

Monthly Magazine

Faizan-e-Madinah

August 2021 (Zul-Hijja-til-Haraam / Muharram-ul-Haraam)



A quick glimpse:

- | Attaining True Success
- | Two Enviable Blessings
- | Money Matters
- | Value the Time of Others

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

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

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

Monthly Magazine
Faizan-e-Madinah

August 2021

All Rights Reserved

Copyright © 2021 Maktaba-tul-Madinah

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

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

Translation Department (Dawat-e-Islami)
Aalami Madani Markaz, Faizan-e-Madinah,
Mahallah Saudagran, Purani Sabzi Mandi,
Bab-ul-Madinah, Karachi, Pakistan
UAN: +92-21-111-25-26-92 – Ext. 7213
Email: translation@dawateislami.net

**Keep watching
Madani Channel**



Table of Contents

01	Attaining True Success	28	Respect Water
04	Two Enviably Blessings	29	The Ascetic Caliph: Sayyiduna Umar Al-Farooq رَضِيَ اللهُ عَنْهُ
06	Dar-ul-Ifta Ahl-e-Sunnat	31	The Message of Karbala to the Muslim World
08	Question and Answer of Madani Muzakarah	33	Gifting Rewards to the Deceased
10	17 Explanations of the Title 'Prophet of Repentance'	35	Angels make supplica- tions of forgiveness
14	The Islamic Perspective on Metempsychosis (al-Tanasukh)	36	Professions Mentioned in the Quran
17	The Shadowless Prophet ﷺ	38	Sayyidatuna Umm 'Atiyyah bint Harith
20	Money Matters	39	The Fiqh of Vows
22	Value the Time of Others	41	Loving the Prophet's Family
23	A Good Question	42	Thalassemia and Anemia
24	16 Specialities of Friday	44	The Helpful Elephant
25	Pious Predecessors and Their Worship of Allah	45	Why Did the Mangoes Spoil?
27	Lunar Eclipse		

Quranic Pearls

Attaining True Success

(Part 2)

Mufti Muhammad Qasim Attari

Allah Almighty declares:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ
عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ
يُفْرِزُجِهِمْ 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)

These powerful words identify the hallmarks of a truly successful believer. The first of these is praying salah with submission and humility.

Types of submission

1. **Outward submission** involves focusing in salah, not looking beyond the place of prostration, and not looking to the left, right, or up with the peripheral vision. It also entails that the worshipper control his movements, not scratching needlessly or cracking the fingers. The legal manuals of fiqh list several more aspects of outward submission under their respective *sunan*, *adab*, and *makruhat* chapters.
2. **Inward submission** relates to the worshipper's state of mind and heart, whereby he is cognizant of Allah's greatness and glory. In prayer, he stands in the court of Allah, completely removed from the world.

Submission benefits your faith

To submit in salah with humility is to obey the command of praying in its truest sense. Submission in salah invokes spiritual blessings, ensures that one's worship is accepted, prevents evil deeds, leads to forgiveness, draws one closer to Allah Almighty, and places the worshipper in the ranks of the righteous folk.

Regarding the virtue of such a salah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'If a Muslim, upon reaching the time of an obligatory salah, performs the ablution of the salah properly and then submits

and bows properly in it, that salah will expiate his previous sins until he commits a major sin and this situation will continue forever,' (*Muslim*, p. 116, *Hadith* 543).

Observe the deeds of the best personalities of this Ummah, i.e., the noble Companions رَضِيَ اللهُ عَنْهُمْ in this regard. Sayyiduna Abdullah b. Umar رَضِيَ اللهُ عَنْهُمَا said that 'When the Companions رَضِيَ اللهُ عَنْهُمْ offered salah, they would remain attentive towards it, keep their gaze on the place of prostration, be certain that Allah is watching them, and not pay attention to the left or the right,' (*Durr-e-Mansoor, Surah Al-Mu'minoon, under verse 2, vol. 6, p. 84*).

Similarly, the incident of an Ansari Companion is well known that he was guarding the Islamic army at night and started praying in order to stay awake. A polytheist approached and, realizing that he was a guard, fired three arrows, hitting the Ansari Companion. Even in this dire state, the Companion continued to bow and prostrate in the same state,' (*Abu Dawood, vol. 1, p. 99, Hadith 198, summarised*).

Submission benefits your life

Submission:

1. Is the first step to deep reflection – across the word, this topic is being extensively researched.
2. Relieves confusion and stress.
3. Brings peace of mind.
4. Reduces anxiety.
5. Encourages quality sleep.
6. Helps control blood pressure.
7. Invigorates the body.
8. Enhances one's ability to think clearly.

وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

'And who do not incline towards vain talk,'

[*Kanz-ul-Iman (translation of Quran)*] (Part 18, *Surah Al-Mu'minoon, Verse 3*)

Al-Saawi رَحِمَهُ اللهُ عَلَيْهِ explained that 'vain talk' (*laghw*) refers to every undesirable or even permissible word

and deed which has no benefit for the Muslim in this world or the hereafter. For example, joking, indecent speech, play and amusement, wasting time in futile pursuits, remaining indulged in fulfilling lusts, and all those activities that Allah Almighty has forbidden, (*Saawi, Surah Al-Mu'minoon, under verse 3, vol. 4, p. 1356*).

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: From the beauty of a person's faith is that he gives up meaningless acts, (*Tirmizi, vol. 4, p. 142, Hadith 2324*).

People can engage in futile actions with their tongues, through their behavior, and even with their hearts – the truly successful believer avoids all three types.

1. Futile acts of the tongue

In this era, futile acts related to the tongue have spread rapidly. Through the mass proliferation of news about every minor and major event in the world and the constant bombardment of useless information across social media platforms, we have become desensitized to futility. Along with media outlets, the blame lies with news channels that host analysts of every caliber to share their, often uninformed, views about anything and everything. If one becomes accustomed to futile speech, the precaution of the tongue disappears, and backbiting becomes a part of daily life for such people, even though backbiting is a major sin and destroys good deeds.

Such a person also loses his dignity in the eyes of others (as they assume) that he might backbite them in front of others. Through mere words, speaking about useless matters can also lead to Hell or ruin one's deeds as the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ warned: 'Indeed a person [may] utter a bad word with his tongue without knowing the reality [and implications] of it, so on the basis of that, Allah Almighty writes down His displeasure for him till the Day of Judgment, (*Tirmizi, vol. 4, p. 143, Hadith 2326, summarised*).

The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that the person speaks a word leading to the displeasure of Allah عَزَّوَجَلَّ and does not pay any attention to it, i.e., he does

not have in his mind that Allah ﷻ will displease with him that due to that word, the person falls into the depths of Hell at a distance greater than the East and the West, (*Musnad Ahmad, vol. 3, p. 319, Hadith 8931, summarised*).

The pious predecessors were cautious of vain and useless talk. It is narrated that Sayyiduna Hassaan b. Abi Sinan رَضِيَ اللهُ عَنْهُ was passing a balcony when he asked its owner how long it had been since he built it? Afterwards, he felt remorseful and, addressing his self (*nafs*), remarked, 'Proud nafs! Do you waste precious time in vain and useless questions?' He fasted for a whole year to atone for that one useless question, (*Minhaj-ul-'Aabideen, p. 65*).

2. Futile behavior

1. Watching worldly programs on TV.
2. Listening to one specific piece of news multiple times.
3. Listening to programs on many channels for a single topic.
4. Listening to unbeneficial political discussions.
5. Watching sports matches.
6. Facebook, Twitter, surfing the internet, and spending a lot of time using social media.

Ask yourself honestly whether these activities have anything to do with your life or not. Most have nothing to do with it. If a person spends four hours a day on these useless works, he will waste 1460 hours of the year and if he spends this many hours for the pleasure of Allah ﷻ or success in the world, imagine the heights he can reach!

If you spent four hours a day on the following acts, in one year, you could achieve so much:

1. If you prayed twenty cycles of supererogatory prayer in an hour, you would perform 29,200 cycles in a year.
2. If you sent prayers on the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ a thousand times in an hour, you could send 1.46 million prayers on him in a year.

3. If you learned two rulings of the Shari'ah in one hour, you would acquire the knowledge of three thousand matters of the Shari'ah in a year.

This whole calculation is in terms of four hours a day for one year. If you calculate ten, twenty or thirty years, you can imagine the result. Understand that time can be used in three ways.

1. Vain acts.
2. Less beneficial acts.
3. More beneficial acts.

Every mindful being knows that the best of these three kinds of uses is the one through which a person can gain more benefit.

3. Futile acts of the heart

1. Constantly daydreaming.
2. Being disheartened by the success of others and self-loathing due to failures.
3. Planning sins.
4. Making plans all the time but not implementing them.

Harms of the vain use of heart and mind

1. Vain thinking reduces the mind's ability to think positively and productively.
2. Vain thinking leads to demotivation and avoidance of work.
3. Mental abilities will not be fully utilized, as a result of which a negative thinking person will continue to think of how to make others fail instead of focusing on his own path to success.

In short, the one who is successful in this world and the hereafter is the one who avoids useless acts and engages himself in beneficial deeds and productive activities. May Allah ﷻ grant us the ability to practice good deeds.

Two Enviably Blessings

Mawlana Nasir Jamal Attari Madani

The Final Prophet ﷺ said:

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَ رَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا'

'Only two [people] can be envied: (i) someone granted wealth by Allah ﷻ and enabled to spend it in the way of the truth; (ii) and a person granted knowledge by Allah ﷻ who then makes decisions according to it and teaches it,' (Bukhari, vol. 1, p. 43, Hadith 73).

This hadith explains that two blessings are worthy of being sought: charity and knowledge, (Nuzha-tul-Qaari, vol. 1, p. 428; Al-Lam'i-us-Sabih, vol. 1, p. 380, under the Hadith 73). Envy in this context does not refer to the sinful vice with the same name but to a praiseworthy quality termed *ghibtah* in Arabic.

Ghibtah is to want a blessing that someone else has without desiring for them to lose it - it is a positive quality for a believer. The things of the world that are a source of the displeasure of Allah ﷻ are not worthy of being envied, but money spent in the way of Allah ﷻ, knowledge, and wisdom are the source of Allah's pleasure.

The hadith mentions two qualities:

1. If Allah Almighty grants wealth to someone, it is His bounty, and if He enables him to spend in His way, this is an additional bounty. Spending in the way of the truth means spending on any act that corresponds to the spirit of Islam. Expending wealth for un-Islamic causes is not a virtue and certainly not worthy of *ghibtah*, (Zia-us-Saari, vol. 2, p. 225).
2. Secondly, the person who has been blessed with knowledge and wisdom, makes decisions in the light of that wisdom, and disseminates it. Wisdom here refers to the Holy Qur'an or anything that removes ignorance and prevents evil deeds, (Zia-us-Saari, vol. 2, p. 225).

Commenting on these virtues, Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ states:

Interestingly, only the life of wealthy, generous people and the life of the Ulama are described as being worthy of envy; the Beloved Prophet ﷺ did not extend this accolade to rich people, ministers, or kings. Therefore, we learn that the life

of the Ulama is enviable for the whole world and since this is the case, there is no reason for them to have an inferiority complex. The scholars of truth are undoubtedly the shining lamps of guidance on Allah's earth. Allah Almighty has blessed them with His 'great goodness' and for this reason, animals, birds, ants in their burrows, and fish in the sea pray for them. The honourable angels spread their wings for the pleasure of these students of knowledge. When the grace and generosity of the Creator of the Universe, the prayers of the creation, and the spread wings of the angels lift the status of the *Ulama*, it makes no difference whatsoever if some materialistic, lifeless folks look down on the *Ulama*! Those who look down on the *Ulama* today have turned away from the teachings of the messengers of Allah. By being arrogant over the riches of this world and by belittling and disgracing the righteous servants of Allah ﷺ, they are harming their hereafter. It is necessary for the scholars of truth to be patient when they are harmed by these arrogant, insolent, ignorant people and they should never become discouraged and depart from the glorious position of 'exalting the word of truth.' Allah Almighty has commanded His Beloved ﷺ that:



خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

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

[Kanz-ul-Iman (translation of Quran)] (Part 09, Surah Al-A'raaf, Verse 199)

(Muntakhab Hadeesayn, p. 106)

Here are some points of benefit taken from the above hadith:

1. To act upon envy is unlawful (*Haraam*) and leads to Hell, (*Hadeeqah Nadiyyah*, vol. 1, p. 601).
2. *Ghibtah* is obligatory for obligatory acts, desirable for desirable acts, and permissible for permissible acts, (*Ihya-ul-'Uloom*, vol. 3, p. 236).
3. Wanting blessings to be taken away from others while hoping to attain them for oneself is the primary definition of jealousy – which is a vice. *Ghibtah* on the other hand is a virtue and one should have it for great matters.
4. It is a great virtue to spend in the way of Allah ﷺ and to make decisions in the light of knowledge after having acquired it and to disseminate and impart it.
5. Remember! This hadith promotes *ghibtah*, not jealousy. It is crucial to refer to reliable commentaries to accurately understand hadith.
6. Affluent people should support Islam and the Muslims with their wealth, and spend on their families and great acts of worship such as Hajj and Umrah.
7. The Ulama should remain at the forefront of spreading the light of knowledge so that people are encouraged to attain these praiseworthy qualities.

Those with fewer assets may look at their wealthier counterparts spending in the way of Allah Almighty and feel *ghibtah*. You should spend according to your means and remain hopeful of Allah's mercy and rewards. Likewise, those who look at people of knowledge with *ghibtah* should feel motivated to pursue sacred knowledge.

Dar-ul-Ifta Ahl-e- Sunnat



1. Shaving the Head in Ihram

Q: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: In order to come out of the state of ihram, is it necessary for a man to shave his hair, or can he just trim it? If he is permitted to trim it instead, then which option is superior? Also, what is the minimum length that it must be trimmed?

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

A: In order to exit the state of ihram, it is not necessary for a man to shave his head; rather, he may trim it if that is possible. However, it is Sunnah for a man to shave his head entirely, and this is superior. In order to exit ihram by trimming the hair, it is necessary to trim the hair of at least one quarter of the head by the length of one digit of a finger, i.e., by around one inch. Just as is the case for shaving, it is Sunnah when trimming the hair to trim from all of the hair; this is the ruling for both men and women when trimming the hair.

If a quarter of the hair is trimmed, one should cut slightly more than a quarter of the hair by

approximately one digit of a finger, lest the trimming of a quarter of the hair is not fulfilled due to the varying lengths of the hair, (*Al-Maslak Al-Mutaqassit*, p. 324; *Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 3, pp. 738-739, selected; *Bahar-e-Shari'at*, vol. 1, p. 1142, selected; 27 *Wajibat Haj aur Tafseeli Ahkam*, p. 118).

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Is it necessary to respond to every azan?

Q: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: In the building in which I live, the sound of multiple azans can be heard a few minutes apart. Is it necessary for us to reply to each one?

