



MONTHLY MAGAZINE

FAIZAN-E- MADINAH

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A QUICK GLIMPSE

|Attaining True Success
|Leader of the Pure
|The soul of actions
|The Growth of 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

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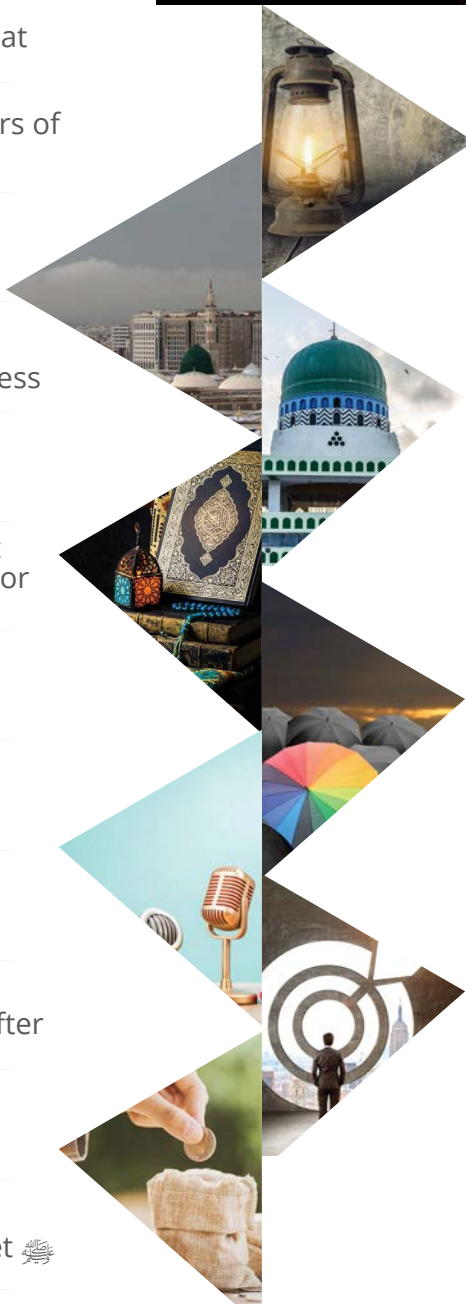
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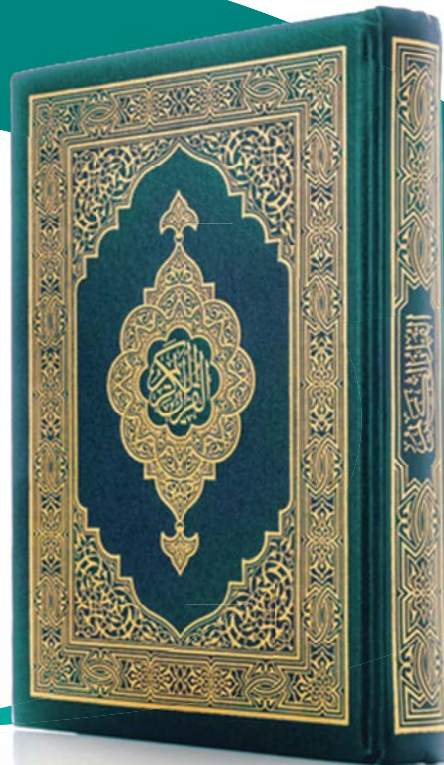


Commentary on the
Holy Quran

Attaining True Success

(Part 3)

Mufti Muhammad Qasim Attari



Allah Almighty states:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿١٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿١٩﴾
﴿٢٠﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٢١﴾ فَمَن ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٢٢﴾

“And those that work to pay Zakat (consistently). And those who protect their private parts. Except from their wives or the lawful handmaids whom they possess, that there is no blame upon them. So, whoever desires anything more than these two; they are the transgressors.”

[Kanz-ul-Iman
(translation of Quran)]
(Part 18, Surah
Al-Mu`minoan,
Verses 4-7)

The third quality of successful people

He Almighty mentioned the following quality from the qualities of successful people:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿١٨﴾

‘And those that work to pay zakat (consistently).’

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah
Al-Mu`minoan, Verse 4)

This refers to people who pay zakat on time with steadfastness, a willing heart, considering it an act of worship, and fully submitting to the divine command. Through zakat, you attain multiple types of success:

1. Paying zakat removes materialism from the heart – and materialism is the root of all evil.
2. A strong desire to help



the less fortunate grows in the heart of the one who pays zakat.

3. Zakat is a practical measure to end poverty.
4. Extreme disparity between the poor and rich often leads to enmity between them; the French and Russian revolutions were driven by this and saw peasants join forces to mass-murder the aristocracy. However, giving zakat to the poor creates gratitude and mutual understanding.
5. Evil is removed from the one who pays zakat, hence, the Beloved Prophet ﷺ said, 'Whosoever paid the zakat [due] on his wealth, indeed, Allah Almighty has removed evil from him,' (Al-Mu'jam Al-Awsat, vol. 1, p. 431).
6. Paying zakat prompts divine mercy to descend, whereas, not paying zakat prevents the descent of divine mercy. Hence, it is stated in a hadith, 'When people stop paying zakat, Allah Almighty halts the rain, and if there was no creature on the Earth, not even a single drop of water would fall from the skies,' (Ibn Majah, vol. 4, p. 368).

Some exegetes interpreted the word 'Zakat' in the aforementioned verse as self-purification (*Tazkiyah*), implying that the successful believer is someone who purges his inner of materialism, arrogance, ostentation, malice, envy, and other negative qualities. Allah Almighty says regarding this self-purification:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

"Indeed, successful is the one who became pure."

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-A'la, Verse 14)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

"Indeed, successful is the one who made it (his soul) pure. And unsuccessful is the one who covered it in sins."

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Shams, Verses 9, 10)

The one who purifies his heart and soul will attain the ultimate success: salvation in the Hereafter and a place in Paradise. These rewards are reserved for people with pure, sound hearts (*Qalb-e-Saleem*).

Being less attached to material luxuries affords worldly success too. Although acquiring wealth through lawful means is commendable, being overly attached to material possessions and wealth makes a person miserly, selfish, and disliked by those around him. Materialism feeds envy and arrogance, leading to ruin and spiritual bankruptcy. Such people's 'exponential want for more,' despite having much already, destroys their peace of mind and causes them to be spiteful towards the success of others.

Likewise, the arrogant person develops a reputation for being foolish, conceited, boastful, and despotic; having such dishonour and notoriety is not success but failure.

The fourth quality of successful people

The following has been mentioned as the fourth quality of the successful people:

وَالَّذِينَ هُمْ يَرُؤُا جِهَتِهِمْ خِطُّونَ

'And those who protect their private parts.'

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

This quality is linked to modesty and chastity, both of which are core values of Islam. The connection between modesty and success in the Hereafter is patently clear, for the Beloved Prophet ﷺ said, 'The one who guarantees for me [he will not utilise] that which is between his jaws and his legs, i.e. his tongue and private parts, [in an impermissible manner], I guarantee Paradise for him,' (Sahih Bukhari, vol. 4, p. 240, Hadith 6474).

What is the worldly benefit of avoiding immodesty?

History is witness to this universal truth: the consequences of illicit physical relations are catastrophic, leading to the destruction of the family unit and the very fabric of society. Adultery is fatal to marriages and precious family relationships and eliminates regard for the sanctity of people.

1. Those who engage in immodest behaviour are

harassed with blackmailing on many occasions, and money is wasted in this way too.

