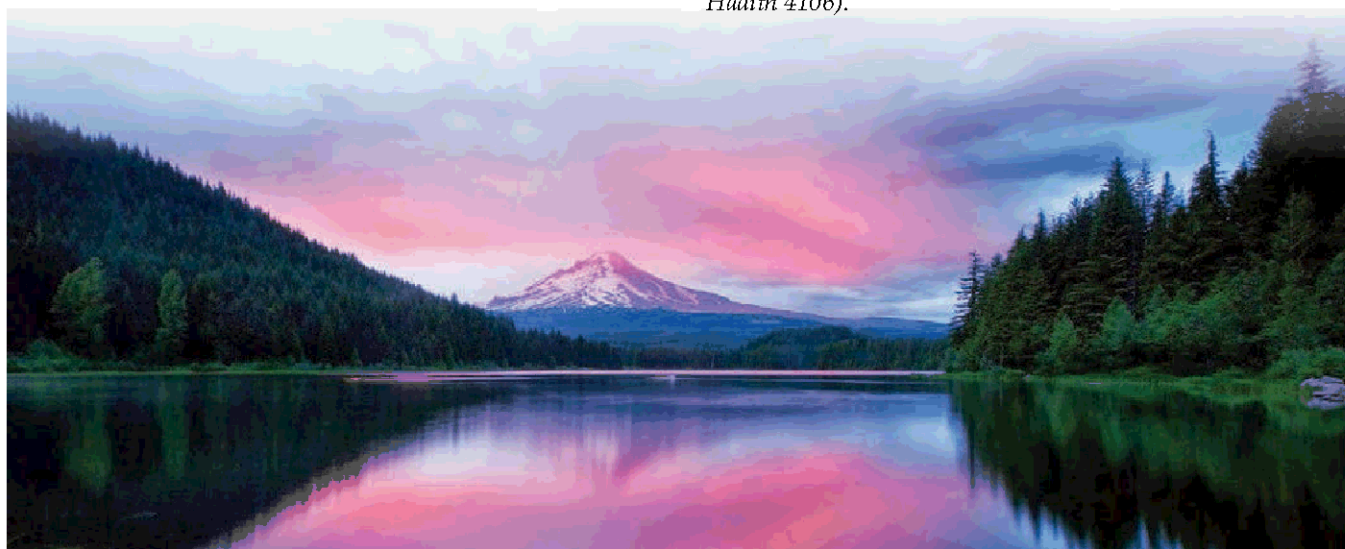
‘Does He Who has created not know? Only He is the One Who knows of every complexity, Aware (of everything),’

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Mulk, Verse 14)

If wealth was a sufficient measure of success, then no wealthy person would be unhappy in this world. Yet, we find many affluent people afflicted with hardships because of disobedient children, a problematic spouse, bad health, or mental health issues. Even if someone does not face any of these challenges, they cannot boast of true success because possessing the entire world while incurring Allah’s anger and wrath is nothing but failure.

Islam teaches us that true success is to gain Allah’s pleasure, salvation in the Hereafter, and entry into Paradise. When the pleasure of Allah Almighty is at the heart of our activities, we will attain triumph, acceptance among people and family, and righteous children. It is only when we make Islamic teachings the sole guide of our engagements that our minds can truly be at peace, knowing sustenance and provisions will come to us by Allah’s grace.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has a beautiful saying regarding this: ‘Whoever made all of his worries, the worry of the Hereafter, then Allah Almighty will suffice for his worldly worries. And whoever remains occupied in worldly worries and matters, then Allah Almighty has no concern about which valley he dies in,’ (Ibn-e-Majah, vol. 4, p. 425, Hadith 4106).



Allah Almighty states regarding successful people:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

'And whosoever obeys the command of Allah and His Messenger, and fears Allah, and observes piety; so, it is these (people) who are successful,'

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, Verse 52)

فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

'So, the one who is saved from the Fire and is admitted into Paradise, he is successful,'

[Kanz-ul-Iman (translation of Quran)] (Part 04, Surah Aal-e-Imraan, Verse 185)

The Qur'an tells us that people are of two types, viz. those who desire success in this world alone and those who desire the success in this world and the Hereafter. Allah عزوجل stated regarding those who seek the world only:

يٰۤاَيُّهَا النَّاسُ مَنْ يَقُولْ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآٰخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

'O our Lord! Give us (something) in this world,' and he does not have a share in the Hereafter,'

[Kanz-ul-Iman (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 200)

And He stated regarding those who seek the Hereafter:

وَمِنْهُمْ مَنْ يَقُولْ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ اُولٰٓئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوْا وَاللّٰهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

'And some say this; that 'O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.' For such people, there is a share from what they have earned, and Allah is Swift in taking account,'

[Kanz-ul-Iman (translation of Quran)] (Part 02, Surah Al-Baqarah, Verses 201-202)

He also states:

مَنْ كَانَ يُرِيْدُ الْعٰجِلَةَ حَمَلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ يَصْلُهَآ مِنْ دُمُوْمًا مَّدْحُوْرًا ﴿١٦﴾ وَمَنْ اَرَادَ الْآٰخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَشْكُوْرًا ﴿١٧﴾ كَلَّا نُبَدِّلُ هُوْلًا وَّهُوْلًا مِّنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ﴿١٨﴾

'Whoever desires this quick-passing (enjoyment of this world), We may give him quickly whatever We will, to whomever We will, then assign Hell for him; that therein he enters condemned, pushed around. And whosoever desires the Hereafter and strives for it as it should be striven for, and is a believer; so, only their effort is appreciated. We provide help to all; to these (seekers of this world) and to those (seekers of the Hereafter), by the Bestowal of your Lord; and there is no stoppage on the Bestowal of your Lord,'

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Verses 18-20)

According to the Qur'an, the believers and well-mannered people are the successful ones:

اُولٰٓئِكَ عَلٰى هُدٰى مِّنْ رَبِّهِمْ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥﴾

'Only those people are upon guidance from their Lord and only they are to attain success,'

[Kanz-ul-Iman (translation of Quran)] (Part 01, Surah Al-Baqarah, Verse 5)

Material success, having forgotten the Hereafter, is not true success according to the Quran:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَا اَوْلَادُكُمْ عَنِ ذِكْرِ اللّٰهِ وَ مَنْ يَفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٩﴾

'O believers! Let not your wealth or your children (or) anything cause you to neglect the remembrance of Allah. And whoever does this; so it is they who are in loss,'

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Munafiqoon, Verse 9)

We will continue exploring this topic in the next issue إن شاء الله.

The honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'إِنَّ الدِّينَ يُسْرٌ' 'The religion (Islam) is easy,' (Bukhari, vol. 1, p. 36, Hadith 39)

Commenting on the issue of Islam being easy, Imam Badr Al-Deen Al-Ayni رَحِمَهُ اللهُ عَلَيْهِ writes: The religion being easy means that the religion of Islam is easier than all the previous religions. This is why the Muhammadan nation does not face difficulties like those of previous nations. For example, past nations could not attain purity with soil (through Tayammum). In fact, they had to cut out the impure part of their clothes. Allah Almighty removed such restrictions and difficulties out of His grace and mercy towards this Ummah. Allah Almighty declares:

وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ ط

'And (He) has not kept any hardship upon you in the religion,'

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Hajj, Verse 78)

(Umda-tul-Qaari, vol. 1, p. 348, summarised)

As Islam only requires from a person that which he is able to do, the values of Islam resonate with human disposition:

لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا ط

'Allah does not place a burden upon any soul, except to the extent of its strength'

[Kanz-ul-Iman (translation of Quran)] (Part 03, Surah Al-Baqarah, Verse 286)

Islam is easy

Nasir Jamal 'Attari Madani

Examples of ease in Islam

1. Allah Almighty has forgiven forgetfulness and sinful thoughts, as long as one does not become determined about carrying them out.
2. Although it is obligatory (*Fard*) to stand when offering salah, the dispensation of praying whilst sitting is available to those who cannot stand due to extenuating circumstances. If even sitting proves difficult, the worshipper can pray while lying down and if someone is unable to move his body, they are permitted to offer salah with gestures instead of full movements.
3. If for some reason, water is inaccessible, the worshipper can ritually purify himself through dry ablution (*Tayammum*) using a natural substance from the earth such as soil.
4. In respect of difficulties faced by people when travelling, Islam has given several dispensations to the traveller. For example, the traveller may miss the fast and make up at a later date. The traveller also shortens the salah, praying two cycles instead of four.

Since the spirit of Islam is imbued with ease, it is inappropriate and unbefitting for us to impose undue rigidity on it. The Final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Just like Allah Almighty likes for the things made obligatory by Him to be implemented, similarly, He likes for His dispensations to be implemented too,' (Musannaf li Ibn-e-Abi Shaybah, vol. 6, p. 234, Hadith 1). Of course, we should not transgress the leniency

provided by Islam because of our laziness and desire for ease. For example, leaving the congregational prayer due a minor inconvenience, without consulting an Islamic scholar, or performing salah whilst sitting due to a minor excuse.

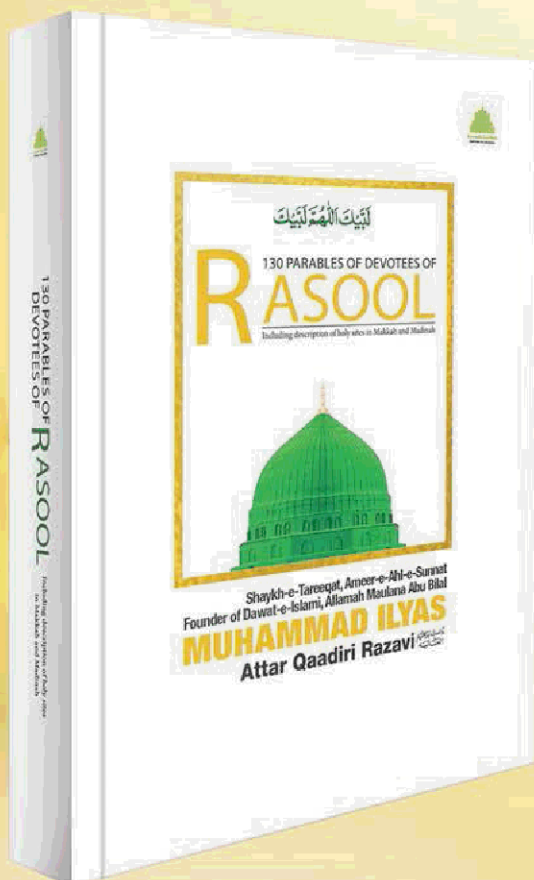
If a Muslim faces a difficulty, hardship, or any issue in Islamic matters, they must consult qualified Islamic scholars and muftis. Just as we consult field experts for our worldly welfare, we need to turn to scholars when facing issues of religious welfare – trying to guess the Islamic view about a particular issue without referring to a scholar or mufti can be as detrimental as attempting to self-treat or diagnose an illness without consulting a physician.

Unfortunately, we have emerged as a nation of excuses, often concealing our shortcomings and justifying them with the claim that Islam is too

difficult to observe and implement. We need to critically assess ourselves and ask: how can I work for eight hours a day but find it difficult to offer salah which takes only a few minutes? Similarly, how can we readily splash a huge portion of our earnings on leisure and material wants but find it stressful to pay 2.5% zakat? In the same vein, it is not only easy but enjoyable to pursue a course of study to advance our careers yet we find it burdensome to spare some time to learn about the essentials of Islam. Have a careful think about these questions and you will surely arrive at one conclusion: these are mere excuses.

Whoever gives preference to Islam in all aspects of life, they do not find it hard to practise Islam. Their beautiful character leaves deep imprints on the world and they are considered role models.

130 PARABLES OF DEVOTEES OF RASOOL



Read a remarkable and informative book '130 Parables of Devotees of Rasool'. The excellent colourful pages contain faith-refreshing parables of devotees of Rasool and descriptions of holy sites in Makkah and Madinah. The book is a must-read, especially for Hajj and 'Umrah pilgrims.



DAR —UL— IFTA AHL-E-SUNNAT

1. Qurbani of an animal whose horn has broken off

Question 1: I want to buy an animal but its horns are broken. We asked the owner about this and he said that one horn had broken off and so he removed the other one from the root too. What do the honourable scholars and Muftis of the Shari'ah say regarding sacrificing such an animal for Qurbani in the case that nothing can be felt on its head nor is there any wound on there? Please guide us.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: In the aforementioned case, the Qurbani of this animal is permissible. The breaking of the horn is only considered a defect when it is broken together with the root and the wound has not healed. Therefore, if an animal's horns are broken together with the root and the wound has healed, then its Qurbani is permissible because the defect that was a hindrance in the Qurbani being performed has now been removed.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abu Huzayfah Muhammad Shafeeq 'Attari

Approved by: Mufti Muhammad Qasim 'Attari

2. Entering the boundaries (miqat) of the Haram Sharif

Question 2: We are setting off for Hajj after a few days. We will first arrive in the noble city of Madinah before proceeding to Makkah near the days of Hajj. We have received a message from the ministry of Hajj stating that our flight will first go to Jeddah and then we will have to travel to Madinah Munawwarah by bus. Then after staying in Madinah, we will don the ihram and set off to Makkah Mukarramah by bus. We were therefore advised not to don our ihram for the journey to Jeddah. Given that Jeddah is within the *miqat* boundaries, what do the honourable scholars say regarding us going past the boundary without being in a state of ihram?

(Questioner: Muhammad Adnan 'Attari – Rawalpindi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: In the aforementioned case, you can pass the *miqat* boundary without being in ihram. The

ruling is that if a person passes the *miqat* boundary to go to Makkah (boundaries of the Haram Sharif) then it is *wajib* on him to be in ihram for Hajj or Umrah; for such a person to pass the *miqat* without ihram is a cause of Dam becoming *Wajib*. However, if one does not have the intention to go into Makkah Mukarramah when crossing the *miqat*, rather he intends to go to a place outside the boundaries of the Haram (such as Jeddah), then it is not necessary for him to wear ihram when passing *miqat*. Therefore, as you are not passing *miqat* to go into Makkah, rather you are going to a place outside the boundaries of the Haram (i.e. Jeddah) and then to Madinah from there, therefore you can pass *miqat* without wearing ihram for Hajj or Umrah.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Muhammad Qasim 'Attari

3. Qurbani of someone travelling on 12th Dhul Hijjah

Question 3: Qurbani was *Wajib* on a wealthy resident (*muqim*), then he left for a Shar'i travel of more than 92 kilometres on the morning of the 12th of Zul-Hijjah. What do the honourable scholars say regarding whether Qurbani will now be *Wajib* on him? Also, if he had already bought a goat with the intention of *Qurbani*, can he now sell it due to going on the journey?

(Questioner: Muhammad Hamid Sultani – Faisalabad)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هٰذَا اٰیةُ الْحَقِّ وَالصَّوَابِ

Answer: In the aforementioned case, Qurbani is no longer *Wajib* on that person because being a resident (*muqim*) is one of the conditions of Qurbani being *Wajib*. Therefore, if he became a traveller in the morning of 12th Zul-Hijjah and remained a Shar'i traveller till the end of the day (i.e. sunset), now Qurbani will not be *Wajib* upon him. And, if he had bought an animal for Qurbani, he can now sell it; it is not *Wajib* to do Sadaqah of it because Qurbani was no longer *Wajib* upon him due to becoming a Shar'i traveller.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abdur-Rab Shakir 'Attari Madani

Approved by: Mufti Muhammad Qasim 'Attari

4. Animal of Qurbani dies

Question 4: A well-off person purchased an animal for Qurbani but it died before the Qurbani was carried out. What do the honourable scholars and Muftis of the Shari'ah say regarding this case; is it now necessary for him to purchase a new animal for the same price or can he buy a less expensive one? Please provide guidance.

(Questioner: Faisal 'Attari – Sadar Karachi)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هٰذَا اٰیةُ الْحَقِّ وَالصَّوَابِ

Answer: In the aforementioned case, the well-off person has a choice to buy and then sacrifice any animal that is eligible to be sacrificed for Qurbani. It can be of the same value as the previous animal, more expensive than it, or cheaper than it. This is because in the case of the first one dying, no benefits are being taken from the first one by sacrificing a different cheaper animal, and when no benefits are being taken from it, then there is no problem in sacrificing a different cheaper animal.


If a wealthy person has bought an animal and then he wants to exchange it for another, he is only permitted to swap it with an animal of higher value, but not with one that is similar or less in value. But this is not the case when the animal dies. Rather, the honourable jurists of Islam say that, without any added restriction, he must sacrifice another animal and fulfil his *wajib*. However, it is better for the animal to be in a good, healthy condition.

Remember this matter is regarding the well-off person's first sacrificial animal dying. The matter will be different in the case of it becoming lost or stolen and him finding it within the days of Qurbani.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abu Huzaifah Muhammad Shafeeq 'Attari

Approved by: Mufti Muhammad Qasim 'Attari



Questions and Answers of Madani Muzakarah

1. Prioritising Hajj and Zakat

Q: Should the one upon whom Hajj has become Fard pay zakat or perform Hajj?

A: If he has wealth that reaches the threshold of zakat and the due date has arrived, then he must give 2.5% of his wealth in zakat. If Hajj is Fard too then he must perform it as well, (*Madani Muzakarah, 10th Zul-Qa'idah-til-Haram 1440 AH*).

2. Qurbani on behalf of deceased parents

Q: If one's parents have passed away and they never performed Qurbani throughout their lives, can their children perform the Qurbani on their behalf?

A: Yes! *Qurbani* can be performed and its rewards conveyed to the deceased (*Ithal Al-Thawab*); there is no harm in this. Also, one should perform Qurbani on behalf of his parents anyway, as this is a virtuous action. Regardless of whether the parents performed Qurbani during their lifetimes or not - even if they sacrificed hundreds of goats throughout their lives, there is still no harm in performing Qurbani on their behalf as a way of conveying rewards to them. Moreover, the reward of Qurbani can also be conveyed to the living, (*Madani Muzakarah, 10th Zul-Qa'idah-til-Haram 1440 AH*).