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

A: If the sounds of various azans can be heard after short intervals, then it is only recommended (*mustahabb*) to reply to the first one verbally. However, it is better to reply to each one.

It is stated in *Radd-ul-Muhtar*: 'ولو تكرر بان اذن واحد' 'If azans are called out, one after the

other, the listener should reply to the first one,' (Radd-ul-Muhtar ma' Durr-e-Mukhtar, vol. 2, p. 82).

Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ writes: 'If he hears several azans, he should reply to the first one, but it is better to reply to all of them,' (Bahar-e-Shari'at, vol. 1, p. 473).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. An Issue related to the Prostration of Recitation

Q: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: If one verse of prostration was recited in a gathering by five people, will prostration be performed once or five times? Also, if the listener himself recited the verse of prostration in that gathering, will he perform one prostration of recitation or one for each, i.e., one for reciting it and another for hearing it?

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

A: In the aforementioned scenario, one prostration of recitation will be sufficient; it is not necessary to perform a separate one for each recitation.

Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: 'If one verse of prostration was recited or heard several times in a single gathering, only one prostration will be necessary, even if several people heard it. If he recited a verse and he heard the same verse from someone else, only one prostration will be necessary,' (Bahar-e-Shari'at, vol. 1, p. 735).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Wearing Kohl on the Day of Ashura?

Q: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: What is the ruling on applying Kohl on the Day of Ashura (10 Muharram)?

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

A: It is permissible to wear kohl on Ashura, and



there is no harm in this. In fact, the one who applies antimony kohl (*ithmid*) to his eyes on Ashura, his eyes will never ache.

Imam Jalal al-Deen al-Suyuti al-Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ records the following hadith: 'من اكتحل بالاثمد يوم' 'عاشوراء لم يرمد ابدا' 'The one who applies ithmid kohl to his eyes on Ashura, his eyes will never ache,' (Al-Jami'-us-Sagheer, Juz 2, p. 418, Hadith 8506).

Commenting on this report, Imam Abdur Rauf al-Munaawi رَحْمَةُ اللهِ عَلَيْهِ explains: 'ان فى الاكتحال به مرمة' 'للعين وتقوية للبصر، واذا كان ذلك منه فى ذلك اليوم نال البركة' 'In the applying of Ismid Kohl lies the soundness of the eyes and the sharpening of the vision, and if it is applied on this day (of Ashura), one will attain blessings, and then the eyes will not ache for a long period,' (Al-Tayseer Sharh Jami'-us-Sagheer, vol. 2, p. 404).

It is related from Qahastani in Durr-ul-Muntaqa: 'ولباس به للجميع يوم عاشوراء على المختار لقوله عليه الصلاة' 'والسلام من اكتحل يوم عاشوراء لم ترمد عيناه ابدا' 'According to the sound opinion, there is no harm in anybody (i.e. those who are fasting and those who are not) wearing kohl on the Day of Ashura because the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who applies kohl on the Day of Ashura, his eyes will never ache,' (Al-Durr-ul-Muntaqa, vol. 1, p. 364).

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: 'There are many acts to perform on the Day of Ashura, like ghusl, wearing kohl, fasting, to name a few,' (Mirat-ul-Manajih, vol. 3, p. 126).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Question and Answer of

Madani Muzakarah



1. Fasting in Muharram

Q: Besides the fasts of Ashura (9th and 10th) in Muharram, does fasting in this sacred month hold any virtues?

A: The Beloved Prophet ﷺ said:

1. After Ramadan, the fast of Muharram is most superior, and after the prescribed salahs, supererogatory salah in the night (*qiyam al-layl*) is most superior, (*Muslim, p. 456, Hadith 2755*).
2. The fast of each day of Muharram is equal to fasting for an entire month, (*Mu'jam Sagheer, vol. 2, p. 71; Madani Muzakarah 1st Muharram-ul-Haraam 1441 AH*).

2. Consuming Fish in Muharram

Q: Can fish be cooked and eaten after the moon of Muharram has been sighted?

A: Yes! Fish, chicken, meat, and all other halal foods can be eaten, (*Madani Muzakarah, 2nd Muharram-ul-Haraam, 1441 AH*).

3. Not Eating Fish or Wearing New Clothes in Muharram

Q: Is it permissible to deliberately refrain from

eating fish or to deem it bad to wear new clothes in Muharram?

A: If a person does not consume fish and considers it wrong to wear new clothes in Muharram because he treats this month as a month of mourning, he will be sinful. It is common among the public not to eat meat on Ashura. Even today, some people do not consume meat on the Day of Ashura, but they probably consume meat Kichra¹. There is no moment in Muharram or the entire year when it is prohibited in Islam to eat fish or meat, (*Madani Muzakarah, 5th Muharram-ul-Haraam, 1440 AH*).

4. Visiting Karbala

Q: When did you visit Karbala?

A: I do not recall the year in which I visited Karbala; many years have passed since then. I travelled to Baghdad twice during my life, and visited Karbala on both occasions, (*Madani Muzakarah, 2nd Muharram-ul-Haraam, 1441 AH*).

5. Describing this Month as 'Muharram-ul-Haraam'

Q: Why is the word 'Haraam' added to the word 'Muharram' in 'Muharram-ul-Haraam'?

A: The word 'Haraam' in this context literally means 'sacred,' i.e. Muharram the Sacred Month. Similarly, the masjid in which the Ka'bah is located is called 'al-Masjid-ul-Haraam,' i.e. The Sacred Masjid, (*Madani Muzakarah, 2nd Muharram-ul-Haraam, 1441 AH*).

6. The Practice of Conveying Rewards to the Deceased (Isal al-Thawab).

Q: Do our deceased loved ones receive rewards when we go to their graves and make Du'a and recite the Quran for them?

A: Just as the deceased receive the reward of our prayers of forgiveness for them and the funeral prayers we offer for them, they also receive the reward of our Quran recitation when we read Surah Ikhlaas for them, or ask someone else to recite the Quran – this is Isal al-Thawab and it is a praiseworthy practice. Rejecting it is a sin, and the one who does so is misguided, (*See: Fatawa Razawiyah, vol. 9, pp. 590-592*). When Islam has declared Isal al-Thawab to be permissible, then how can we reject it! (*Madani Muzakarah, 2nd Muharram-ul-Haraam, 1441 AH*).

7. The Deceased Hear and See

Q: If we go to the cemetery on Thursday or Friday and speak to those in the grave, do they hear us?

A: Whether it is Thursday, Friday, or any other day, the inhabitants of graves can hear and see. In fact, their audition and vision are more powerful than those in the world; even if the deceased is a non-Muslim, he can see and hear, (*Bukhari, vol. 3, p. 11, Hadith 3976, selected*). The deceased feel joy when they are visited by people they loved in the world, (*See: Jazb-ul-Quloob, p. 197; Madani Muzakarah, 2nd Muharram-ul-Haraam 1441 AH*).

8. Sighting the Moon of Muharram from the In-law's Home

Q: How correct is the following matter: The newlywed bride should not sight the moon of Muharram or Safar at her in-law's home in the first year after marriage.

A: This is a baseless notion. Hypothetically speaking, if the newlywed bride had weak eyesight, was blind or her home was in a plaza, then how would

she see the moon at her parent's home? Also, if her parents have passed away and she has no next of kin, will she be sent to a women's shelter in order to sight the moon? Remember! There is no harm for the newlywed bride to sight the new moon of Muharram or Safar in the first year of marriage while she is at her in-law's home. These widespread superstitions must be eradicated, (*Madani Muzakarah, 5th Muharram-ul-Haraam 1440 AH*).

¹ A traditional dish prepared with rice, lentils, and meat.

17 Explanations of the Title 'Prophet of Repentance'

Abun-Noor Rashid 'Ali 'Attari Madani

Imam Ahmad Raza

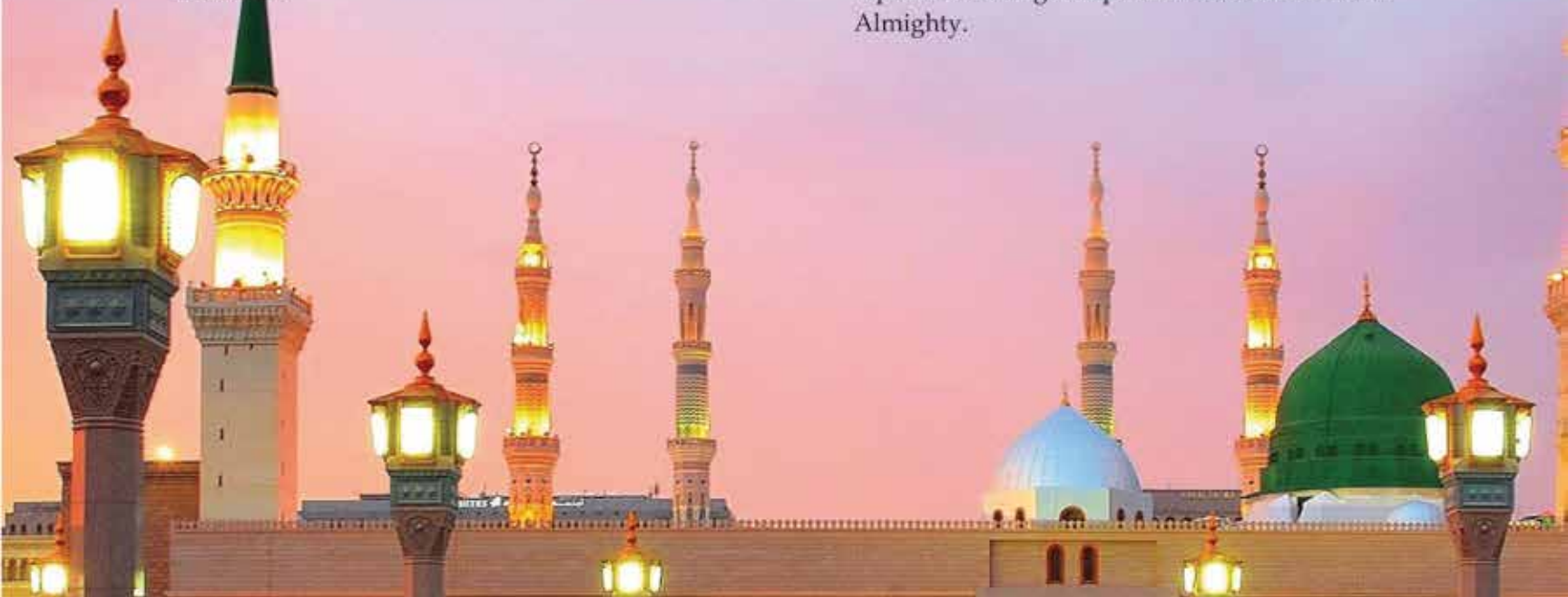
Khan رحمة الله عليه extracted 13

explanations for the blessed title 'نَبِيُّ التَّوْبَةِ' (the Prophet of Repentance) from the hadith commentaries and the books of *seerah* while deducing four additional ones. Hence, he writes:

The blessed name 'نَبِيُّ التَّوْبَةِ' is a wonderful and concise name of many meanings. I have extracted 13 explanations of it from al-Nawawi's *Sharh Sahih Muslim*, al-Qaari and al-Khafaji's respective commentaries on *Kitab al-Shifa*, *Mirqat* and *Ashi'a-tul-Lam'aat*, both commentaries of *Mishkat al-Masabih*, commentaries of *Jami' al-Sagheer* such as *al-Tayseer*, *Siraaj-ul-Muneer*, and *Hafni, Jam'-ul-Wasail Sharh al-Shamail*, *Matali'-ul-Masarraat*, *al-Mawahib*, *Sharh al-Zurqani*, and *Majma'-ul-Bihar*, and with the grace of Allah عزوجل, I have made four additions myself totalling 17. Each one of them is sweeter than the other.

These 17 explanations are briefly mentioned here:

1. Through the guidance of the Beloved Prophet صلى الله عليه وآله وسلم, many people have repented and attained the honour of turning to Allah Almighty. Answering the call of the Beloved Prophet صلى الله عليه وآله وسلم, various groups and nations returned to Allah Almighty.
2. Through the blessings of the Messenger of Allah صلى الله عليه وآله وسلم, the creation was given the opportunity to repent. There is a difference between this and the first explanation; guidance is to show the way and to invite, whereas attaining the Prophet's blessings refers to having the actual ability to repent.
3. A greater number of people repented at the hands of the Beloved Prophet صلى الله عليه وآله وسلم than at the hands of any other prophet. On the Day of Judgment, the size of this *Ummah* will be greater than the other nations; not only on an individual basis, but even more than all of the other nations combined. The rows of the dwellers of Paradise will be 120, from which 80 - with the grace of Allah Almighty - will be ours, and 40 will be of the other nations - and praise be to Allah Lord of the Worlds.
4. He صلى الله عليه وآله وسلم brought the command to repent.
5. He صلى الله عليه وآله وسلم conveyed the glad tidings of repentance being accepted in the court of Allah Almighty.



6. He صلى الله عليه وآله وسلم brought repentance to all; previous prophets brought repentance to their respective nations exclusively but he صلى الله عليه وآله وسلم came with repentance for the entire universe.
7. In fact, it is he صلى الله عليه وآله وسلم who brought the command of repentance in general, as all of the prophets عليهم السلام are his representatives, thus, all of the repentance that has been sought or will be sought from the creation from the first day till this day, and from today until the Day of Reckoning, and that has taken place or will take place; the prophet of them all is our Prophet, the Prophet of repentance صلى الله عليه وآله وسلم.
8. The meaning of 'Prophet of repentance' is 'the Prophet of the people of repentance,' just as 'الْفَرِيضَةُ' in the Quranic verse 'الْفَرِيضَةُ وَسَعْلَى' 'ask the town' actually means 'ask the people of the town,' and it is more appropriate to take the meaning of 'faith' from 'repentance'. Thus, the meaning of 'Prophet of repentance' is 'Prophet of all people of faith.'
9. The Beloved Prophet's صلى الله عليه وآله وسلم nation is oft-repenting and is distinguished from other nations in this regard. The Quran describes them as 'الْمُتَابِعُونَ' (those who repent); when they commit a sin, they repent; this is the virtue of the *Ummah*, and every virtue of the *Ummah* returns back to its Prophet.
10. The repentance of the merciful Prophet's صلى الله عليه وآله وسلم nation was most accepted from among all nations, for feeling regret, leaving the sin at once, and being determined to not commit it again was sufficient. The Beloved Prophet صلى الله عليه وآله وسلم lightened their burden; he صلى الله عليه وآله وسلم did not allow the difficulties of the previous nations to reach them. The repentance of the previous people had strict conditions. For example, for their repentance for the sin of worshipping the calf to be accepted, Bani Israel were commanded to take their own lives, and only after 70,000 of them had died was their repentance accepted.
11. The Beloved Prophet صلى الله عليه وآله وسلم himself repented in abundance, as related in Sahih

al-Bukhari: 'I seek Allah's forgiveness (istighfar) 100 times every day.' He did not repent because of sins - he was infallible, rather he would repent because he was constantly traversing the stations of proximity and direct witnessing (*mushahahadah*), as Allah Almighty states:

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٣٠﴾

'And indeed, the latter is better for you than the former,'
[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Duha, Verse 4)

Whenever he صلى الله عليه وآله وسلم would ascend to a greater and loftier station, he صلى الله عليه وآله وسلم would consider the previous rank a type of shortcoming and therefore repent.