2. A person will face embarrassment in the presence of his family.
3. If an immodest person happens to be a Muslim, then there is no chance of him feeling any sweetness in worship.
4. Inappropriate thoughts constantly race through the mind of an immodest person, ruining his sleep, peace, and time.
5. Such people waste hours on immodest conversations.
6. Engaging in immodest acts results in serious STDs, such as AIDS, and STIs.

Solution for immodesty: Upon reaching a certain age, people naturally develop physical needs. Allah Almighty, out of His mercy, has provided humans with an honourable way to address these needs: nikah. Not only is nikah a means of fulfilling lawful desires via lawful means, it is also a means of attaining peace of mind and reaping other religious and worldly benefits.

If one was to adopt these qualities mentioned in the blessed verses of Surah Al-Mu'minun, then with the mercy and grace of Allah Almighty, the doors of success will open. Refer to the commentary of these verses in *Tafseer Sirat-ul-Jinan* for more insight.



MEASURING GOOD CHARACTER

Maulana Nasir Jamal Attari Madani

The Mercy to the Worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

'The best among you is the one who is the best to his family, and I am the best from you to my family,'

(Tirmizi, vol. 5, p. 475, Hadith 3921).

Goodness (khayr) is the opposite of evil (sharr). Since the Mercy to the Worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best of the creation, he informed of 'the best' in relation to many matters of life which are also inclusive of very important aspects such as worship and way of living.

According to the hadith mentioned above, the one who treats his family best and shows good manners to them is considered the best, (Lam'aat-ul-Tanqih, vol. 6, p. 121, under the Hadith 3252 | Fayz-ul-Qadeer, vol. 3, p. 661, under the Hadith 4100).

'Family' is a broad term in Arabic and refers to blood relations, spouses, children, friends, loved ones, and peers, (Mirqat-ul-Mafatih, vol. 6, p. 400).

Although Islam encourages us to behave with goodness and grace with all members of society, this hadith specifies the family because being a person of good character with one's family, especially with the wife, is challenging and worthy of praise. Allah Almighty says in the Holy Qur'an:

وَعَايِذُهُنَّ بِأَمْرٍ يُرَفِّقُ

And deal with them kindly,

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

(Part 4, Surah Al-Nisa, Verse 19)

That is, speak kindly to your wives, make your actions and appearance attractive for them according to your capability, in the same manner as you wish from them, (Tafseer Ibn-e-Kathir, vol. 2, p. 212).

Three Prophetic guidelines regarding family

1. When you eat, feed your wife too, and when you wear clothes, clothe her too. Do not strike her on

the face, do not say ill words to her, and if you must [temporarily] separate from her, do so in the house, (Abu Dawood, vol. 2, p. 356, Hadith 2621).

2. The worst person is the one who troubles his family. It was asked: 'How does he trouble [them]?' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'When he enters the house, the wife becomes frightened, the children run away, and the house workers become fearful. When he leaves the home, the wife becomes happy and the other family members breathe a sigh of relief,' (Mu'jam-ul-Awsat, vol. 6, p. 287, Hadith 8798).
3. The most perfect believer is the one whose morals are the best and is the gentlest to his family, (Tirmizi, vol. 4, p. 278, Hadith 2621).

The blessed life of the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a guiding beacon for us in this regard. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would invite people to Islam, meet with delegations, attend funerals, visit the sick, and help the poor. Despite his countless engagements and responsibilities, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be gentle and kind to his blessed wives, share smiles with them, listen to their concerns, and take care of them. After 'Asr Salah, he would visit them to find out about their well-being.

The rest of the blessed wives would also gather in the house of the wife where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was staying. Many times, they would have the evening meal together before they returned to their homes. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also talk affectionately with his family before retiring to bed after the Isha prayer, (Tafseer Ibn Kaseer, vol. 2, p. 212, Derive from Al-Taysir bi sharh al-Jami' Al-Sagheer, vol. 1, p. 533). The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not disturb his family at night when returning from a journey but would wait till the morning or evening to see them, (Muslim, p. 819, Hadith 4962). As the Prophet's wives were from different backgrounds with different temperaments, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ treated each one according to her nature and needs.

All of this means that we should treat our wives with kindness, speak kindly to them, express love and affection, be cheerful and informal with them, forgive their mistakes, refrain from fighting, protect their honour, try our best to avoid arguments, be

generous with them, and respect their families.

A woman can show good character to her husband by genuinely caring for him, not quarrelling with him, observing his wants that are concordant with Islam, and speaking to him respectfully. In his absence, she should safeguard his honour and assets. Patience and forbearance should permeate her being, and she should be thankful for his kindness. Her good character should prompt respect for her husband's family and loved ones, and she should ask about them in a good manner. She should endorse his permissible work and express happiness when seeing him.

These prophetic teachings are the antidotes to the breakdown of families that we see in our communities all too often.



Dar-ul-Ifta Ahl-e-Sunnat

Fixing a percentage rate on a loan?

Question: What do the religious scholars and muftis say about the following issue: a housing finance scheme has been launched by a house building finance company to provide houses to people with a low and average income, in which a loan of up to Rs. 4,500,000 is being given for the construction and purchase of houses and flats, and the repayment period is up to 20 years. The interest rate has been fixed at 12% which the borrower has to pay in addition to the original borrowed amount. For example, if someone has taken 1 million Rupees from the company, he will have to pay an additional Rs. 120,000. What is the Islamic ruling regarding this scheme? Can we take a loan under this scheme or not?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The scheme mentioned in the question is interest-based, as the additional 12% fixed by the company is a conditional profit on the loan and according to Islam, the conditional profit on a loan is usury; just as it is unlawful (*Haraam*) to take receive interest, it is also unlawful to pay interest and to form an interest-based agreement without valid extenuating circumstances. Hence, it is not permissible to take a loan under this scheme. However, if a person is really in need, that is, his need is such

that even Islam recognizes it as a need, and it is not possible to solve it without an interest-based loan, then he will be allowed to take an interest-based loan according to his need.

A house for residing which protects one from cold, heat, etc. is a human need. If one does not have a house to live in and does not have other means to buy a house suitable for living, and if he is not able to get a loan without interest from anywhere, then in this case due to having no other choice, it will be permissible for him to take an interest-based loan for a residential house. Likewise, if there is a house but it needs construction, e.g. it has no roof or windows or doors through which protection can be sought from cold, heat and theft, then even in this case, one will be allowed to take a loan with the above conditions.

However, if there is a house which fulfils the need, but there is a desire for a bigger house, or one wants to paint the house, add tiles, decorate it with marble, etc., or he has jewellery, etc., by means of which he can meet his need, or an interest free loan is available from elsewhere, then in all these cases, it is not permissible to take an interest-based loan.

Important Note: Recognising a valid Islamic need is not easy for the public due to their lack of knowledge. A reliable Mufti must be consulted who will be able to guide you. Otherwise, there is a strong likelihood of falling into sin as many needs which the people consider as needs are not actually classified as needs and taking an interest-based loan for them is forbidden.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by Abul Hasan Zakir Hussain Attari Madani

Verified by Mufti Fuzayl Raza Attari

Rejoicing on the last Wednesday of Safar?

Question: What do the noble scholars say about the following issue: some people carry out a specific belief regarding the last Wednesday of Safar. They cook delicious food on this day and in particular, they cook bread-based sweet dishes (choori) on this day, believing that the Beloved Prophet ﷺ regained health on this day, and the companions celebrated that by preparing delicious food. Please

state the ruling on doing so with this belief in mind?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

There is no veracity in this belief and there is no evidence of the recovery of the Beloved Prophet ﷺ on this day. In fact, it is related that the illness which led to the passing of the Beloved Prophet ﷺ began on this day. Therefore, this belief of the people, making good food, crumbled bread in particular and rejoicing based on this is baseless.