3. A scholar in every home

Q: You express a wish for there to be a scholar of

Islam in every home. However, if a person only has daughters, then how can he fulfil your wish?

A: If Allah Almighty has blessed a person with daughters and he educates them into qualified female scholars, my wish will still be fulfilled. Instead of one child, make each of your children a hafidh of the Quran and a scholar of Islam. Parents have crossed the age limit themselves but they can earn rewards by training their children to be scholars and hafidh. If one cannot make their children into either of these, they must still raise them in accordance with the teachings of Islam, otherwise, falling short in this matter will result in disgrace on the Day of Judgment, (*Madani Muzakarah, 28th Zul-Qa'idah-til-Haram 1439*).

4. Washing the animal of Qurbani

Q: Can the Qurbani animal be washed?

A: Yes! The Qurbani animal can be washed, if there is a need, (*Madani Muzakarah, 10th Zul-Qa'idah-til-Haram 1440 AH*).

5. Making up Qurbani at a later date?

Q: If one year's Qurbani is missed, can it be performed the following year? For example, I do not have enough money this time, so is Qurbani pardoned or will I have to perform it next year?

A: If the days of Qurbani have passed and a person

has neither performed it nor given an animal or its value in charity, and the next Eid al-Adha arrives but he still wishes to make up the Qurbani from the previous year by performing it this year, then this cannot be done. Rather, the ruling is that he should give a one-year-old goat or she-goat or its value in charity, (*Fatawa Hindiyyah*, vol. 5, pp. 296-297; *Madani Muzakarah*, 10th Zul-Qa'idah-til-Haraam 1440 AH).

6. Visiting Madinah before one's parents do

Q: Can a son go to Madinah before his parents?

A: A son can go to Madinah before his parents; there is no harm in this. In fact, if Hajj has become Fard upon him and his parents do not give him permission to go, he must still go, (*Madani Muzakarah*, 10th Zul-Qa'idah-til-Haraam 1440 AH).

7. Colour of the black stone (*Al-Hajr Al-Aswad*)

Q: When Al-Hajr Al-Aswad came from Paradise, its colour was white. Why has it become black?

A: Al-Hajr Al-Aswad, i.e. the black stone, was previously 'Al-Hajr Al-Abyad,' i.e. the white stone, but it became black due to the sins of people, (*Tirmizi*, vol. 2, p. 248, *Hadith* 878) Hence, it is now referred to as Al-Hajr Al-Aswad. (*Madani Muzakarah*, 23rd Jumadal Oola 1441 AH)

8. Lying to perform Umrah?

Q: اَلْحَفْظُ بِلَهٍ, I am hoping to attain the honour of performing Umrah. According to the law, a male who is under the age of 40 years is not permitted to travel alone for Umrah. Due to being alone, I am being recorded as a Mahram of a non-Mahram woman on the documents, even though the woman already has a real mahram with her. What is the ruling regarding this?

A: Regardless of whether lying is done verbally, through writing, or through gestures, it is still lying and a sin, (*Madani Muzakarah*, 30th Jumadal Oola 1441).

9. Tails on an Imamah

Q: How many tails should the Imamah have?

A: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ usually tied an

Imamah with one tail, (*Tirmizi*, vol. 3, p. 286, *Hadith* 1742). Once, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wrapped an Imamah on the head of a Sahabi with his blessed hands and gave it two tails, (*Abu Dawood*, vol. 4, p. 77, *Hadith* 4079). Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'From time-to-time, with the intention of fulfilling the Sunnah, I tie my Imamah with two tails,' (*Fatawa Razawiyyah*, vol. 22, p. 200; *Madani Muzakarah*, 16th Jumadal Oola 1441 AH).

10. Selfies during Tawaf

Q: It is common for people to take selfies or make videos during tawaf to preserve this memory of a lifetime; is it proper for them to do this?

A: There is no prohibition in taking a selfie in order to preserve a memorable moment, however during those occasions which require the presence of mind, focus, and humility, such as tawaf, when standing before the sacred golden grilles, etc., one should avoid taking selfies and videos. In fact, you should put your mobile on silent as it can disrupt your focus, (*Madani Muzakarah*, 28th Zul-Qa'idah-til-Haraam 1439).

11. Qurbani for a traveller?

Q: Is Qurbani Wajib upon a traveller?

A: Qurbani is not Wajib upon someone who is a traveller as per the Islamic definition, (*Madani Muzakarah*, 28th Zul-Qa'idah-til-Haraam 1439).

12. Spouses in Paradise

Q: Will the husband and his wife be together in Paradise?

A: If both husband and wife passed away as believers, they will reside together in Paradise, (*Al-Tazkirah bi Ahwaal Al-Mauta wa Umoo-ul-Aakhirah*, p. 462). If any one of them, مَعَاذَ اللهِ, passed away in disbelief then their abode will be Hell, and the one who enters Paradise will be married to another denizen of Paradise. The partner who enters Paradise will not even feel the grief of being separated from their other half, for Paradise is not an abode of sadness and grief, (*Madani Muzakarah*, 21st Zul-Hijja-til-Haraam 1439).

The Shadowless Prophet

Maulana Kashif Shahzad Attari Madani

(Part 1)

From the exclusive virtues and merits with which Allah Almighty embellished His Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

did not cast a shadow when standing in the light of the sun,

moon and a lamp, (Khasaa'is

Al-Kubra, vol. 1, p. 116;

Madarij-un-Nubuwwah, vol.

1, p. 21).

Following in the footsteps of our scholars who discussed this unique quality of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their respective works, we will also explore it in this article with the hope that Allah's mercy will envelop us.

From the Quran and Hadith

The Quran and hadith corpora confirm that alongside having a matchless human form, Allah Almighty bestowed the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a form of light - and light does not have a shadow. It then naturally follows that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

does not have a shadow.

A light has arrived

Allah Almighty states:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥١﴾

'Indeed, towards you has come a light from Allah (i.e. the Prophet Muhammad), and a Clear Book (i.e. the Holy Qur'an).'

[Kanz-ul-Iman (translation of Quran)]

(Part 06, Surah Al-Maa'idah, Verse

15)

In the words of Imam

al-Suyuti رَحِمَهُ اللهُ عَلَيْهِ, 'the

light refers to the Noble

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,

(Tafseer Jalalayn, vol. 2, p.

33).

The nature of light

Universal experience, the laws of physics, and scripture confirm that light does not have a shadow. Our ulema accepted and supported this reality:

1. Imam Ahmad b. Muhammad Al-Khafaji رَحِمَهُ اللهُ عَلَيْهِ stated: 'الْأَنْوَارُ شَفَافَةٌ لَطِيفَةٌ لَا تَحْجُبُ غَيْرَهَا' 'Lights are translucent and subtle, they do not act as obstacles in allowing light to reach other things, hence they do not have a shadow,' (Naseem-ur-Riyad, vol. 4, p. 335)
2. Imam Muhammad b. Abd Al-Baqi Al-Zurqani رَحِمَهُ اللهُ عَلَيْهِ wrote: 'إِنَّ النُّورَ لَا ظِلَّ لَهُ' 'Indeed, light does not have a shadow,' (Zurqaani alal Mawahib, vol. 5, p. 525)
3. Shaykh Abd Al-Haqq Al-Dihlawi رَحِمَهُ اللهُ عَلَيْهِ remarked: 'نُورٌ رَا سَايَهُ هَمِي بِأَشَدِّ' 'Light does not

have a shadow,' (*Madarij-un-Nubuwwah*, vol. 1, p. 21).

4. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ said that: A light does not possess a shadow...a shadow will be cast by that body which has mass and acts as an obstacle in preventing light from reaching that which is in front of it; if light casts a shadow, then what will give illumination? Hence, we see that the sun has no shadow, (*Fatawa Razawiyyah*, vol. 30, p. 706).

From the Ulema

The number of ulema who explicitly mentioned and evidenced that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not have a shadow are numerous; far more than can be listed in this concise article. However, we will examine some of their evidence:

1. Sayyiduna Uthman Al-Ghani رَضِيَ اللهُ عَنْهُ said to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: 'إِنَّ اللَّهَ مَا أَوْقَعَ ظِلَّكَ عَلَى الْأَرْضِ لِيَتَلَا يَضَعُ إِنْسَانٌ قَدَمَهُ عَلَى ذَلِكَ الظِّلِّ' 'Indeed, Allah Almighty did not allow your shadow to be cast on the ground lest a human tread upon that shadow,' (*Tafseer Nasafi*, p. 772)

According to another narration, he رَضِيَ اللهُ عَنْهُ said, 'Your shadow is not cast upon the ground, lest it falls upon impure ground,' (*Madarij-un-Nubuwwah*, vol. 2, p. 161).

2. The teacher of Imam Bukhari and Imam Muslim, Imam Abd al-Razzaq, Imam Ibn al-Jawzi and Sayyiduna Abdullah b. Mubarak رَضِيَ اللهُ عَنْهُمْ narrate that the companion of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyiduna Abdullah b. Abbas رَضِيَ اللهُ عَنْهُمَا said:

لَمْ يَكُنْ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ ... وَلَمْ يَقُمْ مَعَ شَمْسٍ قَطُّ إِلَّا غَلَبَ ضَوْؤُهُ ضَوْءَ الشَّمْسِ وَلَمْ يَقُمْ مَعَ سِرَاجٍ قَطُّ إِلَّا غَلَبَ ضَوْؤُهُ ضَوْءَ السِّرَاجِ

'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not have a shadow...The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never stood in the sun

except that his light outshone the light of the sun, and he never stood before a lamp except that his light outshone the light of the lamp,' (*Al-Wafa' bi Ahwal Al-Mustafa*, vol. 2, p. 19; *Zurqaani alal Mawahib*, vol. 5, p. 525; *Al-Juz-ul-Mafqood minal Musannaf li Abdul Razzaq*, p. 56).

There can be two meanings of the Muhammadan Light overcoming the light of the sun and lamp:

1. The light of the sun and lamp would appear dim before the light of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, just as a household light appears dim before the sunlight.
2. The illumination of both would completely cease in the presence of his blessed light, like the light of the stars before the light of the sun, (*Fatawa Razawiyyah*, vol. 30, p. 708).

The student of the companions, Sayyiduna Zakwaan رَحْمَةُ اللهِ عَلَيْهِ said: 'إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: 'لَمْ يَكُنْ يُرَى لَهُ ظِلٌّ فِي شَمْسٍ وَلَا قَمَرٍ' 'No shadow was seen for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; neither in the light of the sun, nor in the light of the moon,' (*Khasaa'is Al-Kubra*, vol. 1, p. 116; *Mawahib-ul-Ladunniyyah*, vol. 1, p. 71).

Ibn Hajr Al-Makki رَحْمَةُ اللهِ عَلَيْهِ explained it thus: The reality of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being light is further proven since he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not cast a shadow when walking in the sunlight or moonlight. The reason for this is that a shadow is only cast by a solid body but Allah Almighty made His beloved صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ free of all physical density and solidity by creating him from light, hence, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not have even the faintest shadow, (*Al-Minahul-Makkiyyah fi Sharh Al-Hamziyyah*, p. 86).

Stay mindful

You have just read that being free from a shadow is an exclusive merit of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which was granted to him by Allah Almighty. The evidence cited above behoves unwavering belief and acceptance. Moreover,

consider the golden advice of Sayyiduna Imam Abdul Wahhab Al-Sha'rani رَحْمَةُ اللهِ عَلَيْهِ 'It is unbecfitting to dispute or ask for a specific proof regarding something which adds to the greatness and excellence of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (Kashf-ul-Ghummah, vol. 2, p. 53).

Reasoning has a time and place

The miracles and unique aspects of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and even the awliya by definition flout the norms of nature. Attempting to explain or understand them through reasoning is, therefore, an exercise in futility. After all, Allah Almighty made His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ matchless and utterly incomparable to any other human being. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ encapsulated this very idea when he remarked:

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a human but a hundred-thousand times more noble and beautiful than the heavenly realm. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a human but a hundred-thousand times more delicate and luminous than souls and angels. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself has said:

1. لَسْتُ كَمِثْلِكُمْ 'I am not like you,' (Musnad Ahmad, vol. 9, p. 132, Hadith 23563).
2. لَسْتُ كَهَيْئَتِكُمْ 'My form is not like yours,' (Bukhari, vol. 1, p. 633, Hadith 1922)
3. أَيُّكُمْ مِثْلِي 'Which of you is like me,' (Bukhari, vol. 4, p. 352, Hadith 6851).

To claim he has a shadow because like us humans he must also have one is an idea far removed from faith and reason, (Fatawa Razawiyyah, vol. 30, p. 725).

Those who refuse to accept

The celebrated hadith expert, Sayyid Ahmad Sa'eed Kazimi رَحْمَةُ اللهِ عَلَيْهِ states:

Numerous practical and doctrinal matters are not proven beyond a reasonable doubt. However, we accept them as virtues and merits. If a sincere seeker of truth denies one of those matters, due to a lack of convincing evidence, we do not deem him a heretic or curse him, as long as his rejection is not from hatred and bitterness towards the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The issue of the blessed body of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not having a shadow is such a matter; it does not relate to belief and disbelief, (Maqalaat-e-Kaazimi, vol. 4, p. 57).

We ask Allah Almighty to cover us with the shade of His Mercy in both worlds for the sake of His shadowless Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(To be continued in the next issue)



16 Specialities of Friday

Friday is a special day, gifted to us by Allah Almighty. In ancient Arabia, it was called 'Arūbah' until it was changed to its current name, 'Jumu'ah' by the Beloved Prophet's ancestor, Ka'b b. Lu'ayy, (*Siraat-ul-Finan*, vol. 10, p. 152).

As a day of great merit and virtue, it has many specialities, including:

1. A Day of Eid

Allah ﷻ has made this Friday a day of Eid for the Muslims, (*Ibn-e-Majah*, vol. 2, p. 16, *Hadith* 1098).

2. The cardinal Day

Friday is the chief of days, (*Ibn-e-Majah*, vol. 2, p. 8, *Hadith* 1084).

3. The best of Days

The best day on which the sun rises is the day of Friday, (*Muslim*, p. 331, *Hadith* 1977).

4. The Day of forgiveness

600 people are freed from Hell in every moment of Friday and the night of Friday, (*Musnad Abi Ya'la*, vol. 3, p. 235, *Hadith 3471*).

5. A bastion of rewards

On Friday, the person who performs ghusl, walks early [to the masjid], listens attentively to the sermon from nearby, and does not do anything unnecessary, will receive the reward of fasting and worshipping at night for a year with every step, (*Ibn-e-Majah*, vol. 2, p. 10, *Hadith 1087*).

6. Hell is not heated

Hell is heated up and its doors are opened every day, except Friday, (*Musnad Al-Shamiyeen*, vol. 2, p. 238, *Hadith 9512*).

7. The reward of 70 Fridays

One Friday with an Imamah is equivalent to 70 Fridays without an Imamah, (*Kanz-ul-Ummal*, vol. 15, p. 133, *Hadith 41131*).

8. Salvation

Allah Almighty protects the Muslim who passes away on the day or night of Friday against the trial of the grave, (*Tirmizi*, vol. 2, p. 339, *Hadith 1076*).

9. Hajj of the destitute

Friday is the Hajj of the poor, (*Jami'-us-Sagheer*, p. 221, *Hadith 3635*).

10. Reward of Umrah

The one who awaits Asr salah after Friday prayer will receive the reward of Umrah, (*Shu'ab-ul-Iman*, vol. 3, p. 115, *Hadith 3046*).

11. Time of acceptance

There is an hour on Friday in which supplications are accepted, (*Muslim*, p. 330, *Hadith 1973*).

12. Placing of a seal

Those who abandon Friday prayer should desist, otherwise Allah Almighty will place a seal on them and then they will be counted among the heedless, (*Muslim*, p. 433, *Hadith 2002*).

13. Ruling of expiation (kaffarah)

Whosoever omits Friday prayer without a reason should give one dinar or half a dinar in charity, (*Abu Dawood*, vol. 1, p. 393, *Hadith 1053*).

14. The Day of Judgment

The Day of Judgment will take place on a Friday, (*Muslim*, p. 331, *Hadith 1977*).

15. Reward of martyrdom

The one who dies on Friday will receive the reward of martyrdom, (*Mirqat-ul-Mafatih*, vol. 3, p. 461).

16. The plains of resurrection

On the Day of Judgment, Allah Almighty will raise all days with their forms, and He will raise Friday whilst it is shining and bright, (*Al-Mustadrak-lil-Haakim*, vol. 1, p. 567, *Hadith 1066*).

May Allah Almighty grant us all the blessings of this sacred day.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Our Habits

A young man considered going overseas to work. He was invited for an interview for a role abroad. Arriving at the office, he saw many people leaving the office, disappointment clearly visible on their faces. Although slightly unnerved by this, he did not become discouraged. Eventually, his name was called. He got up, put on a smile, and headed to the interview room. As he walked down the

A Heartfelt Plea

corridor, he noticed some extra lights that were on, so he switched them off. Coming across a few misplaced chairs, he moved them neatly to the side. He didn't think much of it as he would do this even at home. He knocked on the door and went inside. After completing basic formalities, the interviewers confirmed, in writing, that he has been given the job. 'You didn't ask me any interview questions other than my name,' he asked them, feeling rather perplexed, 'how did I get the job?' Pointing towards the monitor, one interviewer answered, 'Do you see that? We saw everything that you did on the way to the interview room; that was your interview. We were seeking someone who recognises these things. The people before you did not see the extra lights switched on or anything else that was out of place. How could they possibly work for us!'