12. **The door of repentance:** In the final age of the noble Prophet's صلى الله عليه وآله وسلم Ummah, the door of repentance will be closed. Whenever a person did not repent at the hands of a previous prophet, he would repent at the hands of a prophet that came after, and it would be accepted. However, the door of prophethood was closed with the Seal of Prophets صلى الله عليه وآله وسلم, and when his nation will depart [from the world before the Day of Judgment and when only disbelievers will remain], the door of repentance will also be closed. Thus, the one who did not repent at his noble hands (i.e. by bringing faith in him), will not find repentance anywhere.
13. The opener of the door of repentance: He صلى الله عليه وآله وسلم is the opener of the door of repentance; Sayyiduna Adam عليه السلام was the first to repent and it was through his means that he did so. Thus, he صلى الله عليه وآله وسلم is the source and means of repentance.
14. The Beloved Prophet صلى الله عليه وآله وسلم accepts repentance; his door of generosity is always open for those who repent and seek pardon. He صلى الله عليه وآله وسلم declared the blood of Ka'b b. Zuhayr to be lawful when he was a disbeliever, but after he turned back and repented, he صلى الله عليه وآله وسلم accepted his repentance. It is stated in the Sacred Torah:

لَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَغْفِرُ

'Ahmad صلّى الله عليه وآله وسلّم will not respond to an evil with an evil but will pardon and forgive,' (Bukhari, vol. 2, p. 25, Hadith 2125; Sunan Daarimi, vol. 1, p. 16, Hadith 5).

This is why 'عَفْوُ' and 'غَفُورُ' are from the blessed names of the Beloved Prophet صلّى الله عليه وآله وسلّم.

15. People have been commanded to go to him if they want to repent and seek forgiveness. Although Allah Almighty hears us wherever we are, He declared that if we wish to repent to Him, then we must go to His Beloved:

وَتَوَّابُهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
فَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٣٣﴾

'And if when they do injustice to their own souls (by committing sins), O Beloved, they should then present themselves in your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them; so they would definitely find Allah the Greatest Acceptor of repentance, the Most Merciful,'

[Kanz-ul-Iman (translation of Quran)] (Part 05, Surah Al-Nisa, Verse 64)

While the Beloved Prophet صلّى الله عليه وآله وسلّم was on Earth, people would come to his court. Now they visit his radiant resting place, and when this is not

possible, they direct their hearts towards the Beloved Prophet صلّى الله عليه وآله وسلّم and plead, seek help, and beg for his intercession; after all, the Beloved Prophet صلّى الله عليه وآله وسلّم is present in the home of every Muslim today. Mulla Ali al-Qaari رحمته الله عليه writes:

رُوحُهُ عَلَيْهِ السَّلَامُ حَاضِرٌ فِي بُيُوتِ أَهْلِ الْإِسْلَامِ

'The blessed soul of the Beloved Prophet صلّى الله عليه وآله وسلّم is present in the home of every Muslim,' (Sharh-ush-Shifa lil Qaari, vol. 2, p. 118).

16. He صلّى الله عليه وآله وسلّم distributes the blessings of repentance; it is he who accepts repentance. He صلّى الله عليه وآله وسلّم takes repentance and gives it too. If he صلّى الله عليه وآله وسلّم did not offer repentance, nobody would be able to repent. Repentance is a great bounty, in fact, it is the greatest bounty, and it is proven from mass-transmitted reports, the noble saints, and the erudite scholars that every bounty, few or copious; small or great; material or spiritual; religious or worldly; manifest or hidden; from the first day till today; from today till the Day of Judgment; from the Day of Judgment till the Hereafter; from the Hereafter till eternity; whether the recipient is a believer or disbeliever; righteous or sinful; human or angel; jinn or animal, in fact, besides Allah Almighty, everything that anyone has received, is receiving, or will receive, is



distributed through his hands. He صلى الله عليه وآله وسلم himself stated:

أَنَا أَبُو الْقَاسِمِ اللَّهُ يُعْطِي وَأَنَا أَقْسِمُ

'I am Abul Qasim; Allah grants and I distribute,'
(*Mustadrak-lil-Hakim*, vol. 3, p. 502, Hadith 4243).

17. One repents to him from sins, his name is taken alongside Allah Almighty's when repenting, i.e. 'I repent to Allah and His Messenger.' Sayyidatuna 'Aaishah al-Siddiqah رضي الله عنها said:

يَا رَسُولَ اللَّهِ أَتُوبُ إِلَى اللَّهِ، وَإِلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاذَا
أَذْنَبْتُ؟

'Messenger of Allah! I repent to Allah and His Messenger, what mistake have I made?' (*Bukhari*, vol. 2, p. 21, Hadith 2105)



It is narrated from Sayyiduna Sawban رضي الله عنه in *al-Mu'jam al-Kabeer* that our masters Abu Bakr Siddeeq, Umar Al-Farooq, and 40 other noble Companions رضي الله عنهم stood before the beloved Prophet صلى الله عليه وآله وسلم with their hands spread out, trembling, and said: 'تُتَبْنَا إِلَى اللَّهِ وَرَسُولِهِ' 'We repent to Allah and His Messenger,' (*Mu'jam Kabeer*, vol. 2, p. 95, Hadith 1423)

Imam Ahmad Raza Khan further states: Repentance (*taubah*) means to leave disobedience, to renew the promise of obedience to the One Whom you have disobeyed, and to please Him. It is proven from an explicit Quranic verse that the one who is disobedient to Allah Almighty is disobedient to the Beloved Prophet صلى الله عليه وآله وسلم also. Allah Almighty states:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

'Whosoever has obeyed the Messenger, he has indeed obeyed Allah,'

[*Kanz-ul-Iman* (translation of Quran)] (Part 05, Surah Al-Nisa, Verse 80)

This necessitates the opposite to be true, i.e. 'مَنْ لَمْ يُطِيعِ اللَّهَ لَمْ يُطِيعِ الرَّسُولَ' 'The one who did not obey Allah, did not obey the Messenger,' and this is the meaning of our statement, 'مَنْ عَصَى اللَّهَ فَقَدْ عَصَى الرَّسُولَ' (whoever disobeyed Allah, has indeed disobeyed the Messenger). The Noble Quran gives the command to please Allah and His Messenger. Hence, Allah Almighty states:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٣٣﴾

'And Allah and His Messenger have more right that they should please Him, if they had faith,'

[*Kanz-ul-Iman* (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 62)

May Allah Almighty grant us forgiveness for every type of shortcoming and sin through the means of the Prophet of repentance, Sayyiduna Muhammad صلى الله عليه وآله وسلم.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Islamic Perspective on Metempsychosis

Mufti Muhammad Qasim Attari

Al-Tanasukh (metempsychosis), also known as transmigration of souls, is the belief that after death, the soul moves into a new body of the same or a different species. Today, this belief is held by **some non-Muslims** and a minority of psychologists. They were led to this view by strange occurrences, illusions, mischievous jinn, and subtle human brain patterns. However, mainstream psychology does not support such an idea, deeming it baseless.

Unfortunately, the lure of fame have driven a few in our communities to espouse similar views, ruining people's faith in the process. Metempsychosis, transmigration of the soul, and rebirth or reincarnation are patently un-Islamic and contravene fundamental tenets of Islam, such as the Day of Reckoning and resurrection.

The Quran and hadith refute metempsychosis in unequivocal terms: For example, Allah Almighty declares:

'Until, when death comes to any one of them (i.e., the disbelievers), he hence says, 'O my Lord, send me back.' 'Perhaps now I may do some good deeds which I have left behind therein (i.e. previously neglected). Never! This is just a word that he utters from his mouth, and in front of them is a barrier until the Day in which they will be raised,'

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, Verses 99-100)

This verse explains that a disbeliever

will plead to be reborn into the world at the time of death, albeit Allah Almighty will reject his request, admitting him to the Barzakh instead, where he will remain until he is resurrected for the Day of Reckoning.

Moreover, Allah Almighty states that Pharaoh's followers are punished in the morning and the evening, from their death until the Day of Judgment. This is definitive proof that these people were neither reincarnated nor did their souls transmigrate to new bodies. Allah Almighty states:

'And an evil punishment surrounded the people of Fir'awn. The Fire upon which they are presented in the morning and evening (in their graves); and the Day when the Hour will be established, an order will be given; 'Put



the people of Fir'awn into the most devastating punishment,'

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Mu'min, Verses 45-46)

The Quran speaks of the soul being taken from its body at the time of death and sleep. In the case of sleep, a strong, influential link remains between the soul and the body. Upon awakening, the soul is completely restored into the body. As for when the soul is withdrawn from the body at the time of death, Allah Almighty withholds it and does not return it to the body for it to experience life in this world again. Allah Almighty states:

'Allah takes away the souls at the time of their death, and also those who do not die during their sleep; then He withholds those on whom He has passed the decree of death and leaves the other till an appointed term; there are definitely signs in this for people who reflect,'

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, Verse 42)

Many hadith describe the events that the soul endures from death till the Day of Judgment. Some of these are as follows:

1. Angels arrive to take the soul at the time of death.
2. The angels take the soul to various places.
3. The deceased person calls out to the family, urging them to hasten the burial.
4. The deceased hears the footsteps of the people burying him.
5. Munkar and Nakir question the deceased in the grave.
6. The soul ascends towards the heavens.
7. The soul sees angels, listens to them, and converses with them.
8. A heavenly soul is shown its abode in Paradise.
9. The deceased wait for charity to be performed on their behalf by family members.
10. For a pious soul, the grave is expanded as far as the eye can see.

11. The actions of the living are read out to the deceased. They rejoice when hearing of good deeds and are grieved by hearing of wrongdoings.
12. Souls meet one another.
13. Many pious souls present themselves before the noble Prophet صلى الله عليه وآله وسلم and the honourable saints.
14. Some souls are given the honour of performing salah and reciting the Quran in the grave.
15. The souls of the martyrs desire to be martyred again.
16. The souls of many Muslims dwell under the Divine Throne (*Arsh*) inside white or green birds and golden lanterns.
17. The souls of evildoers are punished in many ways.
18. The souls of the disbelievers are punished until the Day of Judgment and remain imprisoned in سجين (Sijjin).

The hadith compendiums are brimming with reports of this nature. Among many other Ulama, Imam al-Suyuti رحمته الله عليه in his *Sharh al-Sudur* and Imam al-Qurtubi in *Kitab al-Tadhkira* have gathered detailed reports on this topic.

Considering the verses and hadith cited earlier, we can see that the beliefs of reincarnation and metempsychosis are at complete odds with Islam. They are untrue, baseless concepts that contravene the core teachings of Islam and are destructive strategies of hostile groups against Islam. This is true irrespective of how good an intention the one espousing such a belief may have. To further consolidate all of this, we will share a few more relevant hadith, bearing in mind that the subjective research and questionable methods of even seasoned psychologists and academics does not hold an iota of reliability when they contravene the teachings of our master Muhammad صلى الله عليه وآله وسلم.

Our Beloved Prophet صلى الله عليه وآله وسلم said: 'Two angels come to the deceased. They make him sit up and ask,

'Who is your Lord?' The deceased answers, 'My Lord is Allah,' (*Abu Dawood, vol. 4, p. 316, Hadith 4753*).

As the Companions رضي الله عنهم were returning from a burial, the noble Prophet صلى الله عليه وآله وسلم said:

إِنَّهُ الآنَ يَسْمَعُ خَفَقَ نِعَالِكُمْ

'The deceased hears the sound of your footsteps,' (*Mu'jam Awsat, vol. 3, p. 292, Hadith 4629*).

In a similar report, the Messenger of Allah صلى الله عليه وآله وسلم said:

الْبَعْدُ إِذَا وَضِعَ فِي قَبْرِهِ، وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ

'When a person is placed inside the grave and his companions begin to walk away, the deceased hears the sound of their footsteps,' (*Bukhari, vol. 1, p. 450, Hadith 1338*).

On his return from the Expedition of Badr, the noble Prophet صلى الله عليه وآله وسلم came near a pit containing the bodies of the slain enemies. The Beloved Prophet صلى الله عليه وآله وسلم addressed each one by name. Sayyiduna Umar رضي الله عنه was surprised by this and asked: 'Do you speak to bodies in which there is no soul?' The Prophet صلى الله عليه وآله وسلم replied:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعُ لِمَا أَقُولُ مِنْهُمْ

'I swear by the One in Whose control is the life of Muhammad [صلى الله عليه وآله وسلم]! You cannot hear me better than them', (*Bukhari, vol. 3, p. 11, Hadith 3976*).

The Beloved Prophet صلى الله عليه وآله وسلم described the experience of the soul after death – and there is absolutely no mention of reincarnation, transmigration, or metempsychosis:

When a believer's soul is withdrawn, two angels receive it and ascend with it. The denizens of the heavens proclaim, 'A pure soul has come from Earth. May Allah عَزَّ وَجَلَّ have mercy on you and on the body in which you dwelled.' Then the soul is taken to Allah Almighty, Who states, 'Take it to its appointed destination.' When a disbeliever's soul is taken, the denizens of the heavens state, 'An evil soul has come from Earth.' It is then said, 'Take it to its appointed destination,' (*Muslim, p. 1176, Hadith 7221*).

In contrast to reincarnation, another hadith confirms that the soul remains in the Hereafter after death:

إِنَّمَا نَسَمَةُ الْمُؤْمِنِ تَطَّوَّرُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى جَسَدِهِ يَوْمَ الْقِيَامَةِ

'A believer's soul wanders around the trees of Paradise until Allah عَزَّ وَجَلَّ returns it to its body on the Day of Judgment,' (*Nasai, p. 348, Hadith 2070*).

The Companions رضي الله عنهم specifically asked about the souls of the martyrs, in response to which they were informed:

أَرْوَاحُهُمْ فِي جُوفِ طَيْرٍ خَضِرٍ. لَهَا قَنَادِيلٌ مَغْلُوقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ

'The souls of the martyrs are inside green birds. For them are lanterns that hang from the Divine Throne. They travel around wherever they want in Paradise. They then return to the lanterns,' (*Muslim, p. 807, Hadith 4885*).

Both of these hadith are clear proofs that the soul does not enter another body after death. The souls of the martyrs are inside birds, and the souls of other believers roam around the trees of Paradise. The doctrines of reincarnation and metempsychosis are un-Islamic and false.