Written by Mufti Fuzayl Raza Attari

Forgetting to recite a Surah after Fatihah in Salah?

Question: What do the religious scholars and Muftis of Shari'ah say about the following issue: if one forgot to add an additional Surah or verses after reciting Surah Al-Fatihah which is essential (*Wajib*) to do and instead remembered in *Ruku'* for which the ruling is that he must return and complete the recitation, what is the importance (of this returning), as in is it necessary and *Wajib* to return or not?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

After the Fatihah, where it is *Wajib* to recite the surah, if it is not recited by mistake and is remembered in *Ruku'* or *Qawmah*, then it is *Wajib* to return, recite the Surah, redo the *Ruku'* and perform the prostration of forgetfulness (*Sajdah al-Sahw*) at the end. This way, the Salah will be complete. Whereas, if one does not return, despite remembering it in the *Ruku'*, then it will be necessary to repeat the Salah due to deliberately leaving out an essential (*Wajib*) act, and the prostration of forgetfulness will not suffice; and be mindful that if one does return, but does not repeat the *Ruku'* after completing the recitation, then the Salah will be null and void because it is obligatory (*Fard*) to perform *Ruku'* again.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by Abu Muhammad Muhammad Sarfaraz Attari Madani

Verified by Mufti Fuzayl Raza Attari

Questions & answers of **Madani** Muzakarah

1. Which day is ill-omened?

Question: Can someone refer to their home, shop, car, daughter-in-law, or wife as 'ill-omened' and say that they caused loss ever since their arrival?

Answer: These superstitious matters are made up by society. Neither is any place ill-omened, nor any day. All days belong to Allah Almighty. Nonetheless, the moment in which someone commits a sin is indeed ill-omened for that individual. (*Tafseer Ruh-ul-Bayan, Part 10, Surah At-Taubah, under verse 37, vol. 3, p. 428, Derived from Madani Muzakarah, 20 Safar-ul-Muzaffar 1441 Hijri*)

2. Meaning of Mahi-e-Bid'at

Question: Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is referred to as *Mahi-e-Bid'at*. What does it mean?

Answer: Mahi-e-Bid'at is an honorific title and literally means 'the one who eradicates heresy and revives the Sunnah.' Since Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ eradicated the heresies and misguidance that were prevalent in his era, he is referred to by this title, (*Madani Muzakarah, 20 Safar-ul-Muzaffar 1441 Hijri*).

3. Reading Surah Al-Muzzammil in the month of Safar

Question: Is it necessary to recite Surah Al-Muzzammil in the month of Safar?

Answer: Whether in Safar or not, reciting Surah Al-Muzzammil is a commendable act. Similarly, it is also permissible to recite it on any day or night. However, it is incorrect to recite it in Safar, believing that if it is not recited, jinn will possess you or calamities will strike. Surah Al-Muzzammil should be recited in every month, but only to please Allah Almighty. If Allah عَزَّوَجَلَّ gives you the ability, recite it every day, (*Madani Muzakarah, 27 Safar-ul-Muzaffar 1441 Hijri*).

4. Meaning of 'following A'la Hadrat with eyes closed'

Question: You mention that you 'follow A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ with your eyes closed.' What does this mean?

Answer: Of course, we do not mean physically closing one's eyes in this context! To follow Imam

Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ with our eyes closed means that we trust his teachings and never criticise him or any of his judgements. Success lies in following A'la Hadrat with your eyes closed. Having reservations regarding him entails loss. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is not a prophet of course but he is a great a man of Allah Almighty and from the many saints of this Ummah. The door of sainthood has not been closed but the door of Prophethood has been sealed; no new prophet will come now, (Madani Muzakarah, 25 Safar-ul-Muzaffar 1440 Hijri).

5. What has impressed you the most about A'la Hadrat?

Question: There are many praiseworthy things about Ala Hadrat رَحْمَةُ اللهِ عَلَيْهِ, but as a passionate follower of his, do you find some things about him more impressive than others?

Answer: Since I do not see a deficiency in any of his traits or qualities, I cannot give preference to one aspect of his person. He excelled in all areas.

He is matchless in his love for Allah Almighty, and his love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is of the highest standard. His understanding of the Quran and Sunnah is unparalleled, making him an unmatched exegete and hadith specialist. In Fiqh, he was a nonpareil jurisconsult. Essentially, he excelled in every field that he contributed towards, (Madani Muzakarah, 25 Safar-ul-Muzaffar 1441 Hijri).

6. Will a husband and wife be together in Paradise?

Question: Will a husband and wife be together in Paradise?

Answer: Yes they will if both die as Muslims, (Al-Tazkirah bi Ahwal al-Mawta wa Umoor al-Aakhirah, p. 462). Otherwise, if one of them apostates—and we seek refuge with Allah—Hell will be the final abode of that individual, and their spouse will be married to someone else in Paradise. Such a separation will not distress the spouse in Paradise, as Paradise is free of distress and worry, (Madani Muzakarah, 21 Zul-Hijja-til-Haraam 1439 Hijri).

7. Performing 'Aqeeqah on behalf of one's parents

Question: Can children perform 'Aqeeqah on behalf of their parents? Also, if someone's 'Aqeeqah has not been performed, can they perform it during their wedding reception (Valimah)?

Answer: If 'Aqeeqah has not been performed for someone's parents, it can be performed on their behalf with their consent. And if someone's 'Aqeeqah was not performed during childhood, it can be performed during their wedding reception, (Madani Muzakarah, 21 Zul-Hijja-til-Haraam 1439 Hijri).

8. Someone's parent(s) passing away while their relationship with them was strained

Question: If someone's parent(s) passed away while the person had started acting in a way that he was upset with his parent(s), what should this person do now?

Answer: In such a situation, the person should observe the commands of Islam: arrange their shrouding and burial, pray for their forgiveness, and convey the reward of good deeds to them, (Isal-e-Sawab), (Madani Muzakarah, 12 Muharram-ul-Haraam 1440 Hijri).

9. The spiritual allegiance (bay'at) is not invalidated by sins

Question: If the disciple does not pray Salah, recite the Quran, or perform other good acts, will his or her spiritual allegiance be nullified?

Answer: By abandoning Salah and committing sins, the disciple is certainly neglectful of his Islamic duties, however, this does not invalidate his spiritual allegiance. A disciple should offer Salah, live according to the teachings of Islam, and refrain from flouting Islamic values. Although a sinner does become worthy of Hell, his spiritual allegiance remains in place, (Madani Muzakarah, 12 Muharram-ul-Haraam 1440 Hijri).

Leader of the Pure ﷺ

Maulana Kashif Shahzad Attari Madani

In this issue, we will share some of the exclusive qualities of the Noble Prophet ﷺ which Allah Almighty granted to him. Our hope is that you too will be motivated to thank Allah Almighty for allowing you to be a follower of such a unique and unparalleled prophet.

Flies held back

A fly would not sit on the luminous body and blessed clothes of the Beloved of Allah ﷺ. (Ash-Shifa, vol. 1, p. 368). A mosquito would not suck his blessed blood and nor would lice harm him, (Mawahib-ud-Dunya, vol. 2, p. 275).