The young man got this job because of the etiquettes and habits he learned from his parents. Some habits are good and some are bad. Everybody should adopt good habits and refrain from bad habits. Bad habits and traits are toxic and affect us and those around us. Let us read about some good and bad habits below:

Habits of the tongue and limbs

The limbs of a person say to the tongue: 'If you remain upright, we will remain safe. If you become rebellious, we will suffer the consequences.' For example, the tongue swears, but nobody beats the tongue for it; it's the other body parts that are beaten. In such instances, the tongue hides away but the body suffers the consequences on its behalf.

Causing trouble

Some folks seem to have a natural tendency to cause trouble for others: For example:

1. They buy items on credit but do not pay the credit on time, unnecessarily delaying payment.
2. Some people will hire builders and then refuse to pay them once the project or job is complete.
3. Some people announce that they will be spending money on the Masjid etc. but when someone goes to them to retrieve the money, they needlessly mess him around and delay paying up claiming, 'I'm busy right now, come later.' The majority of the time they have the money with them, but they purposefully do not give it. Not fulfilling the rights of a person is a serious matter; a person's rights should be fulfilled immediately. Similarly, be grateful to those who come to take charity from you because they are using your money for a good cause.

Procrastination

Procrastination is an Achilles heel for many people. They delay every task, big or small. They will pay their bills on the very last day, pay tuition fees on the deadline, and so on and so forth. Some people only realise the urgency of a task at the last moment. In fact, some people are so overcome with procrastination, they pray salah after the time has ended. Going somewhere, doing something, sleeping, waking up, whatever they do, they delay it. This is a deadly habit.

Promptness

We attended a meeting with an important individual. After the 45 minute discussion that was scheduled, we concluded and left. The person who arranged the meeting was impressed because we had left promptly. When you meet someone, leave immediately after the task or businesses is concluded. Loitering without purpose will waste everyone's time. Value your time; those who don't value their own time cannot value other's time.

Miscellaneous habits

Some people have a habit of forgetting; they forget where they put their pen or keys, etc. Similarly, some people have a habit of not listening to anyone; as though only their opinion and way is the correct way according to them - this is nothing but conceit. Dawat-e-Islami has taught us that whenever we offer a suggestion, to always preface it as a humble suggestion (*naqis mashwarah*), implying that the other party may or may not accept it. One should not consider it to be a shortcoming in his status if the other party doesn't proceed according to his suggestion.

Borrowing a car

Some people have a habit of borrowing other people's cars or motorbikes. They will use it for their purposes but not have the courtesy to refuel it. Even if the tank was full, add some fuel anyway. Firstly, you'll make the other person happy, and if you need it in the future, he won't mind giving it to you.

Messy car

Some people have made their cars into offices with

papers scattered everywhere, mountains of oily crisps heaped under the seats, and crumbs sitting deep in every crevice and crease of the interior. Take the initiative to clean your car regularly.

Lack of self-care

Although unbelievable, many are complacent when it comes to basic self-care. They refuse to shower daily, trim their moustache, and neaten their beard. There is no excuse for unkempt hair, untrimmed nails, and foul-smelling clothes or socks. Take care of yourself and your home.

Islam and cleanliness

Cleanliness is a central teaching of Islam. As unfortunate as it may be, the recent pandemic has made people think carefully about hygiene. The hygiene measures which are being preached today, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught them, and more, 1400 years ago.

Training kids

If the mother keeps the child clean from a young age by applying oil on his head, combing his hair, and teaching him to pick up his dishes, clean up after himself, and keep a tidy appearance, the child will develop the nature to keep clean. But if kids are not taught this, how will they learn about cleanliness?

A good habit

When some people receive food from a friend or loved one, they do not return the utensil empty. Instead, they put something in it and then return it. This is a good habit. Even if they had just returned it after washing it, they would not mind, but these people return it by filling it up. Similarly, if a guest comes to your home, refine your manners and habits so that the guest returns with a good impression of the family.

It is a humble plea from myself that you forego bad habits and adopt good habits. If you have good habits, you will find success in the world and the Hereafter إِنْ فَسَّاءَ اللَّهُ.

The Prophet of Mercy Muhammad Mustafa ﷺ

Abun-Noor Rashid 'Ali 'Attari Madani

أَنَا نَبِيُّ الرَّحْمَةِ، وَنَبِيُّ التَّوْبَةِ

'I am a prophet of mercy and a prophet of repentance,'

(Shamail-e-Tirmizi, p. 214, Hadith 361).'

In this hadith, the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ describes two of his qualities. We have already explored the Prophet's mercy in the May and June 2021 issues. This month, we take a closer look at what it means to be 'the prophet of repentance.'

Repentance is the first step to fostering a relationship with Allah Almighty. In previous nations, the punishment of sins was severe, often immediate, and even exposed. It is related that in some nations if a sin was committed at night, it would be written on the person's door by the morning, (Noor-ul-Anwar, p. 175).

The advent of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought a spiritual revolution. Now humanity was able to seek forgiveness whenever they desired, despite repeat offences, and the sinful were saved from immediate requital. Seldom do we find a soul who forgives repeat offences and has the forbearance to withhold immediate judgement. Yet, Allah Almighty forgives our sins, even if we keep falling into it, as long as we are ready to beg Him for pardon.

The grace and mercy of Allah Almighty, the Lord who sent the prophet of repentance to the world, is unbound, endless; even if a person repeats a sin seventy times, Allah Almighty will forgive him if he repents. Of course, sinning with the intention of repenting later is itself a blasphemous sin (*Kufr*), (Parday kay baray mayn Suwal Jawab, p. 302).

Repentance is a multi-dimensional act that involves much more than just seeking forgiveness for wrongdoing; it is a vehicle for drawing closer to Allah Almighty by acknowledging our weakness before Allah Almighty and our neediness of Him. The awliya repented many times a day as did the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (Muslim, p. 1111, Hadith 6858) for this very reason.

Imam Al-Ghazali رَحْمَةُ اللهِ عَلَيْهِ reports that the rights of Allah Almighty are many; more than can be fulfilled by us and therefore, it is only correct that we repent to Him upon waking up and before going to sleep, (Kimiya-e-Sa'adat, vol. 2, p. 763).

As it is such a powerful act of worship, repentance is encouraged throughout the Qur'an and hadith literature. For example:

1. Repentance is a means to attaining success, (part 18, Surah Al-Noor, verse 31).
2. The repentant person is beloved to Allah Almighty, (part 2, Surah Al-Baqarah, verse 222).
3. The repentant is deserving of the mercy of Allah Almighty, (Part 4, Surah Al-Nisa, verse 17; Part 6, Surah Al-Maa'idah, verse 39).
4. The sins of a repentant person transform into good deeds, (Part 19, Surah Al-Furqan, verse 70).
5. The sins of one who repents are erased, (Part 28, Surah Al-Tahreem, verse 8).
6. The repentant people will enter Paradise, (Part 16, Surah Al-Maryam, verse 60).
7. Repentance is a hallmark of an excellent person, (Ibn-e-Majah, vol. 4, p. 491, Hadith 4251).
8. Repentance provides relief during difficulties and grief and is a source of increased sustenance, (Abu Dawood, vol. 2, p. 122, Hadith 1518).
9. Repentance removes rust from the heart, (Majma'-ul-Bahrain, vol. 4, p. 272, Hadith 4739)

Even those guilty of the worst crimes and sins, such as female infanticide and oppression of the Muslims in Makkah, were forgiven by the prophet of repentance, Sayyiduna Muhammad ﷺ when they sought pardon from him.

Before embracing Islam, 'Ikramah, the son of Abu Jahal, fled to Yemen when Makkah was conquered. But his wife Umm Hakim, who had accepted Islam by then, apologised to the Beloved Prophet ﷺ on behalf of her husband. The Beloved Prophet ﷺ accepted the apology and forgave 'Ikramah. When he eventually visited the Prophet ﷺ, he repented in person and the Holy Prophet ﷺ forgave him. Not only that, but when Sayyiduna 'Ikramah رَضِيَ اللهُ عَنْهُ presented himself in front of the Holy Prophet ﷺ, he ﷺ stood up for him. And he ﷺ honoured the repentance of Sayyiduna 'Ikramah رَضِيَ اللهُ عَنْهُ so much that he had told the honourable companions beforehand: "Ikramah is coming to you having

accepted Islam; do not say anything negative about his father Abu Jahl in front of him," (Imta' Al-Asma', vol. 1, p. 398; Dalaail-un-Nubuwwah-lil-Bayhaqi, vol. 5, p. 98).

Ka'b b. Zuhayr was a seasoned poet who had cast several verses deriding Islam and spreading propaganda against the State of Medina. Subsequently, a warrant was issued against him. His brother, Bujayr b. Zuhayr was a Muslim. He wrote to Ka'b, explaining that the Messenger of Allah ﷺ will forgive him if he accepts Islam. Despite his attempts to harm the Muslims, the Beloved Prophet ﷺ readily forgave him when he visited Medina and asked for pardon. After accepting Islam, he wrote a timeless poem in praise of the Beloved Prophet ﷺ which was dubbed the "Ode of the Cloak" (qasida burda) as the Beloved Prophet ﷺ gifted a cloak to him, (Imta' Al-Asma', vol. 2, p. 88).

These verses are from that ode:

أُنْبِئْتُ أَنَّ رَسُولَ اللَّهِ أَوْعَدَنِي وَالْعَفْوُ عِنْدَ رَسُولِ اللَّهِ مَأْمُورٌ
إِنِّي أَتَيْتُ رَسُولَ اللَّهِ مُعْتَدِرًا وَالْعُدْرُ عِنْدَ رَسُولِ اللَّهِ مَقْبُولٌ

It has reached me that the Messenger of Allah ﷺ has commanded punishment for me and forgiveness is hoped for from the Messenger. And I presented myself in his court whilst apologising and apology is accepted in the court of the Messenger of Allah ﷺ, (Al-Majmu'ah-tul-Nabhaniyyah fi Al-Mada'ih Al-Nubuwwah, vol. 3, p. 6).

Wahshi, who martyred Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ in the Expedition of Uhud, also fled to Taif on the day that Makkah was conquered. Later, he visited the Holy Prophet ﷺ and accepted Islam with a delegation from Taif. The Honourable Prophet ﷺ accepted his repentance as well, despite the severity of what he had done in Uhud. During the reign of Sayyiduna Abu Bakr Al-Siddiq رَضِيَ اللهُ عَنْهُ, Sayyiduna Wahshi رَضِيَ اللهُ عَنْهُ killed Musaylamah Al-Kadh-dhab in the Expedition of Yamamah, (Subul-ul-Huda war Rashad, vol. 4, p. 217).

May Allah Almighty also grant us the ability to repent consistently and grant our repentance acceptance. آمين.

We will continue looking into the meanings and implications of this quality, prophet of repentance, in next month's magazine.

Our Shortcomings

Helplessness

Abu Rajab Muhammad Asif Madani

A Greek businessman, Aristotle Onassis, was the owner of a large shipping company. After his death in 1975, a TV channel produced a documentary about him which made a shocking revelation about him. Audiences could not imagine that such a wealthy person could be so helpless. He suffered from a rare disease that prevented him from opening his eyes willingly. Despite receiving the best treatment available, he could not be cured. His only solution was to apply sticky tape to his upper eyelid in the morning so that he could see during the day. And in the night, the tape would be removed, letting his eyelids close so he could sleep. When asked if, despite his wealth, there was any wish of his that remained unfulfilled, Onassis replied, 'I wish that I could move my eyelids myself just once, even if it would cost me all my wealth.'

His strength and might are striking, but so is his helplessness. Humans have explored the skies and deep oceans, forged tunnels by carving through mountains, made homes in previously uninhabitable places, harnessed the power of electricity to generate light in the dark, coolness in

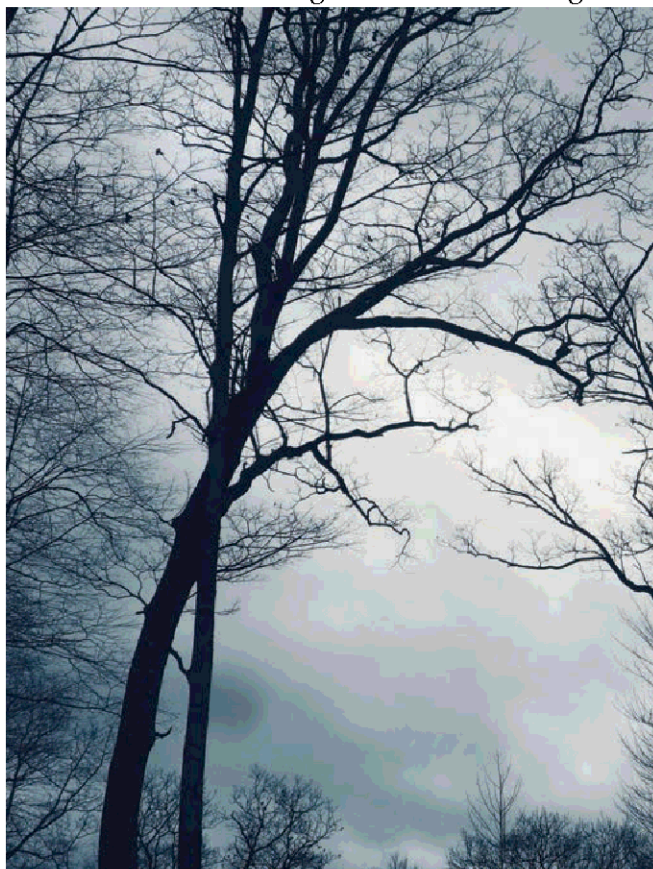
the summer, and heat in the winter, and executed the most fantastic feats. Yet, these same human beings sometimes become so helpless that they cannot walk a few paces or hold a glass of water. Our vulnerability as a species is such that if our hearts beat slightly more or less than the average 103,600 beats daily, we are pushed to the edge of life. We eat and drink without a second thought yet the failure of a single component in our fragile digestive system could be fatal. A doctor mentioned that patients come to him whose intestines are cut and a tube is placed at the entrance of the stomach and then a plastic bag is attached to the side. Now, all the waste gathers in that bag and a person has no choice but to live their life whilst attached to that bag.

A simple accident can cause bones to break, rendering a person incapable of even turning

on his side. If a person's sense of taste were to end, his life would become tasteless, because science is incapable of producing something even remotely like the tongue. Only the one who loses his eyesight is aware of the resulting darkness in one's life. How helpless does a person appear when his car's brakes fail, when the data is wiped from his computer, or when he falls asleep while driving? The helplessness of a child when a balloon pops, the helplessness of the one whose motorbike's tyre is punctured, or when the gasket of his car's engine is blown is only understood by that person.

Most recently, the world witnessed the helplessness of human beings when the global pandemic led to countless fatalities and oxygen shortages in some countries - the value of air was never so real. Looking at history, we find the likes of Nimrod and Pharaoh; both claimed omnipotence, yet the former died when a tiny mosquito entered his brain through his nose while the latter drowned.

Our helplessness starts in childhood when we are dependent on others for food, drink, and other needs. As we enter old age and our bodies begin to



fail, we become truly aware of our helplessness. Then, when death arrives, we are in dire helplessness, for one pang of death is more severe than a thousand strikes of a sword, but the one going through it is incapable of sharing his helplessness with others. Ask about the helplessness of the deceased from the one who bathes him; the corpse cannot move its body an inch. The funeral further displays his helplessness when people carry him on their shoulders and take him to the cemetery where he is placed into the grave helplessly and left alone. After this, what will be the state of a person's helplessness on the Day of Judgment when he traverses the Bridge of Sirat?

Final remarks

Realising our vulnerable and weak natures, it is fair to say that we have no right to be haughty and disobey the omnipotent Lord of the Worlds just as we do not have the strength to bear the punishment of Hell. According to the hadith, the denizens of Hell will be admitted to Hell in a disgraceful manner; the fire will be 70 times hotter than the fire of this world and it will burn one's skin, turn one's bones into ashes, and produce a thick smoke that will obstruct people's breathing. It will be so dark that a hand will not be recognised as a hand. When the dweller of Hell, who will be shackled in fetters and worn out by hunger and thirst, is given boiling water to drink, and it is brought close to his mouth, the skin of his mouth will fall off due to the heat. He will be given thorny branches to eat and he will be struck with large iron hammers.

These are the realities of life, the Hereafter, and our helpless natures. Ask yourself, is it not time to avoid sins and work hard to gain the proximity of the Merciful Lord? After all, it is His mercy alone that will bring us salvation.

May Allah Almighty grant us well-being, comfort, and ease in this world and the Hereafter.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Pious predecessors and Night Vigil (Episode 2)

Maulana Muhammad 'Adnan Chishti 'Attari

Fortunate are the believers who stay awake at night, worshipping their Lord, confiding in Him. Such souls are held in great esteem in the Qur'an and hadith. For example, the Final Prophet of Allah ﷺ said that 'On the Day of Judgment, everyone will gather in one place and then a voice will be heard saying, 'Where are the people whose sides remained separated from their beds?' Then, those people will stand up, they will be few in number, and they will enter Paradise without accountability. Then accountability will be taken from everyone else, (*Attargheeb Wattarheeb, vol. 1, p. 240, Hadith 9*).

Our Beloved Prophet ﷺ and Night Vigil

The Beloved Prophet ﷺ spent his nights standing immersed in the worship of Allah Almighty so much that his blessed feet would swell up. Sometimes, our Beloved Prophet ﷺ would pray two lengthy cycles of salah in the night, reciting Surah Al-Baqarah, Surah Aal-e-Imran, and Surah Al-Nisa in them, (*Nasai, p. 289, Hadith 1661*).