Some people experience *déjà vu*; a feeling of having already experienced the present situation. Other people may feel that they have already met someone they are meeting now, for the first time. In some cases, even the name, location, and circumstances of another person are known despite not having met that individual. One may ask as to how all this is possible. These topics will be addressed in the next issue بِرَأْفَتِهِ.

¹ i.e. just like you, they can hear and listen too.

Exclusive to The Prophet ﷺ

The Shadowless Prophet ﷺ

(Final)

Maulana Kashif Shahzad Attari Madani

An exclusive aspect of the noble Prophet ﷺ is that he did not have a shadow. Continuing from the last issue, we will explore this topic further here.

The Wisdom

There are four key reasons as to why the Messenger of Allah ﷺ did not have a shadow:

1. Due to being light (*nur*), He ﷺ did not have a shadow, (*Ummoozaj Al-Labeeb*, p. 213).
2. Several Ulama inferred that being without a shadow was a clear sign of his prophethood, (*Al-Shifa*, vol. 1, p. 368).
Hakeem al-Tirmidhi رحمه الله عليه said: 'مَعْنَاهُ لَيْتًا يَطَأُ عَلَيْهِ كَافِرٌ فَيَكُونُ' 'مَذَلَّةٌ لَهُ' 'The wisdom in him not having a shadow was so that no disbeliever could step on his shadow, as this would be disrespect towards him,' (*Subul-ul-Huda war-Rashad*, vol. 2, p. 90).

This is evident from a report about Sayyiduna Abdullah b. Umar رضي الله عنهما: He encountered a Jew making strange movements with his feet. He asked him what he was doing, to which the Jew replied: 'We do not control you in any other way, but wherever your shadow appears, I trample over it!' Allah Almighty protected His Beloved ﷺ from the evil of such malicious people, (*Fatawa Razawiyah*, vol. 30, p. 701).

3. Sayyiduna Shaykh Ahmad Farooqi Sirhindi, better known as Mujaddid Alf Thani رحمه الله عليه, stated: 'Shadows are more subtle than the bodies that cast them. As nothing is more subtle than the Prophet ﷺ, he does not have a shadow,' (*Maktubaat-e-Imam Rabbani*, vol. 2, p. 75, Maktoob 100).

Scholarly works on this topic

Many scholars who wrote about the characteristics of the Prophet ﷺ also discussed his shadowless nature. Others dedicated exclusive works to this subject. They include:

- Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ who penned three monographs on the topic, viz., 'The Full Moon in Negating a Shadow for the Leader of Mankind' (*Qamr al-Taman fi Nafy al-Zil 'an Sayyid al-Anam*), 'Negating a Shadow for the One Who Illuminated Everything' (*Nafy al-Fay amman bi Nurih Istanara Kullu Shay*), and 'Guiding the Confused about Negating a Shadow for the Leader of the Worlds' (*Hady al-Hayran fi Nafy al-Fay an Sayyid al-Akwan*). In his foreword to Maulana Habib Ali Alawi's book, he presented further scriptural and rational proofs about the matter.
- Maulana Muhammad Abdul Haqq Siddiqi Ilahabadi رَحْمَةُ اللهِ عَلَيْهِ, the renowned Shaykh of *Dala'il al-Khayrat* in Makkah, authored a monograph on this topic entitled 'Coolness of the Heart's Eye,' (*Qurrat Ayn al-Sudur*).
- Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ
- Maulana Arshad Al-Qadiri رَحْمَةُ اللهِ عَلَيْهِ
- Mufti Noorullah Na'eemi Baseerpuri رَحْمَةُ اللهِ عَلَيْهِ

From the fount of the Imam

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ makes the following points:

1. The hadith confirm that there is not a handspan of space in the heavens except that an angel is prostrating there, (*Tirmizi, vol. 4, p. 140, Hadith 2319*). If the angels had a shadow, sunlight would not reach us or it would reach us but in fragmented amounts, just as a few rays of sunlight pass through a dense tree, (*Fatawa Razawiyyah, vol. 30, p. 693*).
2. If the angels, who were made from the light of the Prophet ﷺ (*Al-Juz Al-Mafqood*

min Al-Musannaf Abdul-Razzaq, p. 63, Hadith 18), do not have a shadow, how can the Prophet ﷺ who is the essence of light have a shadow? It is strange to think that the angels who were made from the light of the Prophet ﷺ do not have a shadow, yet the Prophet ﷺ who was fashioned from divinely [created] light has a shadow, (*Fatawa Razawiyyah, vol. 30, p. 693*).

3. We can categorically claim that even if no hadith described the Prophet ﷺ as shadowless and no scholar explicitly stated so, due to the multiple verses and hadith proving that the Prophet ﷺ was light and subtle, we could still conclude that he ﷺ did not cast a shadow, (*Fatawa Razawiyyah, vol. 30, p. 746*).

Unanimously agreed

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ adds that 'The volume of proofs and [scholarly] sayings about the Prophet ﷺ being shadowless is so great that it would not be incorrect to deem this matter unanimously accepted,' (*Rasaail-e-Na'eemiyyah, p. 105*).

Stand with the truthful

Allah Almighty has given the following command to the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

'O believers! Fear Allah, and be with the truthful ones.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 11, Surah Al-Taubah, Verse 119)

In the commentary of this verse, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ explains: 'Pursue the company of the righteous, love them, hold the same beliefs as them, and imitate their behaviour, for they are the proof of truthfulness,' (*Tafseer Na'eemi, vol. 11, p. 129*).

The Prophet ﷺ said: 'الْبَرَكَهُ مَعَ الْكَبِيرِ كُمْ' 'Blessings are with your seniors,' (Mustadrak, vol. 1, p. 238, Hadith 218).

From the early stages of Islam until the present day, in almost every era, the senior scholars and jurists of this *Ummah* have written about the Prophet ﷺ being shadowless. They are far too many to list but to attain blessings, we share a few names:

1. Zun-Nurayn Sayyiduna Usman al-Ghani, 35 AH
2. Sayyiduna Abdullah b. Abbas, 68 AH
3. Sayyiduna Zakwaan, 101 AH
4. Sayyiduna Abdullah b. al-Mubarak al-Marwazi, 181 AH
5. Imam Muhammad b. Ali Hakeem al-Tirmidhi al-Shafi'i, 285 AH
6. Imam Husayn b. Muhammad al-Raghib al-Asfahani, 450 AH
7. Imam Qadi Iyaad Al-Maliki, 544 AH
8. Nizami Al-Ghaunjwi, 594 AH
9. Imam Abdul Rahman b. al-Jawzi, 597 AH
10. Maulana Jalal al-Deen al-Roomi, 672 AH
11. Abu Al-Barakat Abdullah b. Ahmad al-Nasafi al-Hanafi, 710 AH
12. Imam Abu Al-Hassan Ali b. Abdul Kaafi al-Subki, 756 AH
13. Khawaja Sayyid Nasir al-Deen Mahmood Chiragh Dehlvi Chishti, 757 AH
14. Abu Muhammad Imam Isma'eel al-Muqri al-Yemeni al-Shafi'i, 839 AH
15. Maulana Abdul Rahman Jami, 898 AH

16. Imam Jalal al-Deen Abdul Rahman b. Abu Bakr al-Suyuti, 911 AH
17. Imam Muhammad b. Muhammad al-Qastalani, 923 AH
18. Imam Zakariyya al-Ansari, 928 AH
19. Imam Muhammad b. Yusuf al-Saalihi al-Shaami, 942 AH
20. Imam Husayn b. Muhammad Diyarbakri, 966 AH
21. Imam Abdul Wahab al-Sha'rani, 972 AH
22. Imam Ahmad b. Hajr al-Makki al-Haytami, 974 AH
23. Shaykh Muhammad b. Tahir al-Siddeeqi al-Patni al-Qadiri, 986 AH
24. Ali b. Sultan al-Qadiri al-Hanafi, 1014 AH
25. Imam Muhammad Abdul Rauf al-Munaawi, 1031 AH
26. Shaykh Ahmad Sirhindi Farooqi Naqshbandi Mujaddid Alf Thani, 1034 AH
27. Ali b. Burhan al-Deen al-Halabi, 1044 AH
28. Shaykh Abdul Haqq Muhaddith Dehlvi, 1052 AH
29. Imam Ahmad b. Muhammad al-Khafaji al-Misri, 1069 AH
30. Imam Muhammad b. Abdul Baqi al-Zurqani, 1122 AH

رضوان الله تعالى ورحمة الله عليهم اجمعين

Our Lord! Establish in our hearts unwavering commitment to the beliefs of those beloved to you, enable us to imitate them, and save us from falling short in honouring the Prophet ﷺ.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَكْرَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Money Matters

Mufti Abu Muhammad Ali Asghar Attari Madani

Profit on a Loan

Q.1: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: Zayd has deposited some money into a committee fund, but he will receive his share after a few months. Whereas his friend, Bakr, has already received his share from the fund and has the money in his possession. Zayd asks Bakr to loan him the money from his fund, promising to pay back the loan with an additional 3000 rupees when he receives his share. Please explain the Islamic ruling on this matter.

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the case mentioned above, for Zayd to borrow the committee fund money from Bakr with the condition that he will pay it back with an additional 3000 rupees profit is impermissible and unlawful (*haram*), because this entails stipulating a condition of profit upon a loan which falls under usury, and usury is unequivocally unlawful in Islam and leads to Hell. Both Zayd and Bakr must desist from such usury-based dealings.

وَاللَّهُ أَعْلَمُ بِمَا نُرِيدُ وَرَسُولُهُ أَعْلَمُ بِمَا نَدْعُوا بِهِ وَاللَّهُ وَآلِهِ وَسَلَّمَ

Travel agent's commission for Covid-19 tests

Q.2: What do the scholars of Islam and the Muftis of the Shari'ah say about the following matter: I work as a travel agent, and it is now necessary for those who travel overseas to take the Covid-19 test. Some laboratories have offered to give us a commission if we send travellers to their laboratories for the test. The commission will be fixed, and the laboratory will not take any extra money from the travellers; rather, they will charge them the same as other laboratories. Will it be permissible for us to take this commission?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: It will not be permissible to take commission, as per the scenario above, because commission is given for carrying out work, i.e., some work must be performed which is remunerated with a commission. In this case, you will only advise the travellers to go use a certain laboratory for the test; and simply advising someone in

this case does not constitute work which is worthy of a remuneration. Hence, it will not be permissible to take a commission.

However, if the laboratory is reliable and either you or your representative takes the customer to the laboratory and exerts some effort, and the commission is also fixed, then you can take a commission for this work. But you will not be entitled to the fixed payment; rather, you will

be entitled to the average remuneration (*ujrat al-mithl*) that is usually given for this type of work. However, if the average remuneration is less than

the mutually agreed amount, the agreed amount will be given instead. Imam

Ahmad Raza Khan

رحمته الله عليه states: 'If a

worker exerted his efforts

at the

behest

o f

his employer and did not make efforts for the seller, even if he did undertake some verbal efforts for him, (for example, he gave his boss advice by saying to him, 'Such-and-such a thing is good, so you should buy it,' or 'There is no harm for you in this, and I will receive such-and-such amount of rupees') and then the deal is conducted, this individual is not deserving of monetary remuneration from the seller, as remuneration is given for coming, going, and exerting efforts, not for merely saying a few words whilst sitting down, mentioning beneficial things, or giving advice. If he spent his time putting effort in and exerting himself at the behest of the seller, he is only deserving of the average remuneration, i.e., he will not be paid more than the typical payment for such work, regardless of how great a payment the seller has fixed, and if the agreed amount is less than the average remuneration, he will be given the lesser amount, because he himself agreed to forgo the extra amount', (*Fatawa Razawiyah*, vol. 19, p. 453).

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Leasing premises to a photographer?

Q.3: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: Can a shop be leased to a photographer for his business activities?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the aforementioned question, the best thing would be to lease the shop to a person who is involved in a permissible occupation; do not give it to an individual whom you know will use it for photography. However, even if a person did lease the shop to a photographer, it is permissible, because the tenancy of a commercial or residential property is for the purpose of living and working, and the tenant is responsible for any permissible or impermissible work that takes place there.

That being said, the owner of the shop must not lease it while telling the tenant to carry out Islamically unlawful activities in it such as photography, because even if it is digital, it usually takes place without differentiating between men and women, and in wedding functions it is often done without proper veiling. If he prints copies of the images, then printing images of living things is not permissible in any case, and it is neither permissible to carry out a wrong action nor to be pleased with it.

Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ was asked about leasing a shop to a photographer, to which he رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'The shop can be given to him on rent, however, do not give it to him whilst telling him to take photos in it. Now, it is up to him whether he makes images and becomes worthy of punishment in the Hereafter,' (*Fatawa Amjadiyyah*, vol. 3, p. 272).

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Making and selling image-bearing chairs?

Q.4: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: Nowadays, there are chairs coming into the market that bear images of humans on the sitting area and the backrest; what is the ruling on making, selling, and using such chairs?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: There is no harm in sitting or reclining on chairs which have images of humans on the sitting area and the backrest, because sitting and reclining on them is disrespect of the images, not respect of them, and there is no harm in buying or selling them either. However, making such chairs is impermissible and a sin, for making images of the faces of living things is unrestrictedly haram and a grave sin.

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes: 'Making images of living things is totally haram, and the one who deems it to be permissible has lied against the Shari'ah, is misguided, and worthy of chastisement and the punishment of Hell. Keeping images is permissible in three cases:

1. When the face is removed or disfigured;
2. They are so small that if placed on the ground and viewed whilst standing, the body parts would not be seen in detail;
3. They are placed in a place of disgrace and disrespect, like the ground where feet tread.

Otherwise, it is haram to keep them. However, taking and keeping images of non-living things such as trees and buildings is permissible', (*Fatawa Razawiyah*, vol. 24, p. 557).

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



A Heartfelt Plea

Value the time of others

Mawlana Muhammad Imran Attari
*Chairperson, Central Advisory
Committee, Dawat-e-Islami*

Along with valuing our own time, we ought to value the time of others; after all, just as our time is precious and important to us, the time of others is important and precious to them. We are, therefore, bound to abstain from anything that wastes other people's time.

I urge every khateeb and preacher to consider their audiences. People travel from afar or take early leave from work to attend Friday sermons and lectures in Dawat-e-Islami's gatherings. It is not uncommon for attendees to travel for days to attend a gathering or training session. Therefore, every khateeb and preacher is dutybound to respect the time of these people by selecting relevant topics and sharing Islamic teachings that address people's needs, professions, and backgrounds.

You can draw inspiration from books by reliable Sunni scholars, such as those published by Maktaba-tul-Madinah. As for the duration of the lecture, you should take a considerate and pragmatic approach; consider the average time your audience spent travelling to you to get an idea of how much time you need to give to them. The key is to reciprocate their effort so that they do not return home feeling they wasted their time and did not learn much.