Imam Ahmed Raza Khan رحمه الله عليه states: Listing the exclusive merits of the Prophet ﷺ, Allamah (Imam Abu-ur-Rabi') Ibn-e-Saba رحمه الله adds that flies would not sit on the Prophet's blessed body or pure clothes. The narrator of this is unknown, but despite this, the scholars have been mentioning it in their books without denial of it, (Fatawa Razawiyyah, vol. 30, p. 720).

He further writes: '(Imam Abu-ur-Rabi') Ibn-e-Saba' adds that lice would not harm him. Imam Jalal al-Din al-Suyuti has narrated the same on the authority of Ibn Saba رحمه الله in his al-Khasaa'is al-Kubra and affirmed it, (Fatawa Razawiyyah, vol. 30, p. 722).

The sentiments of Sayyiduna Umar رضي الله عنه

Sayyiduna Umar رضي الله عنه said to the Prophet ﷺ: إِنَّ اللَّهَ عَصَمَكَ عَنْ وَقُوعِ الذُّبَابِ عَلَى جِلْدِكَ لِأَنَّهُ يَقَعُ عَلَى: وَإِلَيْهِ وَسَلَّمَ. 'Allah Almighty has even kept you safe from flies sitting on your blessed body, because they are dirty from having sat on filth,' (Tareekh Al-Khamees, vol. 2, p. 287).

A sign of Prophethood

Imam Ahmad Raza Khan رحمه الله عليه relates:

Allamah Ahmad b. Muhammad al-Khafaji al-Hanafi رحمه الله has stated: 'One sign from the signs of the Prophethood of the Holy Prophet ﷺ is that a fly would not sit on his blessed body and clothes. This exclusivity is from the merits that Allah Almighty granted to His beloved ﷺ. [In the Arabic language, a fly is called ذُبَاب and the singular form is ذُبَابَةٌ]. It is called this because whenever it is 'flown away,' [dhubba], it returns. Allah Almighty has created His beloved ﷺ free from all impurities, whereas a fly, as well as being loathsome in itself, also comes flying from filth.

Wisdom

How wonderfully an honourable scholar writes: In the statement 'مُحَمَّدٌ رَسُولُ اللَّهِ', there is no dotted letter because dots on letters are like flies (the way flies sit on people, similarly, dots are placed on letters). Allah Almighty has kept the blessed name مُحَمَّدٌ

and the attribute رَسُوْلُ اللهِ of His final Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ free from even dots that resemble a fly, (Naseem-ur-Riyad, vol. 4, p. 335 | Fatawa Razawiyyah, vol. 30, p. 720).

A timeless honour

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes: 'The blessed body was shadowless from the beginning (even before the announcement of prophethood) and was fragrant. A fly never sat on the blessed body. These are pre-revelation miracles (irhas) of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that occurred before the announcement of Prophethood,' (Mirat-ul-Manajih, vol. 8, p. 236).

Note: Irhas refers to a miracle manifested by a prophet before the declaration of his prophethood, (Bahar-e-Shari'at, vol. 1, p. 58).

Free from filth and malodours

Flies and lice are attracted by impurity and dirt. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was free from every sort of impurity, and his blessed body and revered perspiration were also fragrant. Hence, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was safe from these things, (Zurqaani Alal-Mawahib, vol. 7, p. 200 | Sirat-e-Mustafa, p. 566).

Caution is mandatory

Remember that it is mandatory to observe caution while talking or writing about the beloved of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A meagre, inadvertent lack of caution in this regard can result in an unbearable loss in this

world and the Hereafter. Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ explains it thus: 'Referring to the blessed clothes of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as dirty or describing his blessed nails as long is blasphemous (Kufr),' (Bahar-e-Shari'at, vol. 2, p. 463 | Kufriyah Kalimat kay baray mayn Suwal Jawab, p. 207).

The blessed garbs

Imam Muhammad b. Muhammad al-Qastalani رَحْمَةُ اللهِ عَلَيْهِ states:

Only purity and fragrance emanated from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and its sign in the blessed body was that the blessed clothes would never get dirty. Therefore, the blessed clothes of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never became unclean, (Muwahib-ud-Dunya, vol. 2, p. 162).

Dear Allah عَزَّوَجَلَّ! For the sake of the leader of the pure صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, save us from every sort of outer and inner filth, especially the filth of sins.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



THE SECRET TO DAWAT-E-ISLAMI'S SUCCESS

Maulana Nasir Jamal Attari Madani



It was probably in 1978 that a 28-year-old man used to lead Salah at Noor Masjid in the old city area of Karachi. The young man saw the growth of impiety and its detrimental impacts on communities. Different to most Imams, he would go beyond his regular duties, taking practical steps to address the deteriorating attachment of people to Islam. He would advise the congregation, participate in the joys and sorrows of people, and practice what he preached. The only thing on the mind of this Imam was to reform those who suffered from intellectual confusion and impiety. The sincere Imam continued striving according to his capability and based on the results of his striving, it seemed as though this Imam would definitely succeed in his pious aim with the mercy of Allah عَزَّوَجَلَّ.

Then that time came on 2nd September, 1981 when the religious movement of the devotees of the Prophet, Dawat-e-Islami, was formed. Owing to the sincere and enviable efforts of this Imam and his colleagues, Dawat-e-Islami began ascending the

ladder of success until the world hailed this Imam as the 'Ameer of Ahl Al-Sunnah, Maulana Muhammad Ilyas Attar Qadiri.' Masses began taking him as their mentor and guide on the path of righteousness.

There are two signs of any active movement:

1. Clear and effective objective
2. Systematic and integrated system.

By the mercy of Allah عَزَّوَجَلَّ, both these signs are clearly evident in the rise and success of Dawat-e-Islami. Let us observe its details:

1. Clear and effective objective of Dawat-e-Islami

The clear purpose of establishing Dawat-e-Islami was individual and societal edification, for which the Ameer of Ahl Al-Sunnah, Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was already working individually, but a systematic and integrated system was needed to effectively reach more people. True

dedication, indeed, makes every difficulty easier, so with time, the system of Dawat-e-Islami went from strength to strength. Sincere passion was required to make this movement successful. This is also the basic foundation of calling people to Allah Almighty. Maulana Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ was a paradigm of sincerity from the very beginning. To spread the message of Islam, he travelled to different parts of Karachi, delivering powerful speeches, trying his utmost to pay for things ranging from travel expenses to food himself; he even carried salt and water with him so that he would not have to ask for such a small thing either. When this level of sincerity drives an individual, he is able to guide people and rectify them through his discourse and state; his silence is as impactful as his words. The influence of this preacher of Islam was swiftly accepted by the people, and wherever a speech of the Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ took place, an amazing change could be observed in the character and mannerism of the people there. When he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ would meet someone, the person's heart would be transformed. Thus, people of all ages, especially the youth, who lived in the society, began to join this movement. The most important aspect of Maulana Muhammad Ilyas Qadiri's invitation is that he has placed the purpose and philosophy which consists of rectifying the Ummah in the heart of everyone associated with him and gave a very simple and pure approach to enhance the work of Dawat-e-Islami. This is perhaps the same style of inviting regarding which it would be correct to say that it is the Sunnah of the Prophets and the method of the Awliya.

2. Organized and integrated system of Dawat-e-Islami

As Dawat-e-Islami progressed, its work continued to grow. A new administrative structure was needed for the second element of this movement, which was 'an organized and integrated system.' Since this movement follows Islamic principles wholeheartedly and Maulana Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ has instilled Shar'iah, Sunnah, Tasawwuf, and Ihsan in the hearts of Dawat-e-Islami members, he established the Central Executive Committee and

proved to be a great administrator by handing over the organizational administration to it.