Special Nights for Night Vigil

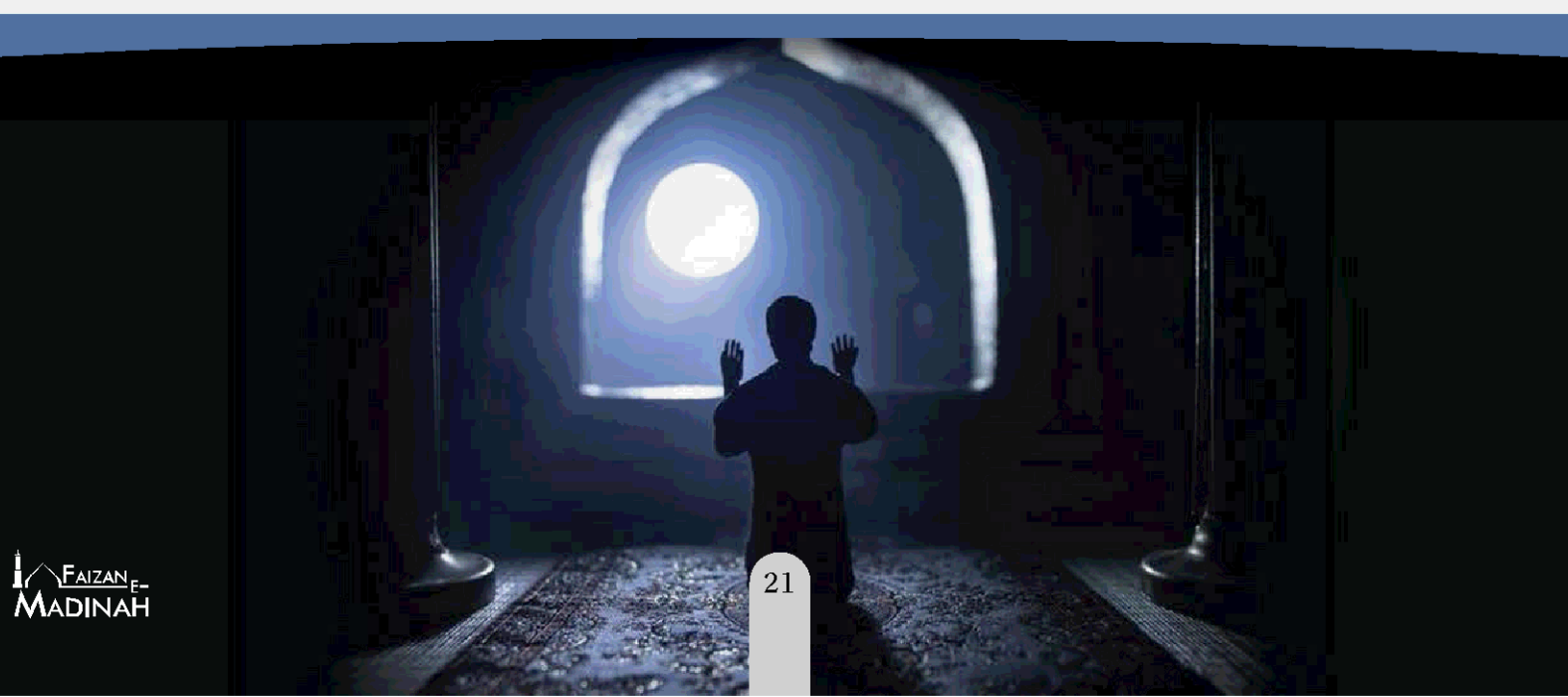
Although the Messenger of Allah ﷺ would spend every night in worship, he gave special significance to the nights of Sha'ban and Ramadan. On 15th Sha'ban (*laylat Al-bara'ah*), our Beloved

Prophet ﷺ would worship in different ways at different locations. Sayyidah 'Aishah Al-Siddiqah رَضِيَ اللهُ عَنْهَا states that on one such night, the Beloved Prophet ﷺ was worshipping in the masjid, in prostration, (*Fazaail Al-Awqat, p. 32, Hadith 36*). She رَضِيَ اللهُ عَنْهَا adds, 'I saw the Beloved Prophet ﷺ prostrating, like a fallen cloth (without any movement), imploring Allah Almighty,' (*Zikr Ahadith ruwiyat 'an Al-Nabi fi Zikr Layla-tul-Nisf min Sha'ban wa Fadlih, p. 134*).

The Beloved Prophet ﷺ would spend the night of 15th Sha'ban at home and at the masjid, engrossed in worship, dhikr, and supplications. Sometimes, the entire night would pass in this worship and his blessed feet would become swollen, (*Al-Da'awaat-ul-Kabeer, vol. 2, p. 145, Hadith 530*). Sometimes, on 15th Sha'ban, the Beloved Prophet ﷺ would go to the cemetery and pray for the forgiveness of the believers and martyrs, (*Shu'ab-ul-Iman, vol. 3, p. 384, Hadith 3837*).

Special Nights of Ramadan

When the last 10 days of Ramadan would arrive, the Beloved Prophet ﷺ would stay awake at night and would awaken his family members for the worship of Allah, (*Muslim, p. 598, Hadith 1174*).



Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا reports that in the last 10 days of Ramadan, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would awaken every member of his household who had the ability to offer salah, (*Mukhtasar Qiyam Al-Layl-lil-Marwazi*, p. 247).

The Nights of Eid

Just as the days of Eid are jovial occasions, the nights of Eid are steeped in virtue and merit. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged his followers to spend these nights in worship: 'Whoever offers salah in the nights of the two Eids, hoping for reward, his heart will not die on the Day when the hearts [of people] will die,' (*Ibn-e-Majah*, vol. 2, p. 365, Hadith 1782).

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, 'Whoever worships in these five nights, Paradise is guaranteed for him, viz. 8th Dhul Hijjah, 9th Dhul Hijjah, 10th Dhul Hijjah, Eid Al-Fitr, and 15th Sha'ban, (*Attargheeb Wattarheeb*, vol. 2, p. 62, Hadith 2).

Sayyiduna 'Ali Al-Murtada رَضِيَ اللهُ عَنْهُ and Night Vigil

The Commander of the Faithful, Sayyiduna 'Ali Al-Murtada رَضِيَ اللهُ عَنْهُ states:

It is dear to me that a person frees himself for worship in these four nights:

1. The night of 'Eid al-Fitr
2. The night of Eid al-Adha
3. The 15th night of Ramadan
4. The first night of Rajab, (*Al-Tabsirah li Ibn-e-Jawzi*, vol. 2, p. 20).

Sayyiduna 'Umar b. 'Abd Al-Aziz رَضِيَ اللهُ عَنْهُ and Night Vigil

Sayyiduna 'Umar b. Abd Al-Aziz رَضِيَ اللهُ عَنْهُ was passionate and determined in his worship of Allah Almighty. During special nights, he would write to his governors, encouraging them to spend those nights in worship.

In a letter to his governor in Basra, 'Adi b. Artat رَضِيَ اللهُ عَنْهُ, he stated:

[Worship in] four nights of the year is necessary for you. Verily Allah Almighty grants immense mercy on these nights:

1. The first night of Rajab
2. The night of the 15th of Sha'ban
3. The night of Eid al-Fitr
4. The night of Eid al-Adha, (*Attargheeb Wattarheeb-lil-Asbahani*, vol. 2, p. 393, Hadith 1851).

Types of Worship

The awliya were drawn to different forms of worship; some would pray Fajr with the wudu of 'Isha salah; some would complete a recital of the Qur'an every 3 days; others would recite the entire Quran daily.

Sayyiduna 'Uthman Al-Ghani رَضِيَ اللهُ عَنْهُ would recite the entire Qur'an in one cycle of salah in one night, (*Musannaf Ibn-e-Abi Shaybah*, vol. 5, p. 514, Hadith 8680).

The great Imam Abu Bakr b. 'Ayash رَضِيَ اللهُ عَنْهُ recited the entire Qur'an in one day and night, for 60 years. (*Sifat Al-Safwah*, vol. 3, p. 109)

Sayyiduna Yahya b. Aksam رَضِيَ اللهُ عَنْهُ states: 'I have accompanied Waki' b. Al-Jarraah رَضِيَ اللهُ عَنْهُ during his travels and stays. He would fast daily and recite the whole Qur'an each night, (*Sifat Al-Safwah*, vol. 3, p. 112).

The narrator of the six authentic hadith compendiums, Imam Ahmad b. Mani' رَضِيَ اللهُ عَنْهُ read the whole Qur'an every three days for 40 years, (*Siyar A'lam-un-Nubala*, vol. 11, p. 484).

Imam Ahmad b. Hanbal رَضِيَ اللهُ عَنْهُ states: 'Ata b. Sa'ib رَضِيَ اللهُ عَنْهُ was from the best worshippers; he would recite the entire Qur'an every night, (*Tahzeeb Al-Kamal*, vol. 20, p. 90).

Worshipping Allah Almighty in abundance is not a heretical practice or a reprehensible innovation (*bid'ah*). Rather, it is the way of our pious predecessors and the early Muslims from the chosen generations. We will explore this topic further in next month's issue **إِنْ شَاءَ اللهُ**.

May Allah enable us to spend our nights worshipping Him with hearts full of awe and love for Him.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

THE PLAINS OF 'ARAFAT

Maulana Ayyub 'Attari Madani

'Arafāt is the plural of 'Arafah. 9th Dhul Hijjah is also called 'Arafah and 'Arafāt too, although this is actually the name of the region, not the day. Each part of this special region is called 'Arafah, therefore the whole region is referred to with the plural form 'Arafāt', (*Mirat-ul-Manajih, vol. 4, p. 139*).

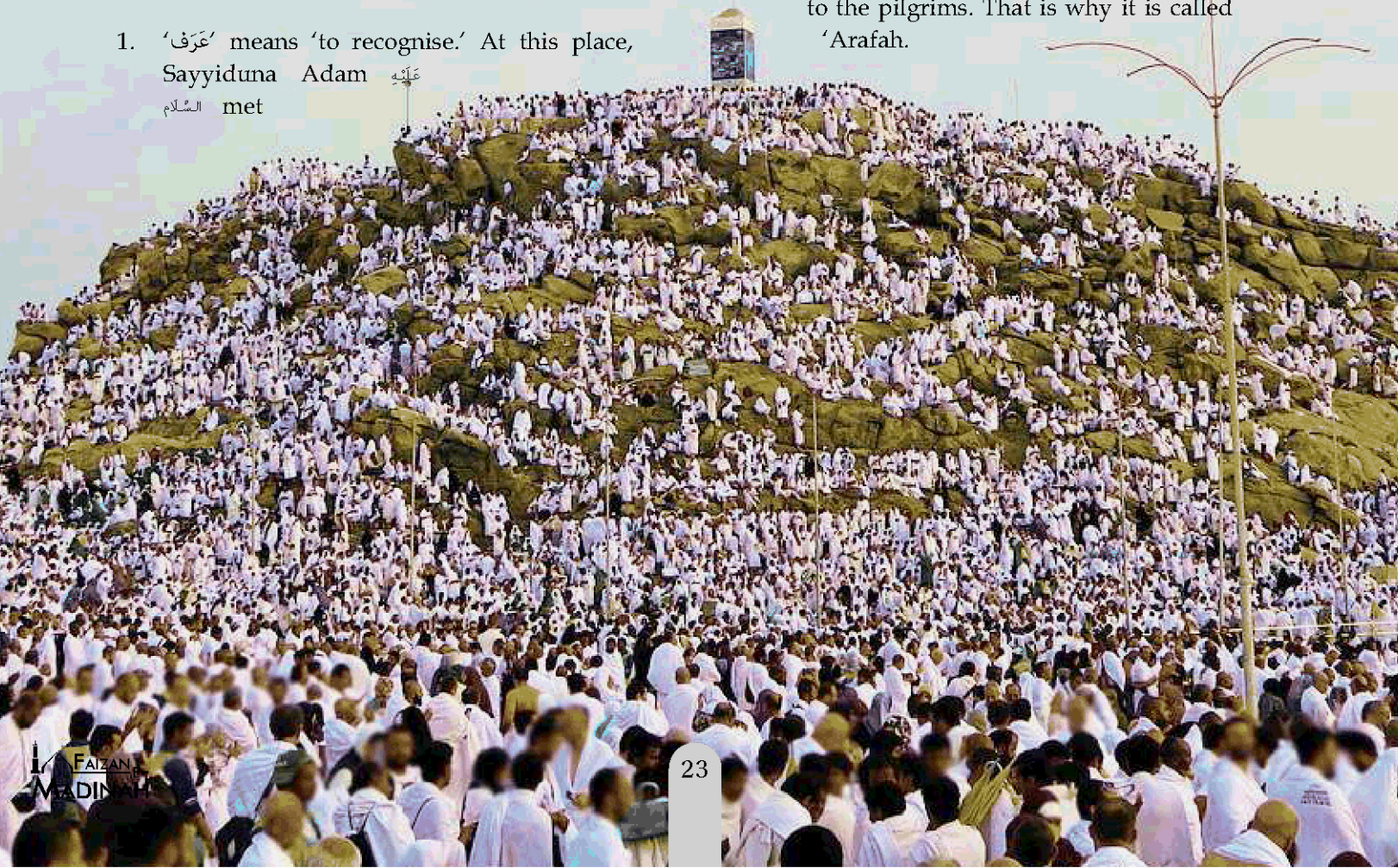
Reason for the Name

Multiple explanations have been provided to explain the origins of the name 'Arafah:

1. 'عَرَفَ' means 'to recognise.' At this place, Sayyiduna Adam عَلَيْهِ السَّلَام met

Sayyidah Hawa رَضِيَ اللهُ عَنْهَا after 300 years of separation and both of them 'recognised' each other, (*Tafseer Qurtubi, Surah Al-Baqarah, under verse 198, vol. 1, p. 320, juz 2*).

2. At this place, Sayyiduna Jibril عَلَيْهِ السَّلَام taught the prophet Ibrahim عَلَيْهِ السَّلَام the essential rites of Hajj, to which he عَلَيْهِ السَّلَام replied: 'عَرَفْتُ' i.e. 'I have recognised.'
3. One meaning of 'عَرَفَ' is 'to give'. On that day, Allah Almighty gives gifts of forgiveness to the pilgrims. That is why it is called 'Arafah.



- Pilgrims admit their sins having reached there, which is another reason why it is called 'Arafah, (*Khaazin Surah Al-Baqarah, under verse 198, vol. 1, p. 140; Mirat-ul-Manajih, vol. 4, p. 207*).

Location

The plain of 'Arafāt is a vast field on the east side of Makkah, on the way to Taif, at a distance of approximately 20 kilometres from Makkah and roughly 11 kilometres from Mina, (*Bahar-e-Shari'at, part one Terminologies*). This field is roughly 12 kilometres in length from North to South, and 5 kilometres wide from East to West. This is encompassed by a hill called 'Arafāt, (*Urdu News web*). It is better to perform the standing (*wuqūf*) in between the plains of 'Arafāt, near Jabal Al-Rahmah mountain where there is a flooring of black stones, (*Rafeeq-ul-Haramayn, p. 160*).

Rulings

Whoever enters 'Arafāt for even a second, from 9th Dhul Hijjah, after the sun declining (i.e. from beginning of Dhuhr Salah) till true dawn of 10th Dhul Hijjah, has become a Haji; staying at this place is the greatest rite of Hajj, (*Rafeeq-ul-Haramayn, p. 160*).

There is a magnificent masjid on the Western corner of the plain of 'Arafāt called Masjid Nimrah. It is also called Masjid 'Arafah and Masjid Ibrahim, (*Aashiqan-e-Rasool ki 130 Hikayaat, p. 235*).

Virtues of Standing (wuquf) at 'Arafat:

- Many awliya رَجَمَهُمُ اللَّهُ and two prophets of Allah Almighty, Sayyiduna Khidar and Sayyiduna Ilyas عَلَيْهِمَا السَّلَام attend the plains of 'Arafāt on the Day of 'Arafah, (*Fatawa Razawiyah, vol. 10, p. 748*).
- It is reported from Sayyiduna Imam Ja'far Al-Sadiq رَضِيَ اللَّهُ عَلَيْهِ that 'there are some sins which can only be expiated by standing at 'Arafāt (i.e. they are only wiped away by means of the stay

at 'Arafāt), (*Qoot-ul-Quloob, vol. 2, p. 199*).

- The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'There is no day in which Allah Almighty frees more people from Hell than the Day of 'Arafah. The mercy of Allah Almighty draws close (to His people), then he honours His people in front of the angels, saying: 'With what intentions have these people come?' (*Muslim, p. 540, Hadith 3288*).



Perhaps the most significant moments in a person's life are his arrival in the world followed by his subsequent departure. Both are related yet bring about polar opposite feelings. The departure of a loved one is a painful experience for the family and friends of the person. Then, there are some souls whose departure from this temporal world is felt by entire communities, impacting

demise. Although his eminence is no longer amongst us, his memories, words, and legacy are perpetual reminders of him. Love and devotion for Mufti Abdul Haleem رَحْمَةُ اللهِ عَلَيْهِ demands that we preserve his legacy and memories of him and follow in his footsteps.

Birth, name, and lineage

He was born in a village called Dadri in Zila Sita Marhi to a family known for its love of the ulema and support of the poor. His

A GLIMPSE INTO THE LIFE OF MUFTI ABDUL HALEEM ASHRAFI

Maulana 'Ata Al-Nabi Husayni Misbahi

hundreds of thousands of people. The passing of these great individuals leaves behind a void that seems impossible to fill. Faqih of Ahl al-Sunnah, the patron of Dawat-e-Islami, Mufti Abdul Haleem Razavi Ashrafi رَحْمَةُ اللهِ عَلَيْهِ is one such kindred soul.