I want to especially draw the attention of teachers across all settings, faith-based or mainstream. You are the architects of our communities because your students will eventually take charge of the religious and worldly operations of society; whatever you instil in them today will impact society tomorrow. Since students are

prepared to live off dry bread and stay away from their families in the pursuit of knowledge, you have an even greater responsibility to focus on their educational needs and commit yourself to their success. They should not feel that the teacher is unprepared for lessons or that s/he is only worried about the salary with little to no concern for the future of the learners.

To effectively use time, our preachers and teachers must prepare and plan their lectures and lessons to suit the ability of the attendees and learners; a lecture for scholars will be very different from a lecture aimed at the wider public. Lectures and lessons must also have a logical order. At its most basic, you must consider the scope and purpose of the introduction, decide which sections will be informational and which will be motivational, and plan when to outline the gathering's purpose. Just as we prepare the ground to plant seeds, you must prepare the listeners' minds to plant the seeds of your message. After preparing like this a few times, you will, by the grace of Allah Almighty, find much ease in crafting powerful lectures.

Just as it is necessary to study, learn, and

read more in order to value the time of others, it is paramount to act upon your knowledge; just as acting upon our knowledge benefits us, it also benefits others. The more a teacher, preacher, or khateeb embodies the knowledge they share, the more likely people are to accept his advice - there are other benefits too, as alluded to by the hadith: 'مَنْ عَمِلَ بِمَا عَلِمَ عَلَّمَهُ اللَّهُ مَا لَمْ يَعْلَمْ' 'The one who acts upon his knowledge, Allah will grant him knowledge of that which he does not know,' (*Hilyat-ul-Awliya*, vol. 10, p. 13, Hadith 1432).

Moreover, if you are not a scholar but wish to deliver a lecture, consider the following guidelines:

My spiritual guide, Ameer-e-Ahl-e-Sunnat, 'Allamah Mawlana Muhammad Ilyas Attar Qadiri رحمته الله العالمة states that an easy method for a non-scholar to deliver a lecture is to make photocopies from the books of Sunni scholars and stick them in his diary; he can read from these resources but not add anything from himself or

comment on a Quranic verse or hadith based on his own opinion or reasoning. This would be a sinful and dangerous act - even if your opinion is correct.

The Beloved Prophet صلى الله عليه وآله وسلم said, 'Whosoever explained the Quran without knowledge, he should take his place in Hell,' (*Tirmizi*, vol. 4, p. 439, Hadith 2969). Imam Ahmad Raza Khan رحمته الله عليه said, 'There is no harm if an unlearned but literate person reads from the works of a scholar, without adding anything from himself,' (*Fatawa Razawiyyah*, vol. 23, p. 409).

I urge you to work hard to improve your lives and hereafter and the lives and hereafter of others. Purge your classes, lectures, and seminars of futile matters, and activities that waste time. Value your time and the time of others. May Allah Almighty enable us to do what pleases Him.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hadith for Children

A GOOD QUESTION

Muhammad Javed Attari Madani

The Final Prophet of Allah Almighty, Sayyiduna Muhammad صلى الله عليه وآله وسلم said: 'حُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ' '[Asking] a good question is half of knowledge,' (*Mu'jam Awsat*, vol. 5, p. 108, Hadith 6744).

Dear children! By asking good questions, we can effectively acquire useful information. Asking good questions has been described as the key to gaining knowledge. So, the one who reasonably uses this key, the lock of knowledge will be opened for him; he will enter the door of knowledge and bask in its virtues. The one who asks more questions is more successful in gaining knowledge.

Some children shy away from asking questions. They do not ask their teachers questions in the classroom, and as a result, they do not understand their lesson correctly. They only realise the harm of this when the teacher asks them about the lesson the next day.



16 Specialities of Friday

Maulana Shahzayb
Attari Madani

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

A day of great merit and virtue, it has many specialities, as confirmed by the Prophet صلى الله عليه وآله وسلم in these hadith:

1. A Day of Eid

Allah عز وجل has made Friday a day of celebration (*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

Six hundred 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 on Friday, (*Musnad Al-Shamiyeen*, vol. 2, p. 238, Hadith 9512).

7. The Reward of 70 Fridays

One Friday with an Imamah is equivalent to seventy 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'ah-us-Sagheer*, p. 221, Hadith 3635).

10. Reward of Umrah

The one who awaits Asr 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 a special period of time 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 they will be counted among the heedless, (*Muslim*, p. 433, Hadith 2002).

13. Ruling of Expiation (kaffarah)

Whosoever misses Friday prayer without a [valid] 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 a 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 of the days with their forms, and He will raise Friday while it is radiant and bright, (*Al-Mustadrak-lil-Hakim*, vol. 1, p. 567, Hadith 1066).

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

أَمْرَيْنِ بِجَاهِ النَّبِيِّ الْأَمْرَيْنِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

PIOUS PREDECESSORS AND THEIR WORSHIP OF ALLAH

Adnan Chishti Attari Madani

(Part 3/3)

Spending nights in the worship of Allah Almighty, as well as reciting the Quran, and offering supererogatory prayers during the day and night were all integral practices of the godly men and women of this Ummah. In this article, we will draw on the lives of these revered figures and explore their commitment to the worship of Allah Almighty.

Pious Predecessors Who Recited the Quran in Abundance

1. During Ramadan, Imam al-Bukhari رَحْمَةُ اللهِ عَلَيْهِ would read the whole Quran during the day, and recite all of it each night in his supererogatory prayers after Tarawih, (*Irshad-us-Saari*, vol. 1, p. 64).
2. Imam Abu Bakr Muhammad b. Ali al-Kattani رَحْمَةُ اللهِ عَلَيْهِ was a renowned saint who completed the recitation of the Quran twelve thousand times while performing Tawaf, (*Siyar A'laam-un-Nubala*, vol. 11, p. 469).
3. For forty years, Imam Abu Bakr b. Ayyash رَحْمَةُ اللهِ عَلَيْهِ completed a reading of the whole Quran every morning and night, (*Siyar A'laam-ul-Nubala*, vol. 7, p. 686).
4. Sayyiduna Thabit al-Bunani رَحْمَةُ اللهِ عَلَيْهِ would complete one Quran every day. While he fasted during the day, he spent the nights in the worship of his Lord. Whenever passing a masjid, he would offer two cycles of *Tahiyya-tul-Masjid* in it. He spoke of this blessing, stating, 'I have completed the Quran and pleaded in the court of Allah Almighty at every pillar of the Jami' Masjid.' His heartfelt commitment to Islam and dedication to the worship of Allah Almighty is truly commendable. Even after his demise, visitors would hear Quran recitation from his shrine, (*Hilya-tul-Awliya*, vol. 2, pp. 364-366, selected and summarised).
5. Sayyidatuna Hafsa رَحْمَةُ اللهِ عَلَيْهَا, the sister of Imam Muhammad b. Sireen رَحْمَةُ اللهِ عَلَيْهِ, is a pivotal figure from the Successors (*tabi'in*). Only leaving her cloister for essential matters, she spent thirty years engrossed in worship, reciting half of the Quran every night and fasting every day of the year, except the days of Eid and Tashreeq. Her maid described her as 'an exceptionally pious woman who, despite not committing mistakes, spent her nights in prayer, crying [in repentance]'. She رَحْمَةُ اللهِ عَلَيْهَا would burn a lantern at night and stand for worship. On several occasions, the lantern went out but her home remained illuminated until morning, (*Sifa-tul-Safwa*, juz 4, vol. 2, pp. 21-22).
6. Sayyiduna Abu Abdullah Muhammad b. Khafeef Shirazi رَحْمَةُ اللهِ عَلَيْهِ (d. 371 AH) states: 'During my early days, I would sometimes recite Surah Ikhlas ten thousand times in one cycle of prayer and sometimes the entire Quran in one cycle. At times, I offered one-thousand cycles of supererogatory prayers between morning and late afternoon, (*Risalah Qushayriyyah*, p. 82).

7. Imam Diya al-Din al-Maqdisi رَحْمَةُ اللهِ عَلَيْهِ described the high-ranking saint (Qutb), Imam Abu Umar Muhammad b. Ahmad Maqdisi رَحْمَةُ اللهِ عَلَيْهِ, in these words:

Whenever he رَحْمَةُ اللهِ عَلَيْهِ would hear a supplication, he would memorise it and incorporate it into his supplications. If he learned about a supererogatory prayer, he would offer it, and upon learning a hadith, he would act upon it. Despite his old age, he would lead people in one-hundred cycles of prayer on the auspicious night of mid-Sha'ban; and from all those who were present, he would remain the most energetic and fresh. Even in his younger years, he never stopped worshipping at night. I accompanied him in many battles, and some of us decided that one of us will stay awake to stand guard while the rest sleep. So Shaykh Abu Bakr رَحْمَةُ اللهِ عَلَيْهِ told us to sleep and began to pray, continuing throughout the night. Sayyiduna Ahmad b. Yunus al-Maqdisi رَحْمَةُ اللهِ عَلَيْهِ said: 'It was his habit during a journey to offer prayers at night and to protect the lives and possessions of his companions.' His son, Abdullah, said 'He would recite one section (manzil) of the Quran every night in salah and one section daily between Dhuhr and Asr, (Tareekh-ul-Islam lil Zahabi, vol. 43, p. 267). Every night, he رَحْمَةُ اللهِ عَلَيْهِ prayed seventy-two cycles of supererogatory prayers, (Tareekh-ul-Islam lil Zahabi, vol. 43, p. 268).

Praying Fajr with the Wudu of Isha

The son of the great narrator of the Sihah Sittah (6 canonical works of Hadith), Sulayman b. Tarkhaan al-Taymi رَحْمَةُ اللهِ عَلَيْهِ states the following about his father: 'For forty years, my father fasted on alternate days and prayed Fajr with the wudu of Isha,' (Siyar A'laam-un-Nubala, vol. 6, p. 398).

Sayyiduna Raqabah b. Masqalah رَحْمَةُ اللهِ عَلَيْهِ states: 'I saw Allah Almighty [in a dream] and He said, 'I will grant honour to the resting place of Sulayman al-Taymi for he prayed Fajr with the wudu of Isha for forty years,' (Siyar A'laam-un-Nubala, vol. 6, p. 197; Jami'-ul-Usool fi Hadees-ur-Rasool, vol. 13, p. 150, Raqm 1117).

Sayyiduna Sulayman b. Tarkhaan رَحْمَةُ اللهِ عَلَيْهِ would pray all night until dawn. He would then pray Fajr with the wudu of Isha. He and his son, Mu'tamar,

would visit various masjids at night; praying in one masjid and then in another, until the time of dawn,' (Tahzeeb-ul-Kamal, vol. 12, p. 8).

Imam Abu Taalib al-Makki رَحْمَةُ اللهِ عَلَيْهِ states: 'A total of approximately forty Successors are known to have prayed Fajr with the wudu of Isha for thirty or forty years.' He then mentioned the names of those saints from Makkah, Madinah, Yemen, Syria, Kufa, Ibaad, Iran, and Basra, who held this accolade, (Qoot-ul-Quloob, vol. 1, p. 83).

Imam al-Dhahabi رَحْمَةُ اللهِ عَلَيْهِ and Ibn al-Jawzi رَحْمَةُ اللهِ عَلَيْهِ narrate that Sayyiduna Abdul Wahid b. Zayd رَحْمَةُ اللهِ عَلَيْهِ prayed Fajr with the wudu of Isha for 40 years, (Siyar A'lam-un-Nubala, vol. 7, p. 178; Hifz-ul-Umr li Ibn Jawzi, p. 51).

The most celebrated jurist in Islamic history, Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ was not only a master jurist but a committed ascetic who for thirty years fasted continuously and completed the Quran in a single cycle of prayer. For forty [-five] years, he prayed Fajr with the wudu of Isha. He completed seven thousand readings of the Quran in the very place where he breathed his last, (Khayraat-ul-Hisaan, p. 50).

Shaykh Abu Abdullah Muhammad al-Harawi رَحْمَةُ اللهِ عَلَيْهِ states, 'I served Shaykh Abdul Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ for forty years; throughout that time, he prayed Fajr with the wudu of Isha. If he became without wudu, he would immediately renew it and then offer two cycles of prayer,' (Bahjat-tul-Asraar, p. 164).

There are further narrations about many other righteous predecessors such as Sayyiduna Sa'eed b. Musayyib, Sayyiduna, 'Amr b. 'Ubayd, Sayyiduna Wahb b. Munabbih, and Sayyiduna Abdur Rahman b. Aswad رَحْمَةُ اللهِ عَلَيْهِ confirming that they prayed Fajr with the wudu of Isha.

May Allah Almighty shower his infinite mercy upon these noble souls and grant us commitment and sincerity like theirs.

أَوْيُنْ بِجَاهِ النَّبِيِّ الْأَكْرَمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

An Account, A Miracle

LUNAR ECLIPSE

Arshad Aslam Attari Madani

After dinner, the children rushed to Grandpa who was sitting in his room, slowly sipping on tea. 'Grandpa, I heard that we would see a lunar eclipse today,' cried Khubayb.

'Why does this happen, Grandpa?' asked an eager Suhayb.

'A solar eclipse and lunar eclipse are from Allah Almighty,' replied Grandpa, 'therefore, whenever they occur, we should repent. Our Beloved Prophet ﷺ would seek forgiveness on such occasions. It is not a time to be wasted.'

Khubayb asked, 'Please tell us something about the Moon.'

Placing his cup on the table, Grandpa said, 'Islamic dates, and many special occasions such as fasting in Ramadan, Eid al-Fitr, Eid al-Adha, Qurbani, and Hajj, are based on the phases of the Moon.' 'Oh, now I understand why people get excited about sighting the Moon for Ramadan and Eid!' cried Suhayb.

'Are any of our Beloved Prophet's ﷺ

miracles linked to the moon?' asked Khubayb. Grandpa smiled, 'Absolutely!'

'Grandpa! Please tell us about it!' shrieked Suhayb in excitement, eager to know more.

Grandpa thought for a moment: 'Okay, so listen. When our Beloved Prophet ﷺ called people towards his message, they gradually began accepting Islam. The disbelievers were distressed by this. So, they plotted and planned, willing to do everything in their power to stop people becoming Muslim. They made false accusations about him by calling him a sorcerer and astrologer.

One night, some disbelievers approached the Prophet ﷺ. 'Show us a miracle,' remarked one of them.

The Prophet ﷺ asked, 'Which miracle would you like to see?'

The person planned on asking for a miracle that would be impossible, so he said: 'Split the moon into two pieces before us.'

'Grandpa, can the Moon be split into two?' interjected Khubayb.