A movement is only as effective as its individual members. To train members as effective preachers who know, observe, and embody Islamic teachings, Maulana Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ introduced a system of lectures and gatherings in all places, from home, markets, and schools to colleges, universities, and the last resting place of a man; the positive results of which are before us. This effective system allowed people of all backgrounds to find an Islamic environment that welcomed them and provided equal opportunities to everyone for self-development and growth.

In the last 40 years, how much has the passion for knowledge increased in people associated with this movement? This can be gauged from the record sales of every book of Maktaba-tul-Madinah, the publishing department of this movement. Unique in many aspects, the truly remarkable thing about this publishing house is that it aims to foster a passion for reading in society and not garner a customer base.

The approach of Dawat-e-Islami is grounded in gentleness and mercy for these qualities are at the heart of the Prophetic Way. The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Gentleness makes whatever it is found in beautiful, and whatever gentleness is removed from becomes unpleasant,' (*Muslim, p. 1073, Hadith 6602*).

Islam is defined by mercy and so the methodology of Dawat-e-Islami is really a microcosm of Islam, drawing on the core values of our faith. Dawat-e-Islami also believes in conveying its message using gentleness. Influenced by the message of love given by Dawat-e-Islami (which is actually the true picture of Islam), many non-Muslims are becoming associated with Islam, many Muslims are endowing their assets for Islam, in fact, they are ready to spend their lives to spread Islam's message of peace. In reality, this is the result of Dawat-e-Islami being a peace-loving organization which is making its active system go from strength to strength.

Money Matters

Mufti Abu Muhammad Ali Asghar Attari Madani

Remuneration for teaching the Quran

Question 1: What do the honorable scholars say about the following issue: is it permissible for a person to teach the Quran online and get paid for it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Yes! It is permissible (*mubah*) to be paid for teaching the Qur'an, whether the teaching takes place online or onsite. In respect of people's needs, and later



jurists of Islam permitted salaries for teaching the Qur'an, executing Imam duties, and fulfilling other religious responsibilities.

However, the basic conditions of the contract must be met. For example, the time must be fixed, the wage must be agreed, and other necessary conditions for the contract to be valid must also be met.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Opening of a game zone shop

Question 2: What do the honorable scholars say about the following issue: someone wants to open a game zone shop in which people will come and play computer games and they will pay for the duration of the time they remain there. Will the earning be permissible?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The income from the game zone is not lawful (*halal*) because it comes from frivolous activities which are not necessarily used by customers for sound worldly benefits. Moreover, music and other un-Islamic things are an essential part of such facilities, therefore, there is no doubt in it being frivolous activities and receiving money for frivolous activities services is impermissible.

Allah Almighty says in the Holy Quran:



وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ

'And some people buy words of amusement (i.e. fake stories, music, etc.) in order to mislead (others) from Allah's path without understanding,'

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Luqman, Verse 6)

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes: 'Every play and futile action in which there is no religious or permissible worldly benefit is disliked and useless,

some to a greater degree than others,' (Fatawa Razawiyyah, vol. 24, p. 78).

The jurists of Islam have stated: ولا يجوز الاجارة على شيء من الغناء واللهو 'It is not permissible to receive remuneration for music and frivolous activities (i.e. play and useless works),' (al-Bahr al-Raa'iq, vol. 8, p. 36)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mediating for someone to get a job

Question 3: What do the honorable scholars say about a person mediating for someone to get a job?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Mediating and recommending a competent person for a job is permissible. However, if someone's right is violated in the process or if the recommended person is not qualified for the role, then it is impermissible. Moreover, it should be clear that bribery is not permissible in order to help one get a job.



Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: To mediate for a good thing, such as mediating for an oppressed person to receive his right or saving a Muslim from harm or helping a needy person is a good form of mediation. Such a mediator will be rewarded even if his mediation is not successful. And to mediate for an evil thing that results in sin is a bad form of mediation. The one carrying out such a mediation will suffer the consequences of it even if it is unsuccessful, (Fatawa

The blessed hadith states: لعن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الراشِي والمُرْتَشِي 'The Messenger of Allah cursed the one giving and taking bribe,' (Tirmizi, vol. 3, p. 66, Hadith 1342).

Razawiyyah, vol. 23, p. 407).

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Explaining the ruling on mediating, Imam Ahmad

Renting a house to a non-Muslim

Question 4: What do the honorable scholars say about the following issue: can a Muslim rent his house to a non-Muslim or not?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: There is nothing wrong with a Muslim renting his house to a non-Muslim, and the Muslim will have nothing to do with his impermissible activities that take place in it because the Muslim has only rented the house for accommodation purposes,



which is permissible in Islam.

Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ writes: 'A Muslim rents a house to a non-Muslim to live in; this contract is permissible, there is no harm in this,' (Bahar-e-Shari'at, vol. 3, p. 145).

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Making a profit on a pawned item?

Making a profit on a pawned item?

Question 5: What do the honorable scholars say about the following issue: Zayd gave a loan of a few hundred thousand rupees to Bakr and pawned his house for three years. After three years, Bakr will return Zayd's money and take back his house. Zayd will take the rent for this house for three years. Is it permissible to do such a thing?



الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The case mentioned in the question is impermissible and Haraam and it falls under the category of interest. Therefore, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says:

The condition of any kind of benefit in a pawned possession is undoubtedly Haraam and pure interest, rather, according to the norms (*Urf*) of these lands, for the *Murtahin* (pawnbroker) to take benefit from

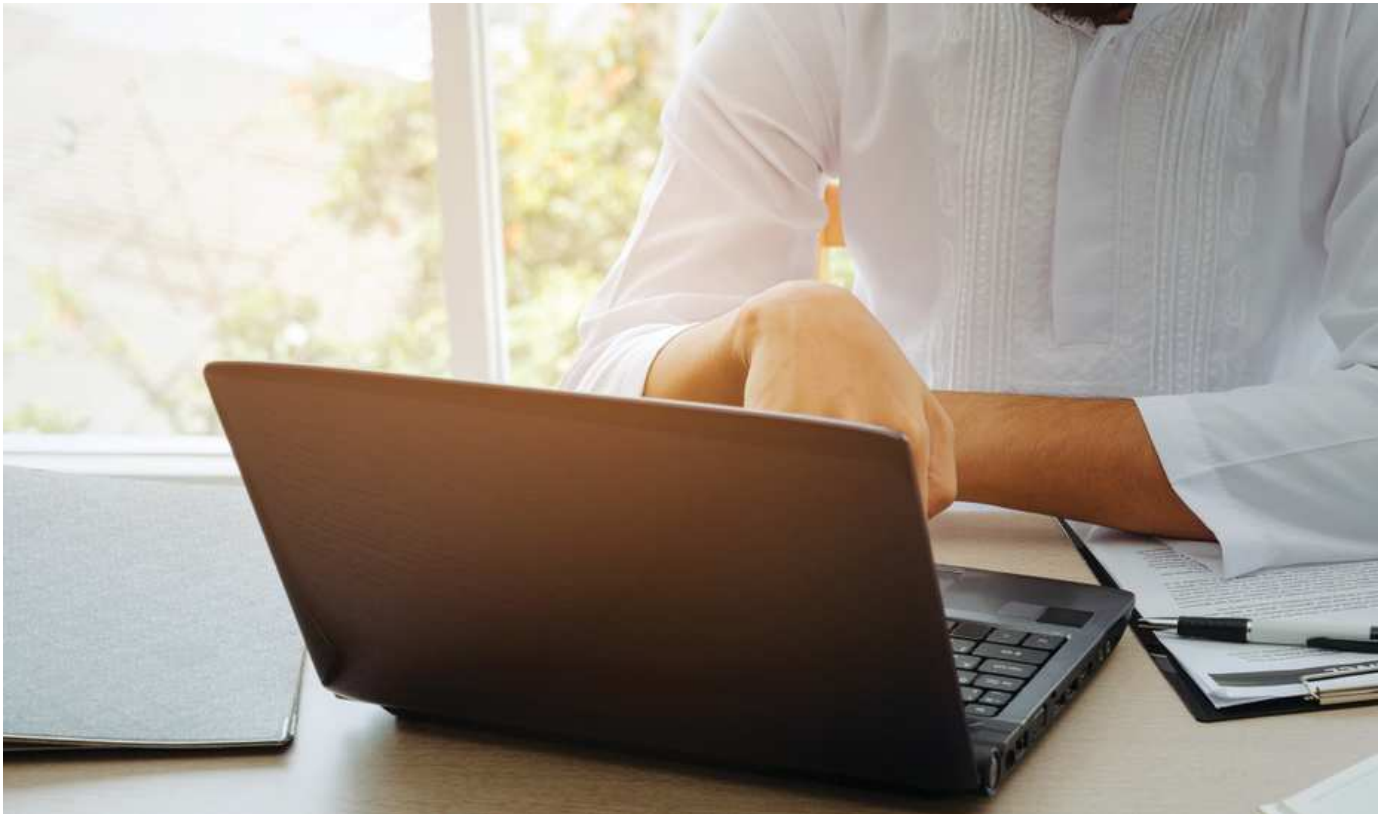
the *marhoon* (the pawned item) without any condition is also considered pure usury with conditional benefit. 'Allamah Shaami رَحْمَةُ اللهِ عَلَيْهِ said:

قال الشامي قال ط قلت والغالب من احوال الناس انهم انما يريدون عند الدفع الانتفاع و لولاه لما اعطاه الدراهم و هذا بمنزلة الشرط لان المعروف كالمشروط وهو مما يعين المنع

Translation: Tahawi mentioned: I say that the state of most people is that they intend to take benefit from the pawned possession, and

if they did not expect this, then they would not even give a loan. This is equivalent to a condition because that which is known (*Ma'ruf*) is in the ruling of a conditional thing (*mashrut*). This fact declares its impermissibility, (*Fatawa Razawiyyah*, vol. 25, p. 57).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم



Khalifah-e-A'la Hadrat MUFTI MUHAMMAD NOOR QADIRI

Maulana Abu Majid Muhammad
Shahid Attari Madani

It was a blessed night in Muharram 1331 AH when a righteous young scholar of Islam was resting in Madina. As he fell asleep, he beheld the Beloved Prophet ﷺ and his two closest Companions Sayyiduna Abu Bakr al-Siddiq and Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُمَا, who then left, leaving him alone with the Beloved Prophet ﷺ. As the dream continues, the Beloved Prophet ﷺ places his hands on the young man's chest, and they begin walking. He asks three questions about Islamic beliefs, one after the other. The Beloved Prophet ﷺ answers each question and then says, 'Whatever Ahmad Raza Khan says, it is the truth.'

Moved by what he had seen, the man was eager to visit Imam Ahmad Raza Khan in Bareilly, (Ulama` 'Arab kay khutoot fazl Baraylvi kay naam, p. 111). Returning to India, he presented himself before A'la Hadrat, entered the ranks of his students, and obtained authorisation from him in hadith and the Qadiriyyah Razawiyyah Order, (Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal, p. 120). This young and blessed scholar was from the village of Odherwal and Chacora in Chakwal District (Punjab, Pakistan), and his name was Muhammad Noor Qadiri.

Birth

Mufti Abul Fakhr Muhammad Noor Qadiri Sunni Hanafi رَحْمَةُ اللهِ عَلَيْهِ was born on 13 Rajab 1307 AH/5 March 1890 CE, in the area of Odherwal to a scholarly family tracing its lineage to the Quraysh of Hijaz. His noble father was Maulana Qadi Alam Noor Qurayshi رَحْمَةُ اللهِ عَلَيْهِ, and his grandfather was Hafiz Muhammad Sardar Ahmad Qurayshi رَحْمَةُ اللهِ عَلَيْهِ. According to the family tree recorded in his personal diary, he was a descendent of the Beloved Prophet's uncle Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ, (Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal, p. 118).

The lantern of a scholarly family

Scholarship and erudition were hallmarks of his family which produced several scholars across generations. His paternal grandfather, Allamah Muhammad Sardar Ahmad Qurayshi was a student of Bahr-ul-Uloom Hafiz Muhammad Azeem Peshawari رَحْمَةُ اللهِ عَلَيْهِ, a great scholar, researcher, and the teacher of scholars. Shaykh-e-Tareeqat Khuwajah Hafiz Ghulam Nabi Lillahi, Maulana Hafiz Abdul Haleem Karyalwi, and the father of Allamah Muhammad Noor, Maulana Alam Noor Qurayshi, were his students.

Education and training

Despite weak eyesight, he was naturally inclined to the pursuit of knowledge. After completing

initial studies with his father, he studied under local scholars before travelling to Shahjahanpur, UP, India and other cities for the pursuit of sacred knowledge. He was very intelligent and smart. Along with excelling in multiple disciplines, he gained mastery in Arabic as evident from his correspondences with his peers, (*Tareekh-ul-Dawat-ul-Makkiyyah* p. 68).

Journey to Baghdad

Driven by his unbound love for knowledge and scholars, he sojourned in Baghdad circa 1328 AH where he gained authorisation from senior scholars and Sufi masters, (*Baraheen Qatia'h, Pas-Manzar* p. 47).

Visiting the Two Holy Sanctuaries

He was honoured to perform Hajj in Shawwal 1329 AH/October 1911 CE. He received authorisation in all sciences and litanies from the Qutb of Makkah and Muhaddith of Ilahabad, Abdul Haq Siddeeqi Naqshbandi Hanafi رَحْمَةُ اللهِ عَلَيْهِ. He then resided in Madina for three years, basking in the Muhammadan lights, reaping the company of its scholars, (*Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal*, p. 119). He was famously known with the title of *Sufi* there. There, he met Maulana Sayyid Ahmad Ali Rampuri and Maulana Kareemullah Punjabi رَحْمَةُ اللهِ عَلَيْهِمَا in 1330 AH. They hosted him and read parts of *ad-Dawlat-ul-Makkiyyah*¹ to him which he was pleased to hear. Maulana Kareemullah requested him to write an endorsement, but he said that he would soon return to India where he will meet A'la Hadrat and write a proper endorsement, (*'Ulama' Arab kay Khutoot Fazil Baraylvi kay naam*, p. 111). 'Allamah Ahmad Ali gifted him a signed copy of 'Allamah Shaykh Yusuf al-Nabhani's رَحْمَةُ اللهِ عَلَيْهِ book *Jawahir-ul-Bihar*, (*Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal*, p. 119).

Return to India

In Dhul Qa'da 1331 AH/October 1913 CE, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed him via a dream to perform Hajj and return to his family. Thus, bidding farewell to Madina before departing for Hajj, he penned a heart-wrenching ode which can be found in his diary. After returning home, he remained in correspondence with Maulana Kareemullah, but there is no indication of an endorsement to *ad-Dawlat-ul-Makkiyyah*. However, he

did an independent work on the same topic, entitled النِّيرُ الوَضَى فِي عِلْمِ النَّبِيِّ (*Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal*, p. 119, *Tareekh-ul-Dawat-ul-Makkiyyah*, p. 69).