On 12th Ramadan 1442 AH, at around 9:45 pm, his eminence, the great religious, intellectual and transformational personality of North Bihar, 'Allamah Mufti Abdul Haleem Razavi Ashrafi رَحْمَةُ اللهِ عَلَيْهِ left this mundane world for the eternal abode. Sunnis worldwide were grieved by the news of his

name and lineage are as follows: Al-Haj Mufti Abdul Haleem Ashrafi Razavi b. Muhammad Muneer al-Deen b. Shayr Ali b. Hubb Ali b. Ramadan Ali b. Amanat Ali Siddeeqi.

Education and upbringing

After completing the initial phases of learning with a local scholar, his eminence enrolled at Noor-ul-Huda, the madrasah founded by acclaimed saint Shah Abdur Rahman Mahabba رَحْمَةُ اللهِ عَلَيْهِ. In 1953, upon the instruction of Mufti Aziz-ur-Rahman Siddeeqi Razavi Faizpuri, he travelled to the

renowned seminary Manzar-e-Islam, Bareilly, and furthered his studies there. In Bareilly, he studied 'Meezan wa Munsha'ib,' 'Nahw Mir,' and other books with Maulana Ahmad Ansari Madanipuri and Mufti Aziz-ur-Rahman Siddeeqi Razavi Faizpuri. He also studied under:

1. 'Allamah Reyhan Raza Khan Rahmani Miyan رَحْمَةُ اللهِ عَلَيْهِ (Sharh Miati 'Aamil and Nafha-tul-Yaman)
2. 'Allamah Ghulam Jeelani A'zami رَحْمَةُ اللهِ عَلَيْهِ (Persian couplets of Mi'atu 'Aamil)
3. 'Allamah Na'eem-ud-Deen Ahmad Siddeeqi Razavi Ghorkhappuri (Mishkat Al-Masabih, Jalalayn, and other works).
4. 'Allamah Maulana Hafiz Qaari Al-Haaj Mufti Muhammad Ahmad Urf Jahangir Fatehpuri رَحْمَةُ اللهِ عَلَيْهِ (rational sciences and works of Arabic literature).
5. Mufti Sayyid Afzal Husayn Mongiri رَحْمَةُ اللهِ عَلَيْهِ, the foremost teacher of Madrassa Manzar-e-Islam (Fiqh specialisation).
6. 'Allamah Muhaddith Ihsan Ali Muzaffarpuri رَحْمَةُ اللهِ عَلَيْهِ (Dawrah Hadith).

Bay'ah and authorisation

Upon the guidance of his teacher 'Allamah Ihsan Ali Qadiri Razavi Muhaddith Bihar, his eminence took the spiritual pledge and was initiated into the Qadiriyyah Chishtiyyah Ashrafiyyah Order at the hands of Sayyid Muhammad Ashrafi, famously known as Muhaddith-e-A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ. Following the demise of his spiritual mentor, he then became a disciple of Mufti Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ - the son of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, who later authorised him in the spiritual path. He was also authorised by the Qutb of Madinah Ziya-ud-Deen Ahmad Razavi Al-Madani, Shaykh Habib-ur-Rahman Qadiri, and the Muhaddith of Bihar 'Allamah Ihsan Ali Qadiri Razavi رَحْمَتُهُمُ اللهُ.

Teaching

After completing his studies, his teacher Mufti Afzal Husayn رَحْمَةُ اللهِ عَلَيْهِ encouraged him to teach, remarking that 'You will lose everything you have attained through studying Dars-e-Nizami unless you begin teaching. Even if you must teach the foundation years, the classroom is where you should be.' Taking heed of his teacher's words, his eminence began teaching at Manzar-e-Islam, Bareilly. On 3rd April 1966, through the mediation of 'Allamah Mushtaq Ahmad Nizami رَحْمَةُ اللهِ عَلَيْهِ, he was transferred to Jami'ah Arabiyyah Nagpur of Faqih-ul-Asr Mufti Abdur Rasheed Ashrafi Na'eemi Fatehpuri رَحْمَةُ اللهِ عَلَيْهِ.

Writing

Mufti Abdul Haleem was a dedicated teacher and mentor who gave his life to teaching and students. After this, he became occupied in spreading the call to Islam. Due to his engagements in travelling, he did not find much time to write. However, when there was a pressing need, he authored some booklets which were well received:

1. The Islamic ruling regarding the film Khana Khuda.
2. The Status of the Beard in Islam.
3. Fatawa Haleemiyah - a collection of his written legal edicts.

Notable accomplishments

Every achievement of Faqih of Ahl al-Sunnah Mufti Abdul Haleem رَحْمَةُ اللهِ عَلَيْهِ is worthy of being preserved in golden ink, however, his services and sacrifices in establishing and building Dar-ul-Uloom Ziyaiyyah Fayz-ur-Raza, and in strengthening and bettering its education system will always be remembered.

His ascetism and piety

The oceans of knowledge and piety met in his person and his mindfulness of Allah Almighty was

recognised by those who knew him. It was due to these precious qualities that he was appointed as the head of Dar-ul-Ifta of Jamī'ah Arabiyyah Nagpur. He made this request to Mufti Abdur Rasheed رَحْمَةُ اللهِ عَلَيْهِ: 'It is only because of your generosity and your encouragement that you have given me this responsibility. However, I will only accept this responsibility on the condition that I will not take the same remuneration that was previously given to Maulana Zayn-ul-'Aabideen (He headed the Dar-ul-Ifta before Mufti Abdul Haleem رَحْمَةُ اللهِ عَلَيْهِ). I will provide my services without remuneration, for the sake of Allah Almighty.' His wage was around 150 rupees at that time. Mufti Abdur Rasheed رَحْمَةُ اللهِ عَلَيْهِ replied, 'You have a family and prices are forever on the rise. How will you meet your needs and the needs of your family with your current small wage? Therefore, you will have to accept this higher remuneration.'

Mufti Abdul Haleem رَحْمَةُ اللهِ عَلَيْهِ was impressed by this generosity of Mufti Abdur Rasheed رَحْمَةُ اللهِ عَلَيْهِ, but his faith was of the highest calibre, so insisted: 'Shaykh!

What you said is correct, however, my heart will not allow me to be remunerated for this. I am paid for teaching and leading prayers; how can I say that I am serving Islam whilst I am paid for every service I extend. At least if the writing and issuance of Fatawa is carried out free of charge then my heart will be content.'

Humility and mindfulness of Allah عَزَّوَجَلَّ

The member of Dawat-e-Islami's Central Advisory Committee Maulana Abdul Habib Attari related that 'I visited him in Madinah and found him crying alone. So, I asked, 'Shaykh! Why are you crying?' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'I just came across a hadith about not being forgiven. I remembered that prior to arriving in Madinah, there was a student of knowledge who I sent out of the class due to a mistake of his. Although he continued to apologise, I did not accept it and refused to teach him. I am crying after reading this hadith; O Allah, I have forgiven him so you forgive him too.'



The angels supplicate (Part 3)

Maulana Muhammad Afzal Attari Madani

The gift of salah is, in reality, the believers' ascension from the earthly realm to the Divine Presence. Enjoined countless times in the Quran and Hadith, its virtue and importance have been described in the loftiest terms. It is from the mercy of Allah Almighty that His infallible angels supplicate for the forgiveness of those who offer Salah when they perform certain actions.

70,000 angels make supplications of forgiveness

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that whoever exits his home for salah and recites

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِحَقِّ السَّائِلِيْنَ عَلَيْكَ وَبِحَقِّ مَمَشَاىْ فَاِنِّىْ لَمْ
اَخْرُجْ اَشْرًا وَلَا بَطْرًا وَلَا رِيَاً وَلَا سُمْعَةً خَرَجْتُ اِتَّقَاءً سَخَطِكَ
وَائْتِغَاءً مَرْضَاتِكَ اَسْأَلُكَ اَنْ تُنْقِذْنِيْ مِنَ النَّارِ وَاَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ
اِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

Translation: O Allah! I ask You by right of those who have a right to ask You and by right of my walking, for I have not exited due to pride, arrogance, or to show the people or make them hear, rather, I have exited to be protected from Your displeasure and to gain Your pleasure. I ask You to protect me from the fire of Hell and forgive my sins, for You are the only one Who forgives sins

Allah Almighty will appoint 70,000 angels to seek forgiveness for him, and Allah Almighty turns towards him with His merciful gaze until he completes his Salah, (Musnad Ahmad, vol. 17, p. 247, Hadith 11,156).

Every angel will seek forgiveness

'O Musa! Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his nation will offer four cycles of prayer in the evening (Asr salah). Every exalted angel in the heavens and the earth will seek forgiveness for that nation. I will not punish the one for whom my angels seek forgiveness,' (Hilya-tul-Awliya, vol. 6, p. 34).

70 angels seek forgiveness

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whosoever offered Fajr salah in congregation, and remained seated in that place, reciting the first three verses of Surah Al-An'aam, Allah Almighty will appoint 70 angels who will glorify Allah Almighty and seek forgiveness on behalf of the person until the Day of Judgment,' (Ruh Al-Ma'ani, vol. 7, p. 98).

Three supplications

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated that 'The person who remains seated in his place after offering salah, the angels continue to seek forgiveness for him until he no longer has wudu or gets up.' The angels seek forgiveness for him by supplicating, اَللّٰهُمَّ اغْفِرْ لَهٗ 'O Allah, forgive him, اَللّٰهُمَّ اَرْحَمْهٗ 'O Allah, have mercy upon him, and اَللّٰهُمَّ تَبَّ عَلَيْهِ 'O Allah, accept his repentance,' (Musnad Abi Dawood Tayalisi, p. 317, Hadith 2,415).

A powerful litany

Sayyiduna Abdullah b. Mas'ood رَضِيَ اللهُ عَنْهُ said that 'When a person says سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ اَللّٰهُ اَكْبَرُ وَتَبَارَكَ اللهُ an angel will place these words beneath its wings and ascend towards the heavens. Whenever it passes by a group of angels, the angels seek forgiveness for the one who uttered these words, until the angel presents these words in the court of Allah Almighty,' (Mustadrak li Al-Haakim, vol. 3, p. 204, Hadith 3,642).



Sayyiduna Dahak b. Qays رَضِيَ اللهُ عَنْهُ

Maulana Adnan Ahmad Attari Madani

Sayyiduna Abu Unays Dahak b. Qays رَضِيَ اللهُ عَنْهُ was born around seven years before the passing away of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Al-Istee'ab*, vol. 2, p. 297; *Zurqaani Alal Muwatta*, vol. 1, p. 352, under Hadith 243). He رَضِيَ اللهُ عَنْهُ was from the younger companions and a jurist, (*Siyar A'laam-un-Nubala*, vol. 4, p. 374; *Tareekh Ibn-e-'Asakir*, vol. 24, p. 288).

Golden words

He رَضِيَ اللهُ عَنْهُ narrates the following account regarding himself: While travelling once, I became so tired that I ended up getting lost. Moreover, I lost the camel that was carrying my water supply. After sending my attendant to search for water, I remained standing on the path. Just then, I saw a man. I asked him for water, but seeing my state and my helplessness, he replied, 'I will not give you water unless you pay me.' 'What is the price?' I asked. (Taking advantage of my plight) he asked for 100 Dinars. I reminded him, 'Is it not your duty to quench, feed, and honour your guest?' He responded, 'We do this sometimes and sometimes we do not.' So, I said, 'To me, it seems as though you have never done this.' I then gave him a guarantee of 100 Dinars, handing over my bow as security. He then turned in the direction of the water and rushed to fetch it. Seeing the path to the water, I told myself that I no longer needed him.

Heading in his direction, I came across a group of people sitting by the water. I requested a drink and an old man told his daughter to give me some water. She brought over water and milk which I drank till I was quenched. In the meantime, the first man I had encountered returned and said, 'I have quenched your thirst and you are taking my right from me; I will not let you go until you pay me the full 100 Dinars.' All of the people surrounded me. I rebuked

the man, 'He is a lowly and wretched man. He has treated me badly while this old man has treated me kindly.' Hearing this, they began cursing the man. Meanwhile, my attendant returned, behaving with me as befits my rank. Seeing this, the man attempted to flee, but I said, 'By Allah! I will not let you go until I give you 100.' Then, I ordered my companions to administer 100 lashes to him and to give that elderly man and his daughter 100 Dinars and clothes,' (*Ansab-ul-Ashraf*, vol. 11, p. 52, summarised).

Relationships

When Sayyiduna Ibn-e-Umar رَضِيَ اللهُ عَنْهُمَا was asked about his relationship with Sayyiduna Dahak, he answered: 'Whenever we meet, we ask him about what he likes. Whenever he is alone, we ask if he needs anything,' (*Mu'jam Kabeer*, vol. 12, p. 308).

A gift

He رَضِيَ اللهُ عَنْهُ was very generous. Seeing him in a luxurious shawl worth 300 dinars, a man wished to purchase it from him. But the altruistic companion refused, gifting it to him instead and adding: 'It is from a man's greed if he sells his shawl,' (*Siyar A'laam-un-Nubala*, vol. 4, p. 375).

Disliking

A muezzin said to him, 'I love you for the sake of Allah,' to which, he رَضِيَ اللهُ عَنْهُ replied, 'But I dislike you for the sake of Allah.' The perplexed muezzin asked the reason. He رَضِيَ اللهُ عَنْهُ explained that 'You exceed the limits when giving the azan,' (*Ansaab-ul-Ashraf*, vol. 11, p. 46, summarised).

Rectification

Sayyiduna Dahak b. Qays رَضِيَ اللهُ عَنْهُ was a powerful orator who moved people to transform their lives



with his words. During his governorship of Kufa, he delivered a sermon. After praising Allah Almighty, he رَضِيَ اللهُ عَنْهُ addressed to the attendees: ‘There are some people from you who curse our pious and righteous predecessors. By the One who has no partner or equal! If you do not desist, I will unsheath my sword and then neither will you find me weak in intensity nor will you find my blade to be blunt,’ (*Ansaab-ul-Ashraf*, vol. 11, p. 51).

Dhikr of Allah عَزَّوَجَلَّ

He رَضِيَ اللهُ عَنْهُ advised: ‘Remember Allah عَزَّوَجَلَّ in times of happiness, He will be with you in times of hardship,’ (*Ansaab-ul-Ashraf*, vol. 11, p. 47).

Parenting

From the several guidelines he shared about parenting, this is especially pertinent: ‘Teach the Quran to your children and family members,’ (*Ansaab-ul-Ashraf*, vol. 11, p. 47).

The right of Salah

He رَضِيَ اللهُ عَنْهُ said: ‘Whenever one of you offers salah, he should fulfil its right. Whosoever stands for salah and does not focus on it, he is like a horse which has a feeding basket around its neck but it contains no food; the one who looks at it will assume that the horse will eat from it, but it is empty,’ (*Ansaab-ul-Ashraf*, vol. 11, p. 48).

Hoarding

Like the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ عَنْهُ was opposed to hoarding and consumerism. He would remind people that ‘The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed those who hoard,’ and added ‘Have trust in Allah Almighty; do not rely on your excuses, because in many cases, excuses lead people to destruction,’ (*Ansaab-ul-Ashraf*, vol. 11, p. 55).

Avoid ostentation

He رَضِيَ اللهُ عَنْهُ stated, ‘Perform actions solely for the sake of Allah عَزَّوَجَلَّ, for Allah عَزَّوَجَلَّ only accepts the deed which is sincere. Whenever one of you gives a gift to someone or pardons the mistake of another or maintains ties of kinship, he should never say: ‘This is for the sake of Allah عَزَّوَجَلَّ,’ because Allah عَزَّوَجَلَّ is

aware of the state of the heart, (*Tareekh Ibn-e-Asakir*, vol. 24, p. 282).

Intercession

A drought once struck Damascus while he رَضِيَ اللهُ عَنْهُ was the governor. So, he رَضِيَ اللهُ عَنْهُ instructed the Taabi'i Sayyiduna Yazid b. Aswad رَضِيَ اللهُ عَلَيْهِ: ‘Be our intercessor in the court of Allah.’ Sayyiduna Yazid b. Aswad رَضِيَ اللهُ عَلَيْهِ then supplicated: ‘O Allah! Your slaves wish to gain Your proximity through me, so grant them water.’ Only moments later, the clouds burst open with heavy rain - as though a flood was imminent, (*Al-Ahaad wa Al-Masani*, vol. 2, p. 136; *Tareekh Ibn-e-Asakir*, vol. 65, p. 113).

As a warrior

He رَضِيَ اللهُ عَنْهُ is from the brave leaders of Islam and valiant warriors, (*Al-A'laam-lil-Zurqaali*, vol. 3, p. 214), who participated in the conquest of Damascus, (*Siyar A'lam-un-Nubala*, vol. 4, p. 374). During the civil war, he supported Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ in the Battle of Siffin, (*Al-A'laam-lil-Zurqaali*, vol. 3, p. 214). He رَضِيَ اللهُ عَنْهُ became the governor of Kufa in 53 AH. In 57 AH, he رَضِيَ اللهُ عَنْهُ was appointed as the governor of Damascus, (*Al-Istee'ab*, vol. 2, p. 297).

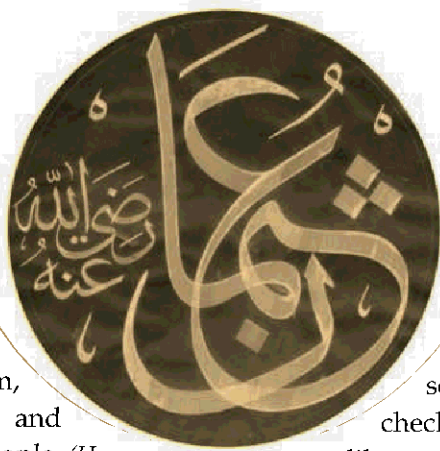
He رَضِيَ اللهُ عَنْهُ led the funeral prayer of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ, (*Siyar A'laam-un-Nubala*, vol. 4, p. 375). In 64 AH, he رَضِيَ اللهُ عَنْهُ took the pledge of allegiance from the people of the Levant on behalf of Sayyiduna Abdullah b. al-Zubayr who had declared his caliphate in that year, (*Al-Istee'ab*, vol. 2, p. 297; *Fath-ul-Baari*, vol. 14, p. 60).