'If our Beloved Prophet ﷺ wants something to happen, it can,' Grandpa told him. 'Hold on and listen to what happened next! As soon as the Prophet ﷺ pointed towards the moon, it split into two pieces for everyone to see. The disbelievers asked the Prophet ﷺ to join the moon again. He merely pointed towards the moon, and it was whole again! One of the disbelievers recited the Shahadah straight away and became a Muslim,' (*Ruh-ul-Bayan*, vol. 9, p. 263).

After remaining silent for a moment, Grandpa said: 'Children, should I tell you of another amazing event?'

'Yes, Grandpa! This is so much fun!' said Khubayb.

And so, Grandpa elaborated: 'When our Beloved Prophet ﷺ was a baby, he would play with the Moon! His paternal uncle Sayyiduna Abbas رضى الله عنه mentioned this to the Prophet ﷺ: 'I used to see you in the cradle speaking to the Moon. It would move in whichever direction you moved your finger.' The Prophet ﷺ said to him that 'I and the Moon used to speak to each other. It would stop me from crying. When the Moon would prostrate, I used to hear its glorification [of Allah Almighty],' (*Khasaais-ul-Kubra*, vol. 1, p. 91).

Grandpa then looked at the window and remarked, 'I think the lunar eclipse is taking place. Come on, let us pray and seek forgiveness.'

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

Respect Water



Dear Children! Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Qadiri رحمه الله تعالى states:

We are accountable for every drop of water we use. Whenever you make wudu, open the tap as much as you need it, but not more than that. Opening it too much and wasting water is not good, and wasting the water of a masjid or madrassa, which is waqf, is even worse, (*Malfuzaat Ameer-e-Ahl-e-Sunnat (Qist 101); Sansani Khayz Manazir daykh kar kya Tasawwur karna chahiye?*, p. 10).

Water is a life-giving, precious bounty of Allah Almighty. We need to respect this bounty and not waste it. Use water carefully when making wudu, taking a bath, or washing your hands, face and feet. Do not use more water than you actually need.

THE ASCETIC CALIPH:

SAYYIDUNA UMAR AL-FAROOQ رَضِيَ اللَّهُ عَنْهُ

Mawlana Adnan Ahmad Attari Madani

Despite ruling over a vast and powerful empire, the Commander of the Faithful, Sayyiduna Umar al-Farooq's رَضِيَ اللَّهُ عَنْهُ lifestyle was far removed from the ostentatious opulence and hedonism of other rulers. Preferring to live like an ordinary citizen, he led a simple life void of riches, luxury, and extravagance.

Journey to Syria

Sayyiduna Abu Ubaydah b. al-Jarrah رَضِيَ اللَّهُ عَنْهُ accompanied Sayyiduna Umar al-Farooq رَضِيَ اللَّهُ عَنْهُ to Syria. Reaching a river, they went to the place where the water was most shallow to cross it. Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ dismounted his camel and removed his leather socks, placing them on his shoulder. He then took his camel's reins and entered the water. Seeing this, Sayyiduna Abu Ubaydah b. al-Jarrah رَضِيَ اللَّهُ عَنْهُ remarked, 'Commander of the Faithful! You are doing this, but I do not want the locals to look at you with their gazes raised.' He رَضِيَ اللَّهُ عَنْهُ replied, 'Alas, Abu Ubaydah! If someone besides you had said this, I would have made an example out of him for the entire Muslim nation! Do you not remember that we were a nation without honour; then, Allah granted us honour through Islam. Thus, whenever we seek honour through something other than Islam, Allah will disgrace us,' (Mustadrak, vol. 1, p. 236, Hadith 214).

Journey for Hajj

While travelling to Makkah for Hajj, he رَضِيَ اللَّهُ عَنْهُ neither pitched a tent nor put up a screen when stopping to rest. Instead, he would suffice with a simple shawl and a leather dining cloth tied to a tree and sit in its shade, (Tareekh Ibn 'Asakir, vol. 44, p. 305).

Resting on the ground

Whenever he wanted to rest during a journey, he

would make a mound out of soil, place a cloth over it, and then rest, (Musannaf Ibn Abi Shaybah, vol. 19, p. 144, Raqqi 35603).

Barefoot

He would be seen walking barefoot to the Eid prayer, (Mustadrak, vol. 4, p. 32, Hadith 4535).

Coarse flour

From the moment he saw the Beloved Prophet ﷺ eating bread made from unrefined flour, he never ate bread made from refined flour again, (Tabaqat Ibn Sa'd, vol. 1, p. 301).

Two condiments

When presented with bread and two condiments, cold soup and olives, he remarked, 'Two condiments in one bowl? I will never eat this,' (Tabaqat Ibn Sa'd, vol. 3, p. 243).

Dry bread

He would sometimes break dry Syrian bread with his teeth and eat it. Someone asked him, 'If you wish, I can bring softer food for you,' to which he replied 'Is there anybody in your eyes from among the Arabs who has greater authority than me in acquiring fine food?' (Riyad-un-Nadira, vol. 1, p. 365), alluding to his ability to acquire such food but choice to be content with simple bread.

Simple food

Sometimes he ate pieces of meat boiled in water or small amounts of fresh meat, (Tareekh Ibn 'Asakir, vol. 44, p. 298). At times, he would be severely hungry yet, would only consume one date and some water, stating, 'Destruction is for the one whose stomach leads him to Hell,' (Manaqib Ameer-ul-Mu'mineen Umar b. al-Khattab, p. 135). A visiting delegation observed him

eating dry bread with either unrefined butter, olives, or milk every day, (*Tareekh Ibn 'Asakir*, vol. 44, p. 298; *Zuhd Ibn-ul-Mubarak*, p. 204).

Torn shirt

During his trip to Syria, when he رضي الله عنه reached Aylah, his shirt had torn from the back due to the long journey. So he رضي الله عنه gave it to the local governor to wash and repair. The governor had it washed and patched, but also had a new shirt sewn, and gifted it to him. When he رضي الله عنه saw the new shirt, he passed his hand over it and then wore his old, patched shirt, adding that 'This shirt of mine absorbs more perspiration in comparison to the new one,' (*Tareekh Al-Rusul wal Muluk*, vol. 4, p. 64).

Apologising for arriving late

Once, arriving late for Jumu'ah prayer, he readily apologised to the people: 'I am late because of this shirt; I have no shirt besides this,' (*Tabaqat Ibn Sa'd*, vol. 3, p. 251).

Four patches

Someone saw that there were four patches on his shirt between the shoulders, (*Musannaf Ibn Abi Shaybah*, vol. 19, p. 139, *Raqm* 35588).

Patched sarong

Someone once saw that there were three patches on his clothing in the same place, i.e. one patch had become undone, so another had been sewn on top of it. Another person saw that during his reign, he delivered a sermon while wearing a sarong with twelve repair patches on it, (*Mirat-ul-Manajih*, vol. 6, p. 108). Others reported seeing him circumambulate the Ka'bah while wearing a sarong with twelve patches on it, (*Tabaqat Ibn Sa'd*, vol. 3, p. 250). He was also seen offering salah with a sarong that was covered in patches and strips of leather, (*Tabaqat Ibn Sa'd*, vol. 3, p. 250). During the famine of Madinah, sixteen patches were seen on his sarong, (*Tabaqat Ibn Sa'd*, vol. 3, p. 243).

Sufficing with essentials

He رضي الله عنه would bring only sufficient amounts of food for himself and his family. He رضي الله عنه would buy one piece of clothing in the summer, and if it would tear, he would patch it up and use it for as long as he could. Every year, he رضي الله عنه would

purchase lower quality clothing than the previous year. Someone once spoke to him about this, to which he رضي الله عنه replied, 'I take my expenses from the wealth of the Muslims, so this is sufficient for me,'¹ (*Tabaqat Ibn Sa'd*, vol. 3, p. 234).

Daily expenditure

Sayyiduna Umar al-Farooq رضي الله عنه would spend only two dirhams a day on himself and his family members, (*Tabaqat Ibn Sa'd*, vol. 3, p. 234).

Expenses for Hajj

For his entire Hajj journey, he spent only 180 dirhams, (*Tabaqat Ibn Sa'd*, vol. 3, p. 234).

Debt

Whenever he had a need, he would borrow money from the public treasury. Sometimes, the head of the treasury would come to him, ask for the borrowed money and make him return it, so he would take the borrowed amount and go to him. Upon receiving his salary, he would clear the loan, (*Manaqib Ameer-ul-Mu'mineen Umar b al-Khattab*, p. 100).

Love for Miswak

On the first night of Ramadan-ul-Mubarak, he would deliver a sermon counselling the people, (*Musannaf Abdul-Razzaq*, vol. 4, p. 204, *Hadith* 7778). He رضي الله عنه was often seen using the miswak, (*Tabaqat Ibn-e-Sa'd*, vol. 3, p. 220).

We too should attempt in this era to adopt every possible action of simplicity and humility which elevated Sayyiduna Umar al-Farooq رضي الله عنه to greatness, and attain the blessings of imitating him.

Martyrdom

The great caliph of the Muslims was severely wounded on Wednesday, 26 Dhul Hijjah, and was laid to rest in the sacred Prophetic Chamber next to the Beloved Prophet صلى الله عليه وآله وسلم and Sayyiduna Abu Bakr al-Siddiq رضي الله عنه on Sunday, 1 Muharram-ul-Haraam, 24 AH. His reign spanned approximately 10 years, 5 months, and 21 days, (*Tabaqat Ibn Sa'd*, vol. 3, p. 278).

¹ i.e. his salary as caliph is taken from the government treasury.

THE MESSAGE OF KARBALA TO THE MUSLIM WORLD

Maulana 'Ata Al-Nabi Husayni Misbahi

Since the dawn of mankind, truth and falsehood have been engaged in an ongoing battle. When Allah Almighty created Sayyiduna Adam عليه السلام, Iblees' arrogance drove him to rebel against the divine command, becoming a perpetually cursed and rejected denizen of Hell. From the moment when Sayyiduna Adam عليه السلام set foot in this realm, thousands of confrontations between truth and falsehood have transpired, sometimes manifesting as battles of ideologies, and at other times, as physical encounters between the forces of good and evil. Ultimately, Allah Almighty always grants victory to the truth, and falsehood is always disgraced.

The plains of Karbala witnessed a monumental conflict between truth and falsehood that has become etched in the annals of history and the minds of people. The truth and justice on Husayn رضي الله عنه is a beacon of truth. At a d v e r s a r y , a synonym for massacre of from the

soul representing that occasion, Imam still remembered as the same time, his Yazeed, has become falsehood. The

Karbala resulted worldly ambitions of Yazeed and the

treachery of the Kufan people who had sent many letters and invitations to Sayyiduna Imam Husayn رضي الله عنه. This incident saw the merciless massacre of many members of the Prophet's family and their supporters at hands of Yazeed's forces.

May we be sacrificed upon those noble souls who stood for the truth by giving their lives, sacrificing their homes, enduring unbearable pain, and witnessing the painful scenes of their children being martyred before their own eyes.

Despite these

tragedies, they remained committed to Islam, refusing to surrender to falsehood or to bow before its people. Some of the lessons that we can draw from this tremendous sacrifice are:

1. One must never be hesitant in serving Islam. Rather, whenever the opportunity arises, we must take a stand for Islam and support its growth.
2. We must prioritise Islam and faith. Sacrificing our lives in the way of Allah Almighty must be a price that we are willing to pay for the elevation and preservation of Islam. In fact, it is a privilege to be a firm wall between truth and falsehood in the face of every desire and difficulty.
3. If a person is surrounded by the darkness of calamities, hardships, and difficulties during this short life, they must not become heedless of the divine laws; rather, they should dispel this darkness through the lamp of the Shari'ah.
4. We should offer salah in every state; whether at home or in travel, whether in safety or in the heat of battle, one must become accustomed to lowering his head in the court of Allah Almighty.
5. When faced with difficulties and calamities on the path of serving Islam, we must not worry and complain; rather, we must remember that: 'الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى' 'Patience is at the first stroke of calamity,' (Bukhari, vol. 1, p. 441, Hadith 1302).
6. Whenever you make a promise, protect it against the stain of treachery and seal it with the stamp of fulfilment and loyalty.
7. After attaining the everlasting bounty of Islam and faith, one must not place around his neck the chains of lying, backbiting, deception, oppression, and violation of the rights of Allah Almighty or the creation.

8. Islam is a religion of peace, so do not oppress anyone, not even animals. However, one must take measures to protect their own life and honour.
9. The Muslim loves the Quran and revels in its recitation, never abandoning it - just like Imam Husayn, whose blessed head continued to recite the Quran while mounted on a spear.
10. Women should not succumb to wailing and other un-Islamic acts when struck with a calamity. Recall the dignity and grace with which the sanctified women from the Prophet's family handled cataclysmic events; they witnessed the entire tragedy of Karbala yet, they never wailed, beat their chests, pulled their hair, or unveiled themselves. They instead remained steadfast, manifesting through their conduct that 'The pleasure of the Creator is above all.'

May Allah Almighty allow us to remember this great favour of the martyrs of Karbala and allow us to walk in their footsteps. آمين

Gifts Rewards

to the Deceased

Splendid Teachings of Islam

Mawlana Abu Muhammad Attari Madani (Owais Yameen)

Just as Islam encourages us to treat others with kindness, care for them, and observe their rights, we are also taught to be good towards Muslims who have departed from this world. In the Islamic worldview, our duty of care towards parents, siblings, friends, and family does not end with their death; rather, we have a duty to pray for their forgiveness and to continue our kindness by conveying rewards to them. Conveying rewards elevates the spiritual rank of the living believer in this world and helps the deceased believer in the hereafter. The Quran explicitly encourages us to do this:

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

*'And those who came after them
submit, 'O our Lord, forgive us,
and our brothers*

who accepted faith before us,'

*[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah
Al-Hashr, Verse 10)*

The Beloved Prophet صلى الله عليه وآله وسلم said, 'The gift of the living to the deceased is to pray for their forgiveness,' (*Shu'ab-ul-Iman, vol. 6, p. 203, Hadith 7905*). He صلى الله عليه وآله وسلم also stated that 'When you give voluntary charity, give it on behalf of your parents, for they will receive its reward and there will be no decrease in [your] reward,' (*Shu'ab-ul-Iman, vol. 6, p. 205, Hadith 7911*).

Our sacred scriptures, the Quran and Hadith, not only encourage this practice but describe various ways in which we can convey reward to others, especially the deceased. Since the first generation of believers, Muslims have

observed this beautiful practice, generation after generation.

Non-monetary acts for conveying reward

1. Praying for the forgiveness of both the living and deceased
2. Salah
3. Fasting
4. I'tikaf
5. Recitation of the Holy Quran in general and specifically Surah Yaseen, Surah al-Mulk, Surah al-Fatihah, Ayat-ul-Kursi, and Surah al-Ikhlās.
6. Dhikr of Allah Almighty
7. Reciting Salat upon the Prophet ﷺ
8. Attending Islamic classes
9. Participating in Islamic lectures
10. Spreading the call to righteousness
11. Waking others up for Fajr
12. Reading Islamic books
13. Making individual efforts for religious works.