Spiritual pledge and authorisation

During his younger days, he had the honour of sitting in the company of, and possibly giving the spiritual pledge to, a sayyid from the Chishti Order, ('Ulama' Arab kay khutoot Fazil Baraylvi kay naam, p. 110). He also received authorisation from the head representative of the Qadiriyyah Geelaniyah Order in Baghdad, Shaykh Syed Ali Qadiri Geelani. As stated earlier, he was authorised by A'la Hadrat Imam Ahmad Raza Khan Qadiri رَحْمَةُ اللهِ عَلَيْهِ too. The signed copy of *al-ijazat al-matina*² that A'la Hadrat gifted to him is still in the possession of his heirs.

The written Arabic statement of Allamah Noor Muhammad Qadiri can be found in this, the translation of which is as follows:

"This Faqir (may Allah Almighty be pleased with him) says: May Allah Almighty preserve our master and shaykh; the presenter of undeniable proofs; the supporter of the pure religion; the author of works that benefit the masses; the scholar of the Ahl al-Sunnah; the one distinguished in knowledge and gnosis; the exegete; the hadith specialist; and the Hafiz, Haji Ahmad Raza Khan Bareilwi; the one who exhorts to good and discourages evils; and the true devotee of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He has first granted me authorisation in his book *al-ijazat al-matina* in the following places with the following words: from page 12 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ' till page 13 'الْحَمْدُ' وهو يريد العدوان من بعد' Then from his statement 'لِلَّهِ رَبِّ الْعَالَمِينَ' till his final authorisation, till 'الْإِجَازَاتُ' on page 23. Indeed, the authorisations I have received (in *Al-Ijazat-ul-Matina*) and authorisations I have been granted by Maulana Shaykh Muhammad Abdul Haq Makki and other Mashaaikh رَحْمَتُهُمُ اللهُ, I grant authorisation in all of them to my children and to my dear ones with the conditions that are mentioned in their relevant places. O Allah! Accept this from us; indeed, you are the All-hearing and All-knowing, and may Allah Almighty send Salat and Salam upon our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and upon his honourable family.

The one in need of his Lord, the resident of Odherwal, Jhelum District, Muhammad Noor Sunni Hanafi Qadiri, wrote this with his own hand on 23 Rajab 1332 AH. May Allah Almighty be pleased with him for the sake of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who commands good and forbids evil.”

From this we learn that he received this authorisation after Dhul Qa'da 1331 AH/October 1913 CE, and before 23 Rajab 1332 AH/17 June 1914 CE.

Scholarly rank and correspondences with peers

He was an erudite scholar, a seasoned jurist of Islam, a Sufi master, a poet, and an author. He had complete mastery over Arabic, Urdu, and Punjabi, in both poetry and prosody. Many of his legal edicts (*fatawa*) were published in the well-known weekly newspaper *Siraj-ul-Akhbar*, (*Siraj-ul-Akhbar*, 6-February-1915, p. 17). He would also exchange letters with the scholars of Ahl al-Sunnah. Some of the scholars that he was in contact with include Peer Mahr Ali Shah Golrawi, Peer Syed Jama'at Ali Shah Muhaddis Ali poori, Allamah Na'eem-ud-Din Muradabadi, and Allamah Fayd-ul-Hassan Fayd رَحْمَةُ اللَّهِ عَلَيْهِم (Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal, p. 120). Whenever a book of A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ would be published in Bareilly, it would be sent to him, (Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal, p. 120).

Religious services and authorship

He had devoted his entire life to acquiring and spreading sacred knowledge. He penned fifteen books in Arabic, Urdu, and Punjabi as both poetry and prose. They include:

1. دفع الجهال عن تكرار الجماعة (Urdu / Arabic)
2. ردّ الشهاب على المفتري الكذاب (Urdu)
3. مجموعة المورّد الروى فى المولد النبى (Punjabi, poetry)
4. المرأة الحليه للحليه النبوية (Punjabi, poetry)
5. سلوك اكمل السبيل يا التوجه الى افضل الرسول (Punjabi, poetry)
6. احسن النغم فى مدح الغوث الاعظم (Punjabi, poetry)
7. الخزى المزيّد (Urdu / published)

8. التوضيحات لما فى اشعة اللمعات (Arabic)
9. النبر الوضى فى علم النبى (Arabic / published) (Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal, p. 120)

Marriage and children

He married into a scholarly family from Chacora (Chakwal District). After this, he became a permanent resident of Chacora. His son, Maulana Qadi Hakim Ahmad Chacorawi was a renowned herbalist and his heir. Likewise, Maulana Hakim Muhammad Farooq, from his household, is a seasoned herbalist and the Imam of Jami Masjid Chacora.

Death and burial

Towards the end of 1914 CE and the beginning of 1915 CE, there was an outbreak of plague in Chakwal, during which many homes were left bare, and it was during this outbreak that he passed away in Safar or Rabi-ul-Awwal 1333 AH/January 1915, (Tazkirah Ulama-e-Ahl-e-Sunnat Zila' Chakwal, p. 122), with the Testimony of Faith on his lips. Six women from his family also passed away on that day, and their funeral prayer took place together. He was buried in the graveyard of Miyan Sahib Baba Abdul-Shakur رَحْمَةُ اللَّهِ عَلَيْهِ in Odherwal, (*Siraj-ul-Akhbar*, 6-February-1915, p. 17), and his shrine is still located there today.

Accounts from attending the shrine of Allamah Muhammad Noor Qadiri

The author (of this document) has been researching about the students and vicegerents of A'la Hadrat, meeting with their associates and visiting their shrines. Most of the information regarding Allamah Mufti Qadi Muhammad Noor Qadiri was acquired from the head of Bahauddin Zakariyya Library Chakwal, Peer Zadah Abid Husain Shah, (*Tareekh-ul-Dawlat-ul-Makkiyyah*, p 68).

¹ A treatise by Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ on the vast knowledge of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

² A book containing the various chains of transmissions of Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ and the requests for authorisation that were sent to him by Ulama from Makkah, and Madina. It was compiled by A'la Hadrat's son Maulana Hamid Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ in 1324 AH.

FORBEARANCE

Abu Rajab Muhammad Asif Attari Madani

Islam and its comprehensive teachings provide us with moral and values that can transform any community, no matter how deeply evil is rooted in it.

Forbearance is one such core value of our faith and a virtuous quality. On many occasions, we find something unpleasant about someone and vow to express our dislike. Behavior of this kind only aggravates problems. Ask yourself, how many times have you faced unpleasant words from someone but unable to control yourself, you have reacted angrily instead of being forbearing. Some people have a match-like temperament, ready to flare up after a little friction. If mothers-in-law and daughters-in-law, overseers (*Nigran*) and volunteers, husbands and wives, etc., adopt forbearance, many of their problems would simply vanish. If someone stepped on your feet unknowingly, instead of angrily crying, 'Are you blind, can't you see?' display patience and tolerance for the sake of Allah Almighty and garner rewards in the Hereafter. Allah Almighty says:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

And who restrain anger and forgive people. And the righteous people are the beloveds of Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 04, Surah Aal-e-Imran, Verse 134)

If wife is delayed in doing something or the husband forgets a task, the spouse should remain calm and save his or her domestic life from futile tension and quarreling.