Martyrdom

However, Marwan b. Hakam did not agree with this at all and started a war with him. But, realising Sayyiduna Dahak's رَضِيَ اللهُ عَنْهُ military prowess and powerful cavalry and seeing that he could not win, he feigned a ceasefire with Sayyiduna Dahak رَضِيَ اللهُ عَنْهُ whose army immediately laid down their weapons. The cunning Marwan took advantage of this and suddenly attacked, (*Al-Istee'ab*, vol. 2, p. 298, summarised). It was during this battle, on the 15th Dhul Hijjah, 64 AH, in a place known as ‘Marj Rahit’ that he رَضِيَ اللهُ عَنْهُ embraced martyrdom, (*Tabqat Ibn-e-Sa'd*, vol. 7, p. 288).

Sayyiduna Uthman Al-Ghani رضي الله عنه

Bilal Husayn Attari



The third caliph of Islam and the commander of the faithful, our master Uthman Al-Ghani رضي الله عنه was a wealthy trader and respected figure in the Hijaz, even before the advent of Islam. When the Arabian Peninsula was overcast with immorality and dishonesty during the Age of Ignorance, Sayyiduna Uthman Al-Ghani رضي الله عنه practiced his craft with the utmost integrity. From investing in partnerships to trading wheat and dates and conducting business as far away as Egypt, he was a successful entrepreneur with a diverse portfolio. With the coming of Islam, he diverted his business acumen and assets to supporting Islam and its people, (*Husn Al-Muhadrah*, vol. 1, p. 176; *Mirat-ul-Manajih*, vol. 5, p. 387).

Purchaser of paradise

The altruism of Sayyiduna Uthman Al-Ghani رضي الله عنه is unmatched in the annals of history, for never was a soul, through sheer generosity, able to purchase Paradise, let alone three times over:

1. In exchange for purchasing the well of Ruma for the Muslims after the Hijra to Madinah.
2. In exchange for purchasing the land next to Masjid Al-Nabawi for its expansion.
3. In exchange for providing supplies to the under-equipped Muslim army Expedition of Tabuk. He bolstered their

resources with 950 camels, 50 horses, and 11,000 gold coins, (*Kanz Al-Ummal*, juzz 13, vol. 7, p. 44, *Hadith* 36,332; *Mirat Al-Manajih*, vol. 8, p. 395).

Market reputation

Among colleagues and customers, Sayyiduna Uthman رضي الله عنه was reputed for his integrity and ethical business practices. Traders and the public alike had complete trust in his words, such that he رضي الله عنه himself remarked: 'I would purchase dates from the marketplace of Bani Qaynuqa' and sell them in Madinah. Without checking themselves, people would readily trust me when I would tell them the weight of the dates. However, when the Beloved Prophet صلى الله عليه وآله وسلم came to know of this, he صلى الله عليه وآله وسلم discouraged it and said that weighing and measuring should take place at the time of buying and selling,' (*Futuh Misr wa Al-Maghrib*, p. 263).

The first silent partner in Islam

He رضي الله عنه would invest in people and their skills through silent partnerships (*Mudarabah*). For example, he رضي الله عنه invested in the business of Sayyiduna Ya'qub Al-Juhani رضي الله عنه in return for 50% equity. According to some historians, this was the first case of a silent partnership in Islam, (*Tabaqat Ibn-e-Sa'd*, vol. 3, p. 44; *Sharh Al-Zurqaani Al-Muwatta*, vol. 3, p. 473, under number 1,433).



Business partner

Regular partnerships were also an area that he explored. For example, he entered a partnership with Sayyiduna Raabī'ah b. Harīth رَضِيَ اللهُ عَنْهُ, the paternal cousin of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (Usd Al-Ghaabah, vol. 2, p. 249).

Uthman Al-Ghani رَضِيَ اللهُ عَنْهُ belongs to Allah Almighty

Once, during the reign of Sayyiduna Abu Bakr Al-Siddiq رَضِيَ اللهُ عَنْهُ, Madinah faced a drought. Sayyiduna Uthman's trade caravan consisting of 1,000 camels arrived in the city, loaded with supplies of food and water. Given the dire situation they were in, the traders of Madinah were prepared to offer a handsome sum for the goods but instead

of profiting from them, he رَضِيَ اللهُ عَنْهُ donated the goods to the citizens of Madinah in exchange for Allah Almighty's pleasure and the rewards of the Hereafter, (Al-Riyad Al-Nadawah, vol. 2, p. 43, summarised).

Martyrdom

After sincerely serving the Ummah as caliph and commander, Sayyiduna Uthman Al-Ghani رَضِيَ اللهُ عَنْهُ was martyred after Asr salah on Friday, 18 Dhul Hijjah, 35 AH, whilst he was fasting. He was laid to rest in the prestigious Al-Baqi' Cemetery in Madinah, (Ma'rifah Al-Sahabah, vol. 1, pp. 264-271; Mu'jam Kabeer, vol. 1, p. 77; Al-Isabah, vol. 4, p. 379).



Ameer-e-Ahl-e-Sunnat's Message for Children

Dear children, Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Qadiri كَاتِبٌ بِرُكَاةِهِمُ الْعَالِيَةِ states:

Unfortunately, children tease and hurt the stray dogs that roam the streets to get the dogs to start barking. It is cruel and unacceptable to treat dogs like this. If an animal makes *Du'a* to Allah Almighty against someone, Allah Almighty accepts it – so be careful. You should promise yourself: 'From today, I will never hit a dog, cat, or any living creature – not even an ant,' because hurting an ant without a

reason is also impermissible, (Malfuzaat-e-Ameer Ahl-e-Sunnat (Qist 24), Kuttay kay Muta'alliq Shar'i Ahkam, p. 27, summarised).

Dear children, we have come to know that animals should not be hit without a reason. Hitting dogs, cats and, ants without a reason is a sin. Some children provoke dogs and cats, but they should not do this, because they can attack or bite, causing you serious injury.

The most blessed water in the world!

Arshad Aslam 'Attari Madani

'Grandad! Do you know that Uncle Zafar sent Zamzam water and dates?' Umm-e-Habibah cried out as soon as grandad returned from offering salah. Khubayb added: 'Grandad! Why does everyone give so much importance to Zamzam water?'

Grandad sat on the chair: 'Let me tell you about Zamzam water. You'll see for yourselves how it is different to normal water!' The kids looked at him attentively, eager to hear more.

'Dear children!

1. Normal water only quenches thirst, but Zamzam quenches thirst and ends hunger as well. Meaning, it is like water and food in one.
2. Whatever you want, just wish for it while drinking Zamzam and Allah Almighty will give it to you.
3. It cures sick people who drink it.
4. You will be rewarded for looking at the water of Zamzam.'

Khubayb said, 'Really grandad! This is such special water!'

Grandad paused for a moment. 'You know there is some water which is better than

Zamzam water as well'. Umm-e-Habibah asked with astonishment: 'Water even better than Zamzam water?'

'Yes!' exclaimed Grandad, 'once, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ set off with the honourable companions رَضِيَ اللهُ عَنْهُمْ from the noble city of Madinah to perform Umrah. After many days of travelling, they stopped at a place called Hudaibiyyah. The disbelievers of Makkah thought that the Muslims had come to fight, so they stopped our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from performing the Umrah.'

'Isn't that when the treaty of Hudaibiyyah took place, Grandad,' shouted Khubayb.

Grandad replied: 'Yes! Precisely. So, it was summer and everyone was very thirsty. But they had already finished all the water they had with them. In the middle of the desert, what could they do? There was a vessel of water in front of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, with which He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed wudu. After performing wudu, the Sahabah started taking the remaining water from each other. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'what are you doing?' They replied: 'This is the only water we have left for drinking and for wudu. There is no other water.'

When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this,

he placed his blessed hand into the vessel. Suddenly, water began gushing out from his blessed fingers. The honourable Sahabah رَضِيَ اللهُ عَنْهُمْ drank that water and even performed wudu with it. Do you know how many Sahabah were there? The children were intrigued: 'Grandad, please tell us!'

'There were 1500 companions رَضِيَ اللهُ عَنْهُمْ, but...'

'But what?' asked Umm-e-Habibah.

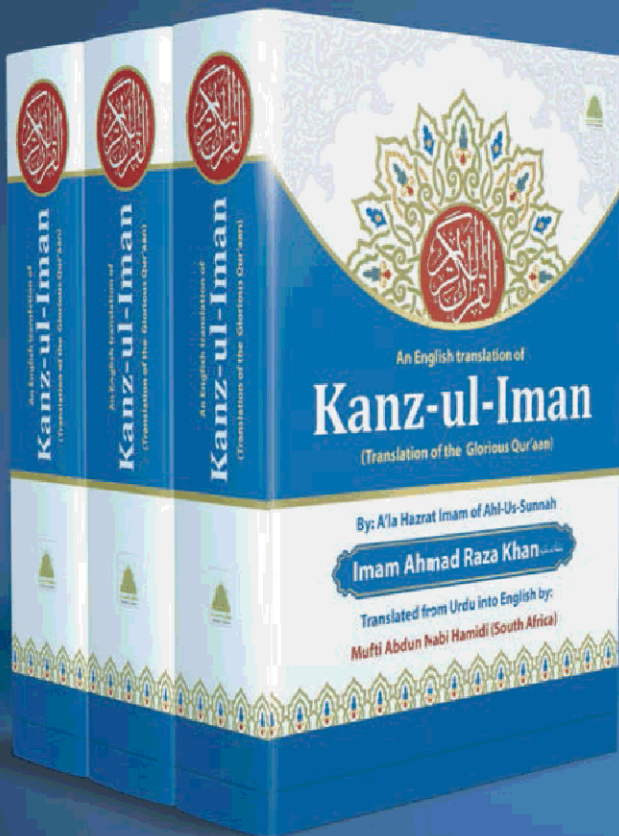
Grandad continued: 'The honourable companions رَضِيَ اللهُ عَنْهُمْ later said that even if there were a hundred thousand of them on that day, that water would have still been enough for everyone,' (Bukhari, vol. 3, p. 69, Hadith 4152; Bukhari, vol. 2, p. 493, Hadith 3576).

The children burst out 'اِسْبِخْنَ اللهُ!'

Grandad said: 'This is the water that is better and more blessed than even Zamzam water.'

'Grandad! that was indeed a very great miracle,' said Khubayb.

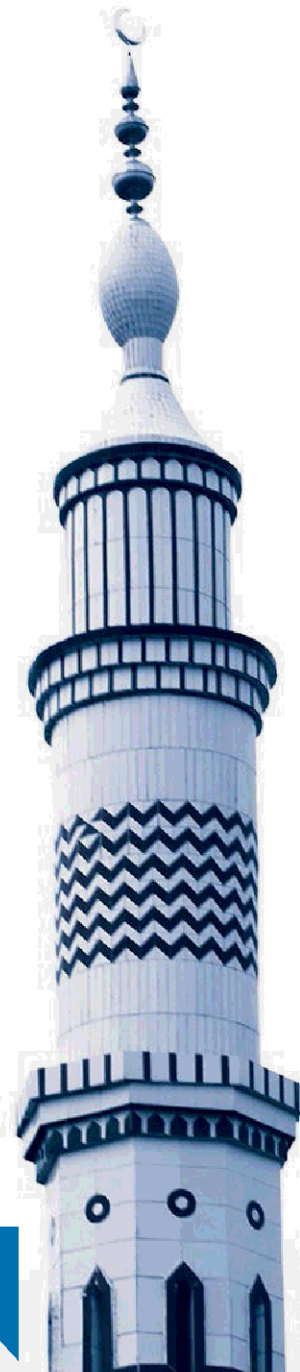
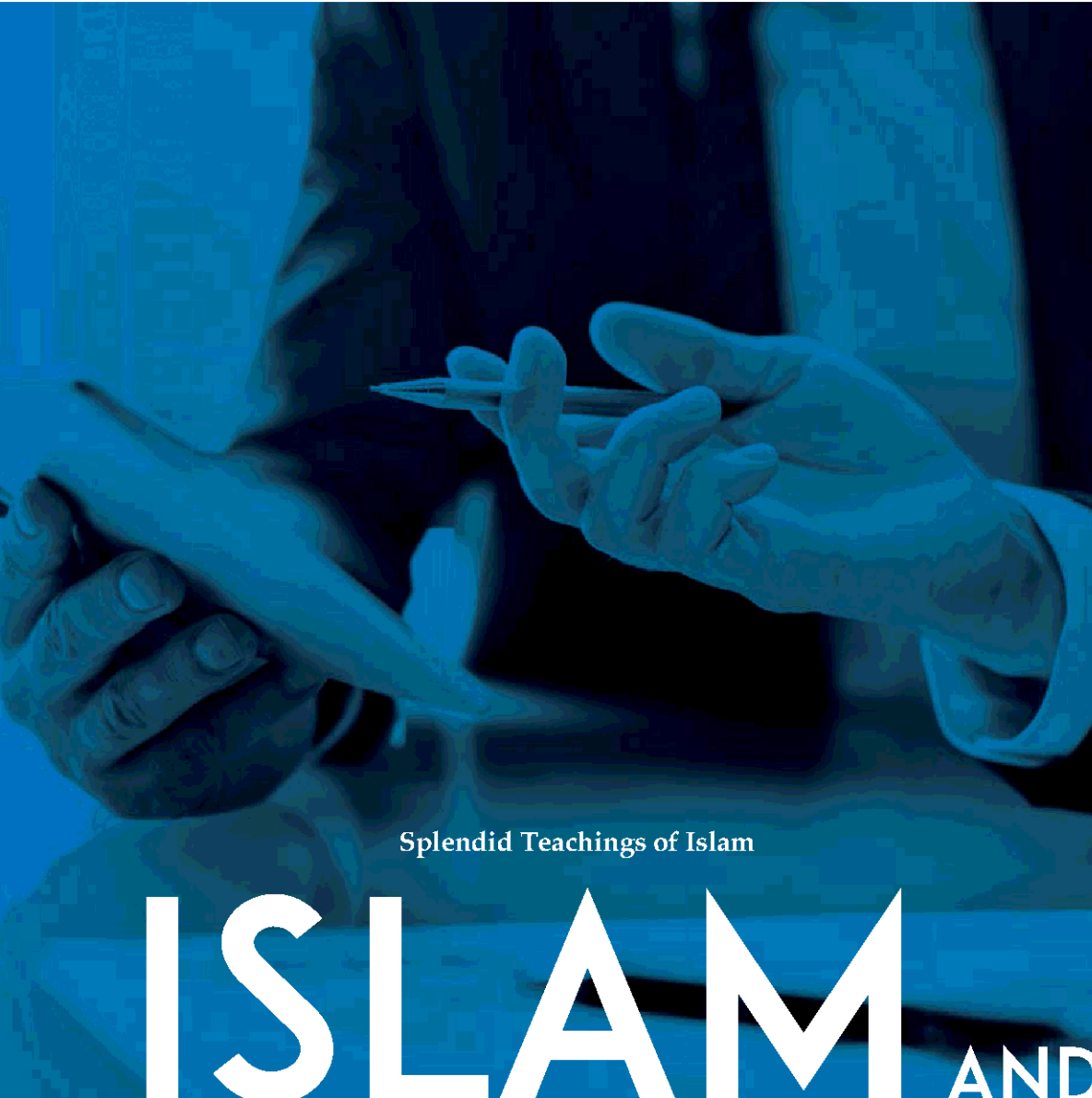
Grandad heard this, smiled, and said: 'Son! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has so many great miracles. اِنْ شَاءَ اللهُ. I will tell you about another great miracle next time.'



KANZ-UL-IMAN

TRANSLATION OF GLORIOUS QUR'AAN

Based on authentic Tafseers (Qur'anic commentaries), 'Kanz-ul-Iman fi Tarjama-til-Qur'an' (now in English) is a beautiful combination of a word-by-word, conceptual and idiomatic translation of the Holy Qur'an by A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. Its easy and simple language makes it prominent. Read it and receive its blessings.



Splendid Teachings of Islam

ISLAM AND CONSULTATION

Muhammad Hamid Siraaj 'Attari Madani

Intelligence is a gift from Allah Almighty which He distributes among people as per His will; while some are shrewd enough to quickly dissect complex matters, others struggle to understand the simplest of issues. As a faith that resonates with human nature, Islam recognises the intellectual disparity among people and therefore encourages us to consult others before making important decisions.

Throughout life, we face situations where the benefits and harms of a given course of action are not immediately clear to us. In such instances, Islam teaches us to consult others so that we can be guided towards decisions that will stimulate blessings, progress, and success. As we seek counsel, Allah Almighty opens the doors of goodness, if the counsel is sound, and protection from humiliation and

criticism if the counsel was not in our best interests.

We can sense the importance of consultation from several verses and hadith. For example, Allah Almighty even commanded His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to consult with others, even though the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the most perspicacious and insightful person to set foot on the Earth. Sayyiduna Wahb b. Munabbih رَحْمَةُ اللّٰهِ عَلَيْهِ commented on this fact stating:

I studied 71 books of the earlier scholars. All of them confirmed that from the first of creation till the last, all those who were given intelligence by Allah Almighty, their intelligence combined is like a grain of sand before the world's deserts when compared to the intelligence of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; his opinion is greater than the opinion of everyone else, (*Siraat-ul-Jinan*, vol. 10, p. 257).