The reward of every righteous work can be conveyed to others.

Monetary acts of worship for conveying reward

1. Charitable acts and donations
2. Performing Hajj
3. Gifting books to scholars or students of sacred knowledge
4. Purchasing and distributing Islamic books
5. Paying for the treatment of a sick person
6. Giving food to the poor and needy
7. Giving clothes to the poor and needy
8. Fulfilling a permissible need of someone
9. Funding the installation of a water pump or motor

10. Financing the construction of a masjid
11. Supporting the construction of an Islamic seminary or institute
13. Feeding Muslims

When to convey reward

Although reward can be conveyed at any time, you may specify a day and time as per your convenience – but do not consider that day to be religiously binding. It is customary for reward to be conveyed 3, 10, or 40 days after someone's death and then annually. This practice is also usually observed on 11 Rabi' al-Aakhir, 12 Rabi' al-Awwal, and other special occasions such as the days of the Companions and Ahl al-Bayt, for example, the days of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Uthman, Sayyiduna Ali, Sayyiduna Hasan, Sayyiduna Husayn and others رَضِيَ اللهُ عَنْهُمْ, and the death anniversaries (*Urs*) of pious predecessors.

May Allah Almighty allow us to observe the luminous teachings of Islam by conveying abundant reward to the pious predecessors and our deceased loved ones. آمين

(For more information, refer to the book 'Method of Fatihah' by Maktaba-tul-Madinah).



Angels make supplications of forgiveness

(Part 4)

Maulana Muhammad Afzal Attari Madani

By engaging with the Quran, you avail yourself immense blessings such as ten rewards for every letter you recite and prayers of forgiveness from the infallible angels of Allah Almighty.

Prayers from seventy-thousand angels

Whoever recites 'أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ' three times in the morning followed by the last three verses of Surah al-Hashr, Allah Almighty appoints seventy-thousand angels who supplicate for his forgiveness until the evening. Moreover, if he dies in that day, he will die as a martyr, and whoever recites this at night, it is the same [for him] until the morning. (*Sunan Tirmizi, vol. 4, p. 423, Hadith 2931*).

Supplications of the angels

Sayyiduna S'ad b. Abi Waqqas رَضِيَ اللهُ عَنْهُ relates that the angels seek forgiveness until the morning for the person who completes the Quran in the first part of the night and they seek forgiveness until the evening for the one who completes it in the last part of the night. (*Sunan Daarimi, vol. 2, p. 561, Hadith 3483*).

Mufti Muhammad Amjad Ali A'zami رَضِيَ اللهُ عَنْهُ stated: As the day is long in summer, completing [the Quran] in the morning implies that [the person will receive] more supplications of forgiveness from the angels. As for winter, the nights are long, so completing [the Quran] in the first part of the night will entail more supplications of forgiveness. (*Bahar-e-Shari'at, vol. 3, p. 551*).

Meeting fellow Muslims, visiting the sick, being hospitable to guests, and supporting others in difficult times are incredibly virtuous acts. The angels of Allah pray for the forgiveness of people who are engaged in these deeds.

Being hospitable

Sayyiduna Anas b. Malik رَضِيَ اللهُ عَنْهُ narrated that Ubay b. Ka'b met Bara b. Malik and asked him, 'Dear brother, what do you like?' The latter replied, 'Sattu (barley-based beverage) and dates.' These were immediately brought for him, which he ate and drank to his satisfaction. Later, Sayyiduna Bara mentioned this to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who responded: 'Dear Bara! When a person behaves [hospitably] like this with his brother for Allah's sake, without wanting anything in return - not even a thank you, Allah Almighty sends ten angels to his home for an entire year. These angels glorify Allah Almighty by reciting the tahlil and takbir and remain praying for his forgiveness. At the end of their term, the entire year's worship performed by the angels is added to that individual's annals. It is from the mercy of Allah to give him exquisite foods in the eternal and perpetual Paradise.' (*Kanz-ul-Ummal, part 9, vol. 5, p. 119, Hadith 25972*).

Visit Muslims

Sayyiduna Abu Razin Uqayli رَضِيَ اللهُ عَنْهُ related that the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Dear Abu Razin! After a Muslim departs having visited his Muslim brother, seventy-thousand angels pray for his forgiveness, supplicating: 'O Allah! Just as he visited [his brother] for Your sake, grant him Your proximity.' (*Majma'-uz-Zawaid, vol. 8, p. 317, Raqm 13592*).

Visiting the Sick

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Seventy-thousand angels make supplications of forgiveness for the Muslim who leaves in the morning to visit another sick Muslim. And if he goes in the evening, then seventy-thousand angels pray for his forgiveness until the morning - and for him will be a garden in Paradise.' (*Tirmizi, vol. 2, p. 290, Hadith 971*).

PROFESSIONS MENTIONED IN THE QURAN

(Episode 01)

Maulana Abd-ur-Rahman 'Attari Madani



The Holy Quran is an all-encompassing book, as Allah Almighty declares:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

'And We have sent down this Qur'an upon you, which is a clear explanation of all things,'

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 89)

Explaining this in-depth nature of the Quran, Sayyiduna Abu Bakr b. Mujahid رَضِيَ اللهُ عَنْهُ said: 'ما مِنْ شَيْءٍ فِي الْعَالَمِ إِلَّا وَهُوَ فِي كِتَابِ اللَّهِ' 'There is nothing in this universe except that it has been mentioned in the Quran,' (Al-Itqan fi 'Uloom-il-Quran, vol. 2, p. 1027).

Sayyiduna Abdullah b. Abbas رَضِيَ اللهُ عَنْهُما alluded to

this when he remarked, 'If I lose the rope of my camel, I would surely find it in the Book of Allah,' (Al-Itqan fi 'Uloom-il-Quran, vol. 2, p. 1028). In short, knowledge of all things is present in the Quran, albeit our intellects are incapable of grasping it.

Professions in the Quran

Just as other aspects of human life are explored in the Holy Quran, various professions are also referenced by it. Hence, Imam Jalal al-Deen al-Suyuti رَضِيَ اللهُ عَنْهُ states, 'The source of professions is found in the Quran, and the names of tools which are required are also mentioned,' (Al-Itqan fi 'Uloom-ul-Quran, vol. 2, p. 1031). These include the following:

Blacksmithing

We find in the Quran:

أَتُونِي رُبْرًا حَدِيدًا

'Bring me sheets of iron.'

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Al-Kahf, Verse 96)

This verse describes Sayyiduna Dhul Qarnayn رضي الله عنه, one of the four kings of antiquity who ruled over the world. During his travels, he came across a people that were terrorised by the evil nations of Yajuj and Majuj. At their request, he ordered a wall to be built to block out Yajuj and Majuj. To construct the wall, he asked them to 'bring me sheets of iron.' Following this, he had the people dig foundations, and when they hit water, bricks were laid inside using melted copper. Metal planks were placed above and below, with wood and coal filling the gap in between, and it was then set alight. Like this, the wall was raised to the top of the mountain, and no space was left between the two mountains. Then melted copper was poured on top of the wall, and it all became one solid body (i.e. a very strong wall), (*Siraat-ul-Jinan*, vol. 6, p. 36).

The Quran also declares:



وَأَنقَلَبَهُ الْخَدِيدَ رَاحًا

'We made iron soft for him.'

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Saba, Verse 10)

Iron would miraculously become soft and malleable, like wax or kneaded dough, in the blessed hands of Sayyiduna Dawud عليه السلام, and he عليه السلام would fashion it without heating or striking it, (*Khaza'in-ul-Irfan*).

Agriculture

Allah Almighty states:

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٣٦﴾ أَأنتُمْ يَزْرَعُونَهُ أَمْ نَحْنُ الذَّارِعُونَ ﴿٣٧﴾ تَوَلَّوْنَا مَا يَكْفُرُونَ ﴿٣٨﴾ لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ يَكْفُرُ بِآيَاتِنَا وَلَكِن لَّمْ يَكْفُرُوا بِآيَاتِنَا إِذْ كُنُوا كَافِرِينَ ﴿٣٩﴾ تَحْرُثُونَ ﴿٤٠﴾

'So, have you considered that which you sow? Is it you who cause crops to grow, or are We the Grower? If We will, We can make it like dry trampled grass, so you would remain saying sorrowfully. That, 'We have been ruined (in our wealth).' 'Rather, we remained ill-fated,'

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Waaqi'ah, Verses 63-67)



Sayyidatuna Umm 'Atiyyah bint Harith

Maulana Bilal Sa'eed Attari Madani

As one of the illustrious Companions, Sayyidatuna Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا was an illustrious figure from the Ansar. Although better known by her teknonym, her actual name is Nusaybah bint Harith.

Scholarly Accomplishment

Sayyidatuna Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا was a seasoned scholar and jurist, (*Siyar A'laam al-Nubala*, vol. 3, p. 545, Raqm 155) who narrated forty hadith, of which six were included by both Imam Al-Bukhari and Imam Muslim رَضِيَ اللهُ عَنْهُمَا in their respective compendiums, (*Tahzeeb-al-Asma wal-Lughaat*, vol. 2, p. 364). Many Companions and Successors (*tabi'un*) learned hadith from her, (*Taabqat Ibn Sa'd*, vol. 8, p. 333; *Al-Istee'aab*, vol. 4, p. 502).

Love for the Prophet ﷺ

'O Messenger of Allah! May my father be sacrificed for you,' (*Nasai*, p. 70, Hadith 388) was just one of her many expressions showing the deep love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which brimmed in her heart.

A Gift from the Messenger ﷺ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave her a goat which was donated to charity (*sadaqaht*) by someone. Sayyidatuna Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا accepted it and gave a portion of its meat to Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا. When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived home, he asked, 'Do you have anything [to eat]?'

Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا replied: 'There is nothing except the mutton sent to us by Nusaybah [Umm 'Atiyyah] which you had given to her.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The charity had reached the one entitled to it [and for us, this is now a gift],' (*Muslim*, p. 419, Hadith 2490).

A Tremendous Honour

Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا had the privilege of giving the funerary bath (*ghusl*) to the Prophet's eldest daughter Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا when she passed away. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught her the method himself. Imam Badr al-Deen al-Ayni رَضِيَ اللهُ عَنْهُ writes:

Sayyidatuna Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا described the method of this funerary bath so precisely that her reports are considered the primary source for [information about] the funerary bath of women. Sayyiduna Ibn Mundhir رَضِيَ اللهُ عَنْهُ said that there is no better report on this topic than that of Sayyidatuna Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا; the scholars have adopted it, (*Umda-tul-Qaari*, vol. 6, p. 53, under the Hadith 1253).

Her Contributions

She رَضِيَ اللهُ عَنْهَا states: 'I participated in seven military expeditions with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I would stay behind the warriors to cook their food, treat the wounded, and nurse the sick,' (*Muslim*, p. 778, Hadith 4690).

THE FIQH OF VOWS

Q.1: What do the Islamic scholars say regarding the following: a sister did not observe the veil as she would reveal her hair, neck, and wrists in front of non-mahram males apart from her husband. She made a vow that if a specific matter of hers gets resolved, she will observe the Islamic veil for the sake of Allah Almighty. Her matter was resolved. Is this vow a legally binding vow according to the laws of Islam?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّوَابُ بِعَوْنِ رَبِّكَ الْوَهَّابِ اللَّهُمَّ هَذِهِ الْحَقُّ وَالصَّوَابُ

A: It is necessary for a woman to cover her hair, wrists, ankles, neck, etc., in front of non-mahram males. Uncovering these parts in front of them is impermissible and a sin. For an Islamic vow to be initiated, it is a condition for the thing one is taking a vow about to not already be necessary according to the Shari'ah. As it is already necessary for a woman to cover herself, in the question asked, the vow made by the sister is not an Islamic vow. The requirement to cover herself will remain as per usual.

In relation to the veil, Allah Almighty states:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

'And stay in your homes and do not remain unveiled like the former unveiling in the times of ignorance.'

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 33)

Elaborating on this verse, Sayyid Muhammad Na'eem al-Deen al-Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ said: Times of ignorance refers to the era before Islam. In those

times, women would strut when out in public; they would display their beauty so that non-mahram men would look at them, and their clothing would not cover their body properly, (*Khaza'in-ul-'Irfan*, p. 780).

Moreover, Mufti Amjad Ali al-A'zami رَحْمَةُ اللهِ عَلَيْهِ adds: Apart from the face, both palms, and the soles of both feet, the whole body is an area that must be covered ('*awra*) for free women and hermaphrodites whose gender cannot be ascertained. Hair that hangs down from the head, the neck, and the wrists are also part of this area; it is necessary to cover them too, (*Bahar-e-Shari'at*, vol. 1, p. 481).

As for the conditions of a vow, Islamic legal texts state:

والثالث ان يكون ليس واجبا قبل نذره بايجاب الله تعالى، كالصلوات
الخمس والوتر

'The third condition is for the thing not to have been made necessary by Allah عزوجل before the vow, such as the five prayers and Witr,' (*Maraqī Al-Falah matan Al-Tahtaawi*, p. 692).

And in addition: A vow that is actualised and has to be fulfilled according to the Shari'ah has these parameters:

1. The vow must be of something which has something in its type (*jins*) that is necessary (*wajib*). A vow cannot consist of visiting the sick, going to the masjid, or partaking in a funeral.
2. The worship [regarding which a vow is made] itself should be an actual objective and not the means to fulfil another act of worship. Hence, a vow to perform wudu, ghusl, or look at the Quran is not valid.
3. The vow should not be related to something which the Shari'ah itself has made necessary, whether that be presently or in the future. For example, to make a vow to perform the Dhuhr salah of today or any other obligatory prayer would not be valid, as these things are already necessary.
4. The vow should not be related to doing something sinful in itself. If it is a sin due to

some external factor, then the vow will be valid. For example, it is prohibited to fast on the days of Eid. If someone vows to fast on these days, the vow will be valid, although the ruling would be that the individual should fast on some other day, and not on Eid. This prohibition is temporary, meaning it is due to the day of Eid. To fast is permissible in and of itself.

5. The vow should not be regarding something that is impossible. For example, making a vow to fast on the previous day; such a vow is not valid, (*Bahar-e-Shari'at*, vol. 1, p. 1015).