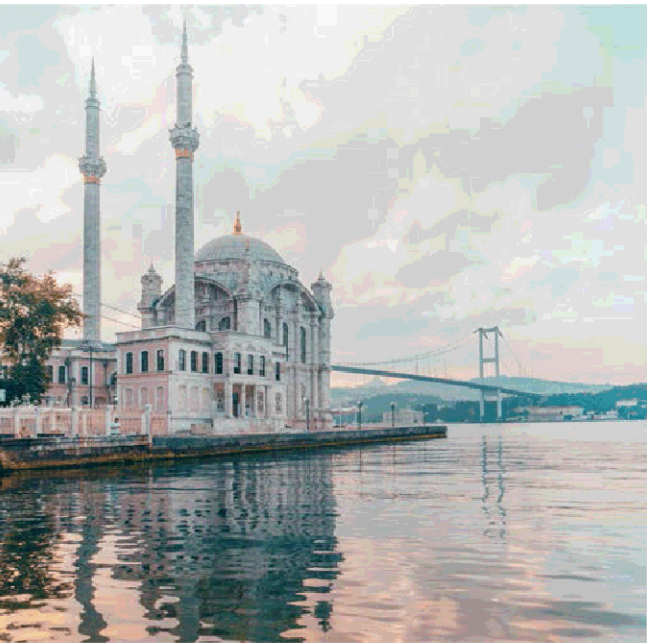
Despite such magnificent intelligence, Allah Almighty commanded the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to consult with others:

وَشَاوِرْهُمْ فِي الْأَمْرِ

'And consult with them in matters,'

[*Kanz-ul-Iman (translation of Quran)*] (Part 04, Surah Aal-e-Imran, Verse 159)

According to Imam Al-Qurtubi: Allah Almighty commanded His Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to consult others not because Allah عَزَّوَجَلَّ and His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ require their advice, but to demonstrate the importance of consulting others and so that his nation emulates him in this regard, (*Qurtubi*, vol. 4, p. 192).



It is stated in one narration that when the aforementioned verse was revealed, the Honourable Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked: 'Allah عَزَّوَجَلَّ and His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ do not need advice, rather Allah Almighty has made consultation a mercy for my nation,' (*Shu'ab-ul-Iman*, vol. 6, p. 76).

We find in multiple hadith that the Honourable Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would take advice himself and would instruct others to do the same. For example,

1. 'Consult the intelligent ones; you will attain success. And do not oppose them, otherwise, you will be humiliated,' (*Firdaus-ul-Akhar*, vol. 1, p. 62, *Hadith* 273).
2. 'Whoever intends to do something and consults a Muslim about it, Allah Almighty will guide him towards something correct,' (*Durr-e-Mansoor*, vol. 7, p. 357).

MANNERS OF CONSULTING OTHERS

1. Think carefully about who you consult. Taking guidance and advice from people who are inexperienced, irreligious, or unwise will do more harm than good.
2. The adviser should also keep his fellow believer's best interests in mind and provide the best advice. The Most Honourable Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever consulted his brother and he advised him contrary to his interests, he has betrayed the one seeking advice,' (*Abu Dawood*, vol. 3, p. 449, *Hadith* 3657, *selected*).

It would be wise for us as a community to make the sunnah of consultation an integral part of our lives because good fortune, happiness, and progress are borne from it.



Rickets

Doctor Umm Saarib Attariyyah

Rickets is a condition that affects bone development in children. It causes bone pain, poor growth, and soft, weak bones that can lead to bone deformities. Adults can experience a similar condition called osteomalacia. This disorder is not generally present from birth and is most common in children between 6 months and 3 years of age. A lack of vitamin D or calcium is the most common cause of rickets. Vitamin D largely comes from exposing the skin to sunlight, but it's also found in some foods, such as oily fish and eggs. Vitamin D is essential for the formation of strong and healthy bones in children. Any child who doesn't get enough vitamin D or calcium either through their diet or from sunlight can develop rickets. Children must have a balanced diet that provides appropriate amounts of calcium and vitamin D. Our bones act like a bank because the calcium that enters our body gathers in the bones. If calcium intake is low, the 'bone bank' will become empty.

Causes

Some possible causes:

1. Deficiency of vitamin D, calcium, and phosphate.
2. Liver and intestinal issues.
3. Premature birth.

4. Living in areas where there is little sunlight or not going out during the day.

Symptoms

Some symptoms of this condition:

1. Pain - in the spine, feet, arms, or other bones.
2. Skeletal deformities - such as curved feet and arms or feeling pain in them.
3. Tightness and pain in the muscles.
4. Dental problems - including damaged teeth and weak tooth enamel.

Types of Rickets

There are two types:

1. Rickets caused by a lack of vitamin D or calcium in the body.
2. Rickets caused by a pre-existing medical condition.

Diagnosis

Rickets is diagnosed through blood and urine tests. You can consult your physician about getting both tests for your child.

Who's at Risk?

Those most at risk of developing rickets or osteomalacia are:

1. Pregnant and breastfeeding women.
2. Children who have difficulty absorbing vitamin D and calcium.
3. Those who cover their entire body.
4. Those who do not go out in the sun.
5. Those who do not consume oily fish.

Impact of Vitamin D deficiency

Just as the presence of vitamin D is beneficial for the body, its absence or deficiency is harmful. Due to this, it becomes difficult for the body to maintain sufficient amounts of calcium and phosphate. When this happens, it leads to a lack of minerals in the bones, which causes them to become weak and fragile.

Causes of Vitamin D Deficiency

Several factors can contribute to vitamin D deficiency, including:

1. Feeding children with milk instead of a varied, balanced diet.
2. Having thick skin.
3. Windows can also cause vitamin D deficiency; this is because type B ultraviolet rays, which aid in the maintenance of vitamin D, cannot pass through glass, leading to a deficiency.

Sources of Vitamin D

To protect yourself, consume foods that are rich in calcium, phosphorous, and vitamin D. For example:

- Dairy products such as milk, cheese, and yoghurt.
- Green vegetables like broccoli and kale.
- Oily fish, such as sardines and salmon, and cod liver oil supplements.
- Cereals fortified with vitamin D.
- Soybeans
- Tofu
- Walnut
- Eggs

Sitting in the sun for 15 to 20 minutes daily is also beneficial, as a person can gain a good amount of vitamin D this way. According to one study, exposing your hands and face to the sun a few times a week in the winter and summer is beneficial. Your physician may prescribe an annual injection of high-dose vitamin D if you suffer from a liver or intestinal disorder in addition to vitamin D deficiency.

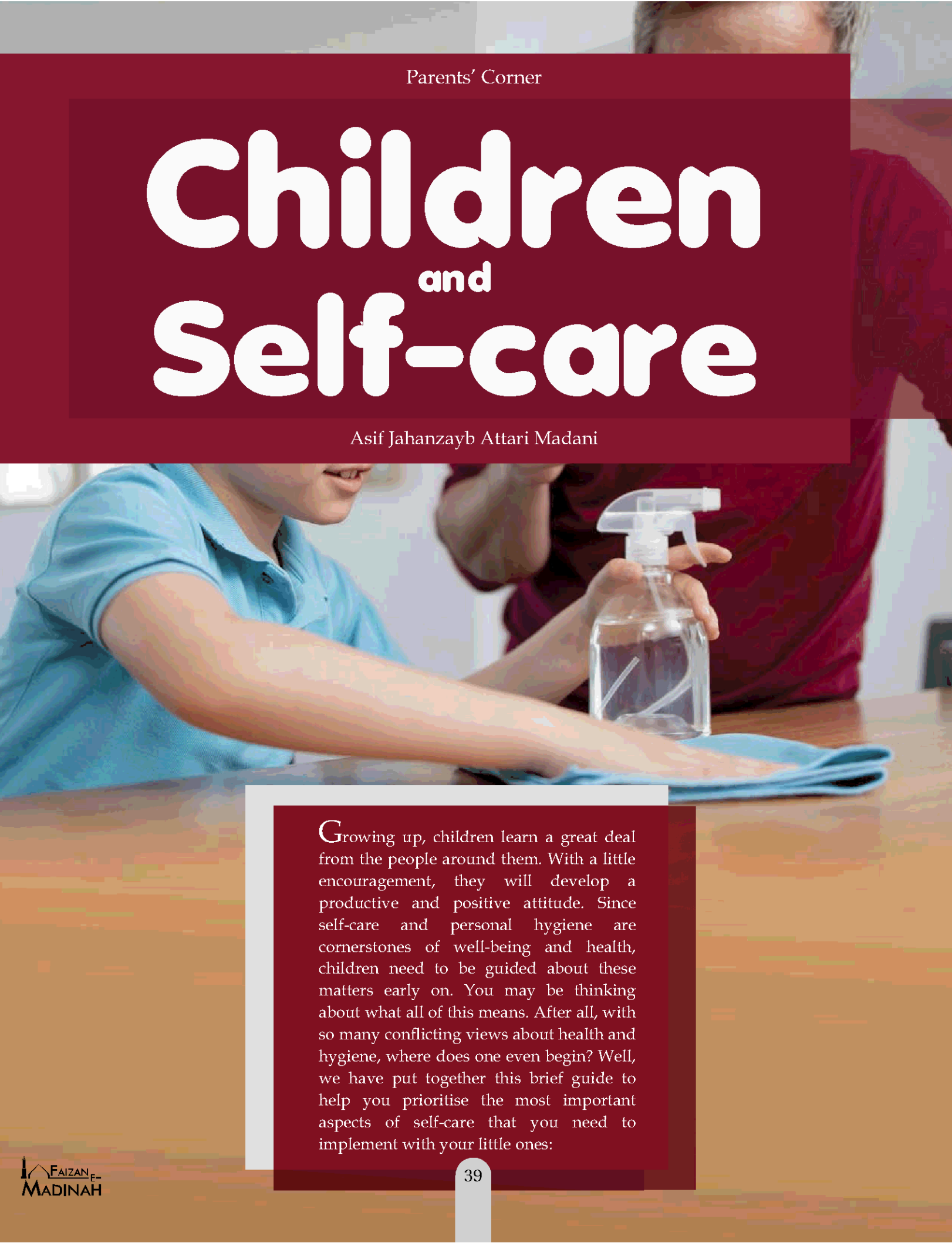
Calcium and vitamin D Supplements

Foods such as milk are good natural sources of calcium. However, you should consult your physician before taking any supplements.



Children and Self-care

Asif Jahanzayb Attari Madani

A photograph showing a young child in a light blue polo shirt sitting at a wooden table. An adult in a maroon shirt is leaning over the table, holding a clear spray bottle and spraying the child's arm. The child is smiling slightly. The background is a plain wall.

Growing up, children learn a great deal from the people around them. With a little encouragement, they will develop a productive and positive attitude. Since self-care and personal hygiene are cornerstones of well-being and health, children need to be guided about these matters early on. You may be thinking about what all of this means. After all, with so many conflicting views about health and hygiene, where does one even begin? Well, we have put together this brief guide to help you prioritise the most important aspects of self-care that you need to implement with your little ones:

1. Train them to wash their hands, wash their face, and brush their teeth as soon as they wake up. Set a bathing schedule for them to ensure that they are bathing throughout the week. This is especially important in the summer and after they have been doing sports or playing outside.
2. Make sure they wash their hands before eating but don't just tell them to do this; lead by example and do it yourself too.
3. Uncut nails can harbor germs under them. Get them to cut their nails every week or every ten days.
4. If they have been playing outside, ensure that their hands, feet, and shoes are cleaned before they do anything else.
5. Teach them to pick up after themselves and keep their environment clean so that they grow into responsible adults. Practically, this means they should be putting away their toys and dishes.
6. Children should be taught to place their uniform, school bag, and shoes in their correct place when returning from school or madrassa. Get them into a routine of putting away their stationary.
7. Teach them to protect their clothes by playing in clean places. Plan opportunities to demonstrate



the correct way of dining so that they do not soil their clothes during meals. You will wash and iron their clothes but teach them how to fold and organise clothes. This will help them become independent.

8. Do not ignore littering. If your children throw wrappers or crisp packets on the floor, make them pick them up and put them in the bin.
9. You should also keep your surroundings clean and tell your children the same thing. To achieve this, give them a light but consistent schedule of chores. For example, have them clean the table one day, and then make them dust the furniture a few days after. When they are done, reward their achievement; even a few nice words can reinforce positive behaviour and set an example of how to reciprocate kindness.
10. Going beyond personal benefits of hygiene, remind them that Allah Almighty likes purity, our religion gives special importance to cleanliness, and our Beloved Prophet ﷺ loves cleanliness. Etch this rule in their minds: 'Cleanliness is half of faith.'

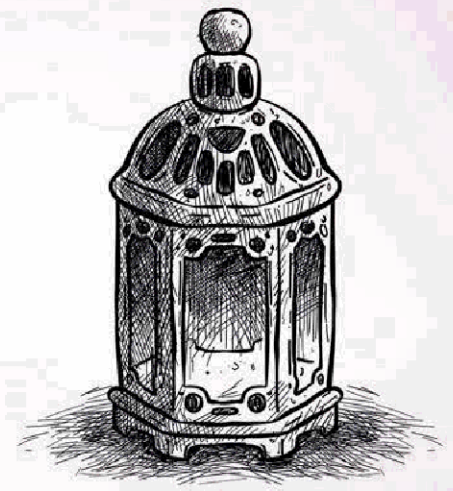
The aforementioned steps will help you and your children as long as you take a fair and kind approach. That means, giving them one instruction at a time and never pressurising or insulting them.

May Allah Almighty grant us all the ability to raise our children in a good manner.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



women's Corner



Waiting period ('Iddah) of a pregnant widow

Q 1: A relative of ours passed away a week ago; at the time of his death, his wife was in the latter stages of her pregnancy, i.e., it was a few days before her due date. After a week, the child was born. So, in this case, what do the scholars of Islam and the Muftis of the Shari'ah say regarding the waiting period of the widow; is it complete or will she have to observe additional days?

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

A: In the aforementioned scenario, the waiting period of the widow is complete, because the waiting period of a pregnant woman is up until the delivery of the baby, regardless of whether she is observing the waiting period following a divorce or the death of her husband. A pregnant woman does not have a fixed waiting period; therefore, if she gave birth a few days or even a

few moments after divorce or the death of her husband, her waiting period will be complete.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

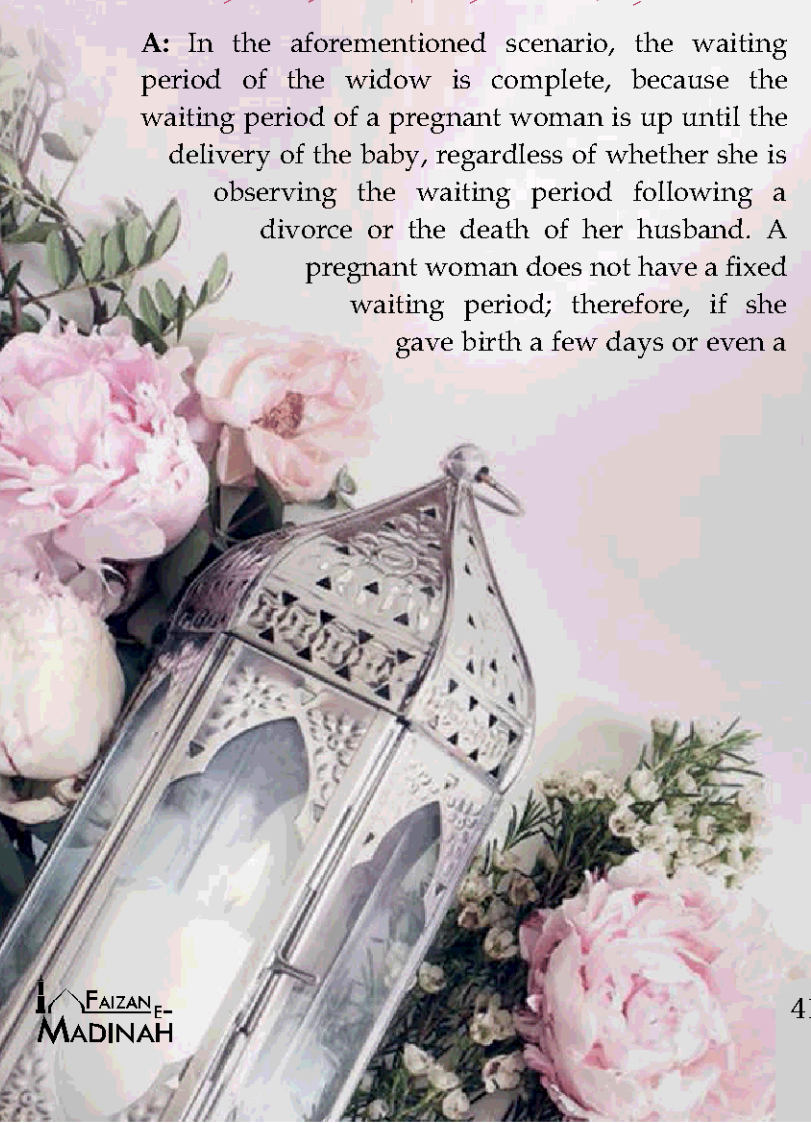
Lending a minor's assets

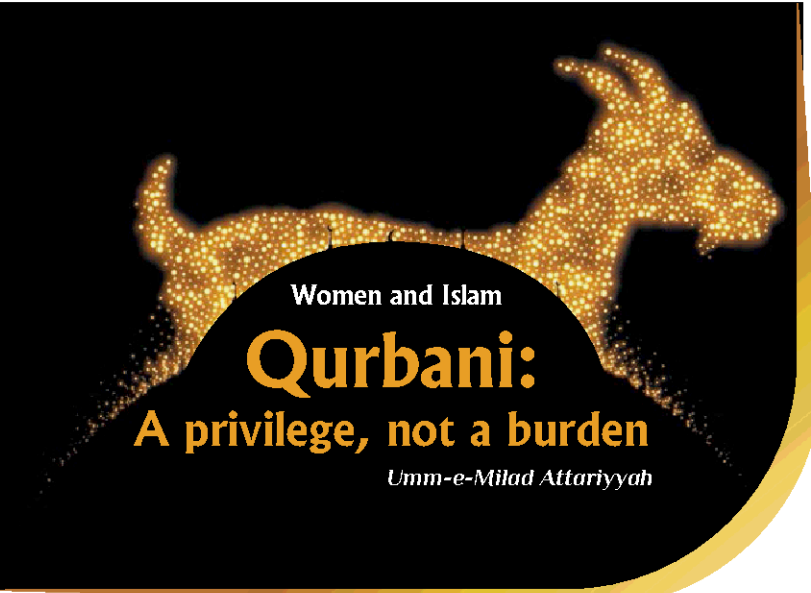
Q 2: There is a young girl, who has not reached the age of puberty, who possesses some gold. Her mother wishes to give this gold to her elder daughter for her wedding and have some more jewellery of the same weight made for the younger daughter later on. What do the scholars of Islam and the Muftis of the Shari'ah say regarding this; is it permissible to do so?