وَاللّٰهُ اَعْلَمُ بِرُؤُوسِ السَّمٰوٰتِ وَرُسُوْلُهُ اَعْلَمُ بِسَلٰمِ اللّٰهِ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Written by Abu Muhammad Faraz Attari Madani

Verified by Mufti Abu Muhammad Ali Asghar Attari Madani



Loving the Prophet's Family

Umm-e-Milad 'Attariyyah

After the tragic events of Karbala, a righteous man was appointed to escort the surviving members of the Prophet's family (*Ahl Al-Bayt*) to Madinah. Throughout this arduous journey across the Arabian deserts, he tended to the needs of this noble family, treated them with kindness, and served them with sincerity. When their caravan reached Madinah, Sayyidatuna Fatimah Al-Sughra, the younger sister of Sayyidatuna Zaynab and the daughter of Sayyiduna Ali رَضِيَ اللهُ عَنْهُمْ, said, 'This individual has looked after us throughout the journey; we should repay his kindness.' Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا replied, 'We have nothing to give except our jewellery.' Without any delay, both sisters removed their jewellery and handed them to the kind man while apologising for not offering anything more. Taken aback by this warm gesture, the man returned the gift, remarking, 'If I had served you for worldly gain, then no doubt, I would readily accept your gift. However, I did what I did for the sake of Allah Almighty and because of your proximity with the Messenger of Allah حَسْبُ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' (*Al-Kamil fi Tareekh*, vol. 3, p. 440).

Loving and respecting the Prophet's family are hallmarks of perfect faith and signs of being genuinely devoted to their forefather, the Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; it is a duty for all of us that is prescribed in multiple hadith. For example, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Make it binding on yourself to love us, the *Ahl Al-Bayt*, because the person who meets Allah Almighty [on the Day of Judgement] while loving us will enter Paradise through our intercession,' (*Mu'jam Awsat*, vol. 1, p. 606, *Hadith* 2230). He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, 'Whosoever treated a member of my

family in a good manner, I will reward him for that on the Day of Judgement,' (*Al-Kamil li Ibn 'Adi*, vol. 6, p. 425).

The lives of the pious predecessors are filled with practical examples for us to learn how to love and respect the Prophet's family. For example, when a descendent (*sayyid*) of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited Sayyiduna Umar b. Abdul Aziz رَضِيَ اللهُ عَنْهُ regarding a matter, he said to the sayyid, 'Whenever you have a need, ask for me or write to me; I feel ashamed when I see you standing at my door,' (*Noor-ul-Absar*, p. 129). As a contemporary example, Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Qadiri كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ shows much love and respect towards the living descendants from the Prophet's family. If he learns that a sayyid is present during a meeting, he will kiss his hand, sit next to him, and show a great deal of love and affection towards his children.

True devotion to Allah Almighty and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has tangible effects that are visible in a person's behaviour. Loving the Prophet's family and revering his offspring are natural effects of such true devotion. Set your heart alight with unbound love for the Prophet's family, honour them, treat them in the best manner, and hold them in esteem. When appropriate, give gifts to the sayyids living in your neighbourhood. In particular, support those sayyids struggling financially, but remember to be thoughtful when doing this; never let them feel inferior or embarrassed. Invite them to events in your home and make them a part of your celebrations. Visit them in times of joy and grief, and at the time of need, help them in every way possible.

Thalassemia and Anemia

Doctor Umm-e-Saarib

Overview

Anemia refers to blood deficiency in the body. There are many types and causes of anemia. Thalassemia is a type of anemia and is the name for a group of inherited conditions that affect a substance in the blood called hemoglobin. People with thalassemia produce either no or too little hemoglobin, which is used by red blood cells to carry oxygen around the body. This can make them very anemic; tired, short of breath and pale.

Types of Thalassemia

1. Alpha thalassemia
2. Beta thalassemia

Types of Thalassemia in Terms of Severity

1. **Thalassemia Major:** Thalassemia major is the most severe kind. It is a dangerous type that can be passed on from generation to generation. It causes an extreme blood deficiency and could be fatal if blood is not transfused on time.
2. **Thalassemia Intermedia:** Thalassemia intermedia is moderate in severity, there is less of a requirement for a blood transfusion in this type and usually the hemoglobin level remains between 7 and 9.

3. **Thalassemia Minor:** Thalassemia minor has the lowest severity and patients usually maintain a normal lifestyle without symptoms. As symptoms do not appear in this type, it can only be detected with a laboratory test. It is especially important

to diagnose it before marriage because children can have thalassemia major if both spouses suffer from this.

Symptoms

Signs of thalassemia major usually appear by the age of 6 months. Some of the symptoms are:

- Anxiety
- Pale skin caused by the lack of hemoglobin
- Loss of appetite
- Growth failure
- Jaundice

Diagnosis

A blood test called 'hemoglobin electrophoresis (H.B. electrophoresis)' only needs to be done once in a lifetime and can be taken any time after the age of six months. If both parents have thalassemia minor, the child

is at risk of developing thalassemia major.

Thalassemia patients are advised to maintain a low fat diet with plenty of vegetables. They must limit fatty and oily foods, and if blood iron levels are already high, the patient needs to further limit iron-rich foods. Fish, meat, milk and bread are high in iron.

Thalassemia can cause folic acid deficiency. Folic acid is found naturally in dark green leafy vegetables and fruits. This is an important nutrient that prevents the adverse effects of high iron levels and protects red blood cells. If the patient is not getting enough folic acid through their diet, they should consult their doctor who may prescribe folic acid supplements.

Social Awareness

1. It is important for the public to know that this disease is not transmitted by area of residence, education, occupation, environment, clothing or by living together.
2. If one of the parents has thalassemia minor, then only thalassemia minor will be transmitted to the child.
3. Whether thalassemia is minor or major, it is present in the body at birth in those who have it.
4. Thalassemia minor remains minor throughout life and thalassemia major remains major for the duration of life. These two types can never be interchangeable.
5. Parents with thalassemia minor have a 50% chance of passing it on to their children and a 25% chance of passing on thalassemia major. Although these people appear to be healthy, the disease is passed on to their future generations.

Necessary Precautions

Diseases and their cures are from Allah Almighty, He is the Healer and the Protector, but as far as is known from research and experience, precaution

should be taken. Take a precautionary measure against thalassemia. Ensure that prospective spouses have a test before marriage. If one of the two is minor, it is not a problem, but if both are minor, then their future children have a chance of suffering from major. Therefore, if someone is diagnosed as being a thalassemia patient in the test, they should be married off to someone whose test is normal.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Helpful Elephant

Maulana Abu Mu'awiyah Attari Madani

'Why is my big friend looking so sad? Are you stressed about something?' asked the Little Monkey, coming down from a tree.

'Yes, my friend. I am upset. I don't know what to do!' replied Big Elephant, who was sat under a guava tree.

'Tell me what's wrong?' asked Little Monkey, 'I will find a solution. I am your friend after all. I cannot bear to see you this upset.'

'I want to use my strength for a good cause,' replied the Big Elephant, 'I want to comfort others, reduce their worries, and solve their problems. But I'm not sure how to do this.'

Little Monkey was delighted to hear this. 'Excellent, my friend, excellent!' he cried, 'your idea is great. Helping others is a good action. Unfortunately, I do not have the solution to your concerns, but Hakeem the Bird will help. Should we go to him?'

'Sure, why not? Let's go right away,' remarked Big Elephant.

Both friends raced to Hakeem the Bird's house as quickly as they could. He lived in a tree. As they all sat outside, Little Monkey explained, 'My friend here is upset. Seeing him like this also makes me upset. We have come to you for help.'

Reassuring them, Hakeem the Bird said, 'Don't worry. I have the solution. As you know, there are all sorts of animals in the jungle: weak, strong, small, big, light, and heavy. Some are in search of food, while others are in search of water. Some of the animals need to climb up, and others need to get down. You can help all of them. All you need to do is make a home in the centre of the jungle and put up a sign stating:

**ALWAYS READY TO HELP!
THE BIG ELEPHANT WHO IS EVERYONE'S FRIEND.**

Whoever needs help will come to you. This way, the needs of others will be met, and your wish will also come true.'

Big Elephant and Little Monkey were thrilled. They thanked Hakeem the Bird, took the sign, and headed for the centre of the jungle.

Dear children, being kind to others and helping the creation of Allah Almighty are outstanding deeds. We should also do these things. However, we should not forget servitude to the Creator while serving the creation. We should act upon the laws He has given and do what He wants.



Why Did the Mangoes Spoil?

At home, after a long day at school, Little Zayd put his bag on the table and rushed to Mum in the kitchen. 'Mum!' he cried, 'didn't I tell you?'

'Catch your breath first and drink something,' she retorted, 'then you can complain!' Mum leaned in with a smile and wiped the dirt off Little Zayd's forehead before going to the fridge. 'Now tell me why my Little Zayd is upset with his mum?' she asked, handing him a cold glass of fresh orange juice.

'I said that I didn't want paratha and omelette for lunch. I wanted to take chips and juice because that's what Shahid brings, but you put a paratha in my lunch box again.'

Hearing Shahid's name, Mum felt uneasy. Shahid was Little Zayd's new friend, and he hadn't stopped talking about him since they first met. 'Shahid brought chips for lunch today, Shahid has a new drawing book, Shahid's uncles gave him a phone,' he would say. At first, Mum did not pay much attention to it, but after hearing Little Zayd asking for whatever Shahid has, she felt that it was time to tell Grandma.

After Dhuhr, while Little Zayd was napping, Mum went over to Grandma's room and told her about the whole situation.

Little Zayd woke up and made wudu before heading to the masjid for Asr prayer. Returning home, he found Grandma sitting on a chair in the reception room with baskets of mangoes around her. Little Zayd's eyes widened with excitement, 'Yes! Someone has sent mangoes to our house!' he cried.

'Your uncle sent them from the village,' Grandma explained, 'come here and sit with me.' As he approached, Grandma took his hand and sat him next to herself. 'How is your friend Shahid?' she asked gently.

'He's fine. Do you know that I've swapped places and sit next to Shahid now?'

'Do you agree that every word and habit of every friend of yours is good?' Grandma asked.

'It is true that everyone has different habits, some of them are good, and some of them are bad, but what difference does it make to me? What do I learn from them? Have you ever seen me being disrespectful?' Little Zayd declared.

'You are a very good child,' Grandma assured him, 'however, you have been making many requests for some days now, and this is worrying me. Remember that a person gradually becomes like the people he keeps company with, and he doesn't even realise it.' Turning to Little Zayd's mother, she said, 'Dear, hand me two good mangos from that basket please, and also a rotten one from the basket on your right.'

'Wrap these three mangoes in newspaper and put them in your cupboard,' said Grandma, handing over the mangoes to Little Zayd, 'bring them to me when I ask for them.' So, Little Zayd took the three mangoes and went to his bedroom, not sure what to expect.

Two days later, after his lesson with the Quran teacher, Little Zayd went to Grandma, who was sitting on the prayer mat in



the reception room, reciting tasbeeh. As soon as she saw him, she said, 'Little Zayd! Bring the mangoes which I gave to you.'

Little Zayd returned from his room with the mangoes wrapped in a newspaper and placed them in front of Grandma.

'Open the paper, Little Zayd,' she said. Little Zayd opened the paper. 'Grandma!' he shrieked, 'the two good mangoes have spoiled.'

'Yes, Little Zayd,' Grandma explained, 'because they were with the rotten mango for a few days, they have become like it. This happens to people too. We gradually begin to adopt the habits of our friends. The Beloved Prophet ﷺ said: 'A man is on the religion of his friend,' (*Abu-Dawood, vol. 4, p. 341, Hadith 4833*). This means that a person begins to adopt the habits, characteristics, and traits of his friends, (*Sharh Al-Teebi alal Mishkat, vol. 9, p. 240, under Hadith 5019*). If you want to make someone your friend, make sure it's someone who can teach you good actions and good things.'

After seeing what happened to the mangoes and hearing the hadith of the Beloved Prophet ﷺ, Little Zayd realised his mistake. 'Okay, Grandma,' he said, 'I will only make friends with good children from now on.'

Grandma was delighted. 'Well done, Little Zayd!' she cheered, 'now let's enjoy these mangoes together.'



Dealing with Inflation and Rising Costs

His Eminence, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar
Qaadiri Razavi دامت برکاتہم العالیہ

Since childhood, I have heard that prices have risen significantly. I remember buying 1 kg of beef for one or two rupees and fish, fruits, and vegetables were also low priced in my youth. Today, even people from lower economic backgrounds average a monthly salary of 15000 to 20000 rupees. During my student days, I worked on a market stall cleaning potatoes and onions and selling vegetables for four annas¹ for half a day's work. When my late elder brother, Abdul Ghani, started working, his starting salary was seventy-five rupees per month. In short, wages were less in those days but things were less expensive compared to today. Although now prices have risen, wages and incomes have also increased. In comparison to other countries, costs in our beloved country of Pakistan, and according to my opinion, especially in Karachi, are fairly low.

During the early days of Dawat-e-Islami, when our Madani Qafilahs began to travel to Punjab, I dined at some of the local restaurants there. I estimated that the cost of living in Punjab was much higher than Karachi. During my youth, in some restaurants of Karachi, half a chapatti cost 1 anna, one and half chapattis cost three annas, and Nihari was available for four annas. Essentially, a decent meal would cost seven annas. As income was lower at that time, we felt that things were expensive. In some countries, tea costs around 100 to 150 Pakistani rupees but in Pakistan, tea is sold for around twenty-five to thirty rupees.

In any case, compared to other countries, costs are still relatively low in Pakistan. Complaining about high prices will not change anything; rather, we should take practical measures to resolve this matter. For example, someone with low income should limit their expenses to essential items and be prudent in their spending. Instead of eating expensive meals like meat and chicken every day, prepare vegetables and lentils as they are less expensive and are healthy. Make yourself and your children accustomed to eating simple, wholesome foods and living a simple life; alongside benefits to physical and mental health, you will save money by spending less on doctor's fees and medicines.

Instead of purchasing expensive mobiles, laptops, tablets, PCs, and other luxury items, make do with a simple phone. If the cost of a food item increases, find a more affordable alternative. I will mention two relevant accounts:

1. The price of raisins once increased in Makkah Mukarramah. So, the people complained about this to the Lion of Allah, Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ responded, 'Use dates instead of raisins [because when you do this, due to the lower demand], the price of raisins will fall,' (*Tareekh Ibn Ma'een*, p. 168).
2. Somebody said to Sayyiduna Ibrahim b. Adham رَضِيَ اللهُ عَنْهُ, "The price of meat has increased [what should be done?]' He رَضِيَ اللهُ عَنْهُ said, 'Make it less expensive, i.e. stop purchasing it,' (*Risalah Qushayriyyah*, p. 22).

A carefully thought out shopping list is an effective tool for controlling your spending. Include only items that you need and avoid those things which you can do without.

May Allah Almighty not make us dependent on anyone besides Him and may He grant us sufficient halal provisions.

اٰمِيْنُ بِجَاوَابِ السُّؤَالِ الَّذِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Note: This topic has been prepared with the aid of the Madani Muzakarah that took place after Taraweeh on 5 Ramadan, 1442 AH, corresponding to 17 April 2021. The final version was approved by Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ).

¹ An anna was a formerly used currency unit, which was equal to 1/16 of a rupee.



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah
Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah,
Karachi, Pakistan
UAN: +92-21-111-25-26-92 -- Ext. 7213
Email: translation@dawateislami.net