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

A: In the above case, it is not permissible for the mother to give the young daughter's gold to the elder daughter, even if the mother has the intention of giving her younger daughter, who is a minor (Islamically prepubescent), the same amount of gold later on. It is not permissible for the mother to utilise her minor daughter's property like this; in reality, this situation entails the mother borrowing the property of the daughter, and the Shari'ah states that a child who has not reached the age of puberty can neither lend their assets to anybody nor can anybody borrow them from them. This is because there is only loss for the child in lending something in the present situation, and the transaction which entails a loss for the child cannot be executed by the guardian either. Therefore, the mother is not permitted to do so to a greater degree. However, in specific scenarios, a father can borrow his child's property.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Women and Islam
Qurbani:
A privilege, not a burden
 Umm-e-Milad Attariyyah

The principle observances of Islam apply to men and women in equal terms. The obligatory sacrifice (*Qurbani*¹) is one such observance that is not only symbolic of a believer's complete submission to Allah Almighty, but is also a practical instrument to support the less fortunate. If a person, man or woman, meets the prerequisites, giving *Qurbani* becomes a binding duty (*Wajib*).

The Beloved Prophet ﷺ said: No action of a human, on 10 Dhul Hijjah, is dearer to Allah Almighty than performing *Qurbani*. The [slaughtered] animal will come on the Day of Judgment with its horns, hair, and hooves. The sacrifice is accepted by Allah Almighty before [the animal's] blood reaches the ground. Therefore, do it with a happy heart, (*Tirmizi, vol. 3, p. 162, Hadith 1498*).

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ explains that '[typically] actions are accepted after they are performed, but *Qurbani* is accepted before being performed. Therefore, do not perform it while considering it useless or with trepidation; do not try to employ logic everywhere, (*Mirat Al-Manajih, vol. 2, p. 375*).

Qurbani becomes obligatory if a person possesses either one of the following:

- 7.5 Tolas of gold.
- 52.5 Tolas of silver.
- Cash equivalent to the value of 52.5 Tolas of silver.
- Trade goods which reach the value of 52.5 Tolas of silver.

- Non-essential belongings with the value equivalent to the value of 52.5 Tolas of silver
- A combination of the above that equates to the value of 52.5 Tolas of silver, (*Fatawa Hindiyyah, vol. 5, p. 292, summarised*).

Unlike *Zakat*, the assets for *Qurbani* to be obligatory do not have to be productive assets (*Mal-e-Naami*) or trade goods and stock, (*Fatawa Razawiyyah, vol. 10, p. 294*). These may include:

- Collections of unused books.
- Clothes and shoes beyond one's essential needs.
- Unused watches and non-prescription glasses.

If all of these have a combined value equal to or greater than the value of 52.5 Tolas of silver, and one is not in debt, *Qurbani* will become binding (*Wajib*) as soon as the Day of *Qurbani*² arrives.

Unfortunately, many women neglect this duty either knowingly or in ignorance, thinking that because they do not work, they are excused from giving *Qurbani*. Such women should be mindful of Allah Almighty and the consequences of neglecting our duties. If Allah Almighty has given you the ability to perform *Qurbani* by granting you wealth in the form of jewellery, then you must give *Qurbani*.

Ask yourself: why do you hesitate when it comes to giving *Qurbani* but spend without a second thought on expensive clothes and countless material wants. Remember, Satan will attempt to stop you, but do not fall for his deceit; إِنَّ شَأْنَهُ، performing *Qurbani* will not reduce your wealth but be a means for it to increase manifold.

Qurbani is an individual duty; if several members of the household are eligible to give it, then it is not enough for a one person, such as the husband, to give it. Rather, each individual upon whom *Qurbani* is necessary (*Wajib*) must give a separate *Qurbani*. Each person does not need to give a full animal; they can contribute a share to a larger animal, and this will fulfil the requirement of *Qurbani*.

¹ *Qurbani*: to sacrifice a specific animal during specific days with the intention of reward, (*Bahar-e-Shari'at, vol. 3, p. 327*).

² 10 Dhul Hijjah.

Godly Women
Sayyidatuna
Hind
b. Utbah

رَضِيَ اللَّهُ عَنْهَا

Maulana Bilal Sa'eed 'Attari Madani

Once, a maid hurried to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a gift of two baby goats. Arriving at the tent, she greeted and sought permission to enter. 'My lady has sent a gift for you,' she said, 'and has apologised. Our goats have given birth to only a few baby goats (otherwise we would have gifted more to you).' The Honourable Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted the gift and supplicated: 'May Allah Almighty bless your goats and increase them.'

The maid returned to her lady, telling her the supplication of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hearing these gracious words, the woman was moved with joy. The maid later testified that following this incident, there was an unprecedented increase in their livestock. The lady would explain it as a result of the blessings of the Honourable Prophet's supplications. The lady also said, 'I saw myself in a dream, standing in the sun. There was shade near me but I was unable to reach it. Then, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came close to me and because of him, I was able to reach the shade,' (Tareekh Ibn-e-Asakir, vol. 70, p. 184). She accepted Islam on the day of the Conquest of Makkah.

Do you know who this lady was? She was a companion of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and her name was Sayyidatuna Hind b. 'Utbah Al-Hashimiyyah. Her husband was Sayyiduna Abu

Sufyan and her son was Sayyiduna Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُمَا.

Love for Islam

She had such immense love for Islam that she broke the idol that was in her house, declaring, 'We were in delusion because of you,' (Tabaqat Ibn-e-Sa'd, vol. 8, p. 188).

Praiseworthy Qualities

She رَضِيَ اللَّهُ عَنْهَا was an expert in Arabic stylistics and rhetoric and extremely intelligent, (Usd-ul-Ghaabah, vol. 7, p. 316).

Devotion to the Beloved Prophet ﷺ

Sayyidatuna Hind b. 'Utbah رَضِيَ اللَّهُ عَنْهَا said, 'Messenger of Allah! On the entire earth, there was no-one more hated by me than your family. But today, there is no family more beloved to me than your family,' (Bukhari, vol. 2, p. 567, Hadith 3825).

As a brave and astute warrior, she served Islam by participating in the Expeditions of Yarmuk and Al-Qadisiyah, (Mirat-ul-Manajih, vol. 6, p. 174). At a critical moment in the Expedition of Yarmuk, she encouraged the believers, 'Fight in the way of Allah Almighty and sacrifice your lives,' (Futooh Al-Sham, vol. 1, p. 196). Similarly, when the women were pledging allegiance to the Honourable Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she too joined in, (Tabaqat Ibn-e-Sa'd, vol. 8, p. 189).

Passing Away

During the reign of Sayyiduna 'Umar رَضِيَ اللَّهُ عَنْهُ, she passed away on the same day as Sayyiduna Abu Bakr Al-Siddiq's father, Sayyiduna Abu Quhafah Uthman. Her legacy includes the many hadith she transmitted, (Mirqat-ul-Mafatih, vol. 8, p. 243, under the Hadith 4466).

Pastry

Abu Ubayd Attari Madani



It was the first day of school after the much-needed break for Eid al-Adha. The fourth period was free as Mr. Naveed was off sick. It gave the children some time to catch up. They were chatting away, talking about the lovely foods they ate on Eid and the celebrations in their homes. Seeing everyone else doing this, Little Zayd and his two friends, Saleem and Umayr, also began to talk to each other. ‘What did you do?’ asked Little Zayd. ‘We went to a park where there were big swings,’ answered Saleem, ‘and at salah time, my father took me to a local masjid to pray. When we came out, we saw that an Urs commemoration was taking place for one of the Awliya. People were giving out pastries and sweets. They were really nice.’

‘The 18th day of the Islamic month is only a few days away,’ Umayr added. ‘My mum was telling me that we will distribute pastries. Why don’t both of you come over, and we can play and have some delicious pastries too.’

Little Zayd asked Umayr, ‘Why will your mum distribute pastries on the 18th?’ ‘My mum said that the third caliph of Islam, Sayyiduna Uthman Al-Ghani رَضِيَ اللهُ عَنْهُ, was martyred on 18th Dhul Hijjah,’ explained Umayr.

The bell rang. They all headed into Mr. Hasan’s classroom and sat down. Later that day, in the evening, Little Zayd asked his grandmother, ‘Grandma, will we distribute pastries on 18th Dhul Hijjah?’ Grandma listened as Little Zayd explained what Umayr had told him and then said, ‘Not only should we distribute pastry, but we should also do other things.’

‘What else should we do?’ asked Little Zayd.

‘Well, after dinner, I will tell you what else should be

done on that day,’ Grandma told him before heading to her room to take out a book.

After dinner, Grandma gathered everyone around her and remarked, ‘18th Dhul Hijjah is approaching. It is on this day, the Beloved Sahabi of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Uthman Al-Ghani رَضِيَ اللهُ عَنْهُ was martyred. He is remembered every year on this date. Remember, Allah Almighty states,

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

Whoever kills a human without the (legal) retribution of killing or (killed a human) without the retribution for causing turmoil in the earth, it will therefore be as though he had killed all mankind.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa’idah, Verse 32)

That means, to unjustly kill a normal believer is a serious crime. Imagine how serious it must be for someone to assassinate the greatest guide of the Ummah at the time! If possible, you should keep a fast on this date, recite the Quran in abundance, perform abundant good deeds, do plenty of virtuous actions, and then convey their rewards to Sayyiduna Uthman Al-Ghani رَضِيَ اللهُ عَنْهُ. We should read about and draw lessons from his life, virtues, teachings, and martyrdom.’

After grandmother finished, Little Zayd added, ‘Grandma, you have mentioned so many good things. How will I tell Umayr and his mum all of this?’

Grandmother smiled. ‘Don’t worry,’ she reassured him, ‘I will phone Umayr’s mum and tell her myself about what should be done on this day.’

THE UNHAPPY TURTLE

Maulana Abu Mu'awiyah Madani

Today, all the students were happy. They had finally been given permission for a picnic at the zoo with everyone's favourite teacher, Mr. Hudhud.

'Is everyone here?' asked Mr. Hudhud.

'Sir, all 20 children are here, I have counted them. We are ready to go,' answered Parrot.

As the coach went along, night fell. One by one, all the children fell fast asleep. But not Turtle. He was busy tossing and turning. As

he glanced around the coach, he saw that Rabbit had his eyes wide open.

Turtle crept out of his seat and walked over to Rabbit: 'You can't sleep, either?' he whispered, 'I was thinking how I would spend the entire night awake by myself. It's good that I saw you.'

'I'm speaking to you!' Turtle said in an angry but quiet voice, 'why don't you reply to me! Why are you silent!'



As Turtle stood there, waiting for an answer, Rabbit did not reply. Not a single word. Turtle was upset and returned to his seat.

‘The children have had their breakfast. Your breakfast is also ready. Should I bring your breakfast?’ said Parrot to Mr. Hudhud.

‘Yes, bring it, but not here. I am going to sit with the kids, bring it there,’ Mr. Hudhud said, walking over to the children.

Whilst enjoying the nice and warm breakfast and talking to the children, Mr. Hudhud said: ‘Children! Let me ask you a question. Whoever replies, I’ll give them a prize after the picnic.’

Everyone cheered with excitement.

‘Which animal does not feel sleepy at night and remains awake all night?’

‘The guard fox!’ cried out Chicken, pointing at Fox sleeping next to her.

Mr. Hudhud smiled while shaking his head right to left. ‘No!’ he said, ‘he only stays awake for security, otherwise he too feels sleepy, and sometimes even falls asleep.’

The children looked at each other. Then, Turtle bellowed, ‘Sir! I’ll tell you! That animal is me.’

Mr. Hudhud was impressed. ‘Wow! Fantastic! That’s right,’ he said, ‘Now tell me about that animal who sleeps but his eyes remain open.’

The children fell in silence. It seemed like a strange thing to ask. ‘The rabbit,’ exclaimed Mr. Hudhud.

‘That’s why Rabbit did not reply to me yesterday!’ cried Turtle, before explaining what happened the previous night.

‘Did you hear that?’ asked Mr. Hudhud, turning to the class, ‘Turtle was upset with his friend last night just due to a misunderstanding. If we have a misunderstanding about someone, we should speak to the other person straight away. This will solve the issue and it’s what good friends do.’

DO YOU

KNOW?

Maulana Abu Muhammad Athari Madani

Q 1: Which prophet was sent to the nation of Thamud?

A: Sayyiduna Salih عَلَيْهِ السَّلَام, (Part 19, Surah Al-Naml, Verse 45).

Q 2: How many doors were built during the first construction of Masjid Al-Nabawi?

A: Three, (Tabaqat Ibn-e-Sa’d, vol. 1, p. 185).

Q 3: Which prophet’s hand would miraculously shine?

A: Sayyiduna Musa عَلَيْهِ السَّلَام, (Part 16, Surah Ta-Ha, Verse 22).

Q 4: How many doors does Hell have?

A: Seven, (Part 14, Surah Al-Hijr, Verse 44).

Q 5: From which thing did Allah Almighty create the heavens?

A: Smoke, (Part 24, Surah Ha Meem Al-Sajdah, Verse 11).

Q 6: In how many periods did Allah Almighty create the heavens, the Earth, and everything that is within them?

A: Six days, (Part 19, Surah Al-Furqan, Verse 59).

Arguing & Fighting

Muhammad Javed 'Attari Madani

The Final Prophet of Allah, Sayyiduna Muhammad Al-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْآكِدُ الْخَصِمُ

'The most disliked person to Allah Almighty is the one who argues excessively,'

(Bukhari, vol. 2, p. 130, Hadith 2457).

Dear children! Arguing is harmful. It can make you lose friends, cause problems, and get you into a lot of trouble. People usually avoid kids who argue all the time. After all, nobody wants to be in an upsetting environment. Plus, Allah Almighty loves those children who avoid arguing, even when they are in the right.

Do you know what is worse than fighting over big

issues? Fighting over small issues, like fighting with your brother or sister over food. If you feel upset, tell a grown-up instead of fighting.

Rather, good kids should reconcile and forgive others. If another child has done anything to hurt you, even then instead of fighting and arguing, overlook it or tell your parents about it in a nice way without complaining about it.

May Allah Almighty make us forgiving people and save us from fighting and arguing.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



PRECAUTIONS OF WRITING BOOKS

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas
'Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ

Since the dawn of Islam, people have taken pen to paper to share the message of faith with the wider public. Despite being a ubiquitous aspect of Muslim society, writing books is an arduous endeavour that entails many considerations. For example:

- When writing an Islamic book, monograph, or article, the author's primary goal should be the pleasure of Allah Almighty. There is no harm in taking credit for one's work but public acclaim or popularity should not be the aim. One should bear in mind the very real possibility of erring and its subsequent impacts on the author's hereafter. The challenges to one's sincerity in this regard are subtle as the ego and Satan will employ all of their arsenal to trap one in the vices of ostentation and conceit.
- Be careful when commenting on the Qur'an or hadith because it is unlawful (*Haraam*) to interpret these sacred sources based on one's own opinion; only verified explanations and opinions of the exegetes and hadith specialists should be cited. Similarly, precaution should be taken when writing about Islamic rulings, lest a form of continuous sin is established.
- It is only human for authors to occasionally err. To ensure accuracy, we founded the department of '*Majlis Taftesh-e-Kutb-o-Rasaail*' approximately 20 years ago (around the year 2000). The department checks and verifies the content of all of our writings before publication.
- Using careless phrases, empty expressions of humility, lies, and exaggerated statements, can all lead to being taken to account in the Hereafter. Our pious predecessors رَحِمَهُمُ اللَّهُ were extremely cautious about their choice of words. For example, Sayyiduna Maymun b. Abu Shubayb رَحِمَهُ اللَّهُ states: 'I was writing a letter when I stopped on one word, thinking that if I write this word, the letter will become well-articulated but it will entail lying. Knowing it would decrease the eloquence of my letter, I still avoided using it, (*Ihya-ul-Uloom*, vol. 3, p. 169). This is one example of the diligence of our pious predecessors.
- Poems of praise, and odes are especially susceptible to gross errors such as flouting rules of poetic meter or writing something contrary to Islam. Preferably, only scholars and experts should cast poetry of this nature. Even seasoned poets have committed grave errors in some of their Islamic poetry.
- اَلْعَمْدُ لِيَّ all my writings are checked by a panel of ulema and my poetry is verified by field experts.

May Allah Almighty protect us from ostentation, desire for fame, and the harms of Islamic and moral mistakes in writing. May He enable us to write only that which pleases Him.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Note: this article was written with the help of the Madani Muzakarah that took place on the 6th of Ramadan Al-Mubarak, 1442 Hijri, 18th April 2021, after the Taraweeh Salah. It was shown to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ, edited accordingly, and then presented here).