If you are wronged, have forbearance and forgive because the Beloved Prophet ﷺ said: 'Whoever desires a palace to be built for him (in Paradise) and his ranks to be raised, he should forgive the one who oppresses him, and give to the one who deprives him, and join ties with the one who severs ties with him.' (*Mustadrak Hakim, vol. 3, p. 12, Hadith 3215*)

It is narrated: A man's wife put extra salt in the food. Although mildly upset, he overlooked it, reminding himself that he errs too and that if today, he reprimands his wife for a minor oversight, tomorrow on the Day of Judgement, Allah Almighty may take him to task for his mistakes. After his death, someone dreamt of him and asked: 'How did Allah عزوجل deal with you?' He replied, 'Punishment for my abundant sins was about to be administered when Allah Almighty said: 'My servant added extra salt in the food but you forgave her. Go! I also forgive you today as recompense for that.'

We can bring peace to our homes and communities by adopting the Muhammadan traits, especially forbearance, tolerance, and respect for others, إِنَّ شَاءَ اللَّهُ.

Our Prophet: The Most Sublime,
The Most Great

SEAL OF PROPHETHOOD

Abun-Noor Rashid Ali Attari Madani (PART 9)

15. أَنَا الْمُقَمَّى فَقَيْتُ النَّبِيِّنَ وَأَنَا قَيْمٌ 'I am the last [prophet] to arrive [in the world]; I came after all of the prophets, and I am the epitome (Qayyim)', (*Al-Shifa`, vol. 1, p. 231; Shumaa'il-e-Tirmizi, p. 214, Hadith 361*).
16. أَنَا الْمُقَمَّى وَالْحَاشِرُ يُعَثِّثُ بِالْجِهَادِ وَلَمْ أَبْعَثْ بِالزَّرَّاعِ 'I am the last to arrive and I am the gatherer. I was sent with Jihad, not farming,' (*Tabqat Ibn-e-Sa'd, vol. 1, p. 84; Shumaa'il-e-Tirmizi, p. 214, Hadith 361*).
17. أَنَا الْعَاقِبُ 'I am Aaqib,' (*Muslim, p. 958, Hadith 6015*).
18. أَنَا خَاتَمُ النَّبِيِّنَ لَا نَبِيَّ بَعْدِي 'I am the seal of the prophets; there is no prophet after me,' (*Tirmizi, vol. 4, p. 93, Hadith 2226*).
19. أَنَا خَاتَمُ النَّبِيِّنَ وَلَا فَخْرَ 'I am the seal of the prophets, and this is no boast,' (*Daarimi, vol. 1, p. 40, Hadith 49*).
20. أَنَا آخِرُ الْأَنْبِيَاءِ، وَأَنْتُمْ آخِرُ الْأُمَمِ 'I am the final prophet and you are the final nation,' (*Ibn-e-Majah, vol. 4, p. 414, Hadith 4077*).

All of these prophetic statements describe the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as the final prophet and unequivocally confirm our belief of the finality of Prophethood. This is also a unique and exclusive merit of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which was not granted to any other prophet or messenger. It is mentioned in the blessed

hadith that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted superiority over the other prophets عَلَيْهِمُ السَّلَام in six aspects, and one of them is his being the seal of Prophethood, (Muslim, p. 210, Hadith 1167).

Six blessed names of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have been mentioned in these reports: 'قَيِّمٌ', 'المُقَفَّى', 'صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ', 'خَاتَمُ النَّبِيِّينَ', 'الْعَاقِبُ', 'الْحَاشِرُ'.

The blessed name 'المُقَفَّى' is an active participle (Ism-e-Fa'il) in Arabic and according to 'Allamah Saalihah Shaami, it means 'the one after whom there is no prophet,' (Subul-ul-Huda wal Rashad, vol. 1, p. 519).

According to the dictionary, it also has the meaning of 'coming from behind,' 'following,' and 'being a successor.' This meaning is also implied by the hadith as it adds 'قَفَيْتُ النَّبِيِّينَ', 'I came after all of the prophets.' This implication is also supported by another report: 'أَنَا الْمُقَفَّى بَعْدَ الْأَنْبِيَاءِ كُلِّهِمْ' 'I am the one who came after all of the prophets,' (Al-Istee'ab, vol. 1, p. 150)

The blessed name 'قَيِّمٌ' has broad implications and multiple meanings. The books of seerah explain it as 'the one who is encompassing and complete.' Arabic lexicons also define it as 'supervisor,' 'overseer,' 'guardian,' and 'manager.'

A thing or individual can only be described as 'قَيِّمٌ' or valuable when it possesses abundant merits, and there is no iota of doubt that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possessed tremendous and lofty merits. In fact, whenever he adopted a practice, it became a virtue for the entire world. It became a principle for the universe that whatever action is in accordance to the custom of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is a merit, and the action that is in opposition to his custom, his sayings or his liking, regardless of how great the people deem it to be, such an action cannot be good.

The meaning of the blessed name 'الْحَاشِرُ' is 'the one who gathers,' and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned this meaning himself too: 'أَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي' 'I am Hashir (the gatherer) at whose feet the people will be gathered,' (Bukhari, vol. 2, p. 484, Hadith 3532).

In future editions, we will further explore this name.

The blessed name 'الْعَاقِبُ' is derived from the triliteral root 'aqb and generally means 'one who

comes at the end.' In this context, its precise meaning is confirmed in the hadith: 'الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ' 'Al-Aaqib is the one after whom there is no prophet,' (Muslim, p. 958, Hadith 6105).

'خَاتَمُ النَّبِيِّينَ' is a unique designation of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Its meaning is patently clear and apparent: the last of all prophets, the seal of Prophethood, the final prophet, and the one who seals Prophethood and closes it. This meaning is corroborated by the blessed name 'Last of the Prophets' (Aakhir al-Anbiya) and countless hadith. Those who deny the finality of Prophethood make all kinds of baseless and farfetched interpretations of this name. Such spurious interpretations have no basis in Islam and undermine the Quran, Sunnah, and scholarly consensus of this Ummah.

Throughout the history of Islam, Muslim exegetes of the Quran and authorities of Arabic, without exception, have explained *Khatm al-Nabiyyin* to mean 'the final and last prophet after whom there is no other prophet.' They include Abu Ja'far Muhammad b. Jareer al-Tabari (d. 310 AH), Abul Hasan Ali b. Muhammad al-Baghdadi al-Mawardi (d. 450 AH), Abul Hasan Ali b. Ahmad Wahidi al-Neeshapuri al-Shafi (d. 468 AH), Abul Muzaffar Mansur b. Muhammad al-Sama'ni (d. 489 AH), Abu Muhammad Husayn b. Mas'ood Baghawi (d. 510 AH), Abu Muhammad Abdul Haqq b. Ghalib al-Andalusi al-Maharabi (d. 542 AH), Sultan-ul-Ulama Abu Muhammad Izz-ud-Deen Abdul Aziz b. Abd-us-Salaam al-Sulami al-Dimashqi (d. 660 AH), Nasir-ud-Deen Abu Sa'eed Abdullah b. Umar al-Sheerazi al-Baydawi (d. 685 AH), Abul Barakat Abdullah b. Ahmad al-Nasafi (d. 710 AH), Abul Qasim Muhammad b. Ahmad b. Muhammad al-Kalbi al-Gharnaati (d. 741 AH), Abu Abdullah Muhammad b. Muhammad b. Arafah al-Maliki (d. 803 AH), Jalal-ud-Deen Muhammad b. Ahmad al-Mahali (d. 864 AH), Abu Al-Sa'ood al-Imadi Muhammad b. Muhammad b. Mustafa (d. 982 AH) – may Allah عَزَّوَجَلَّ have mercy on all of them.

A collection of articles from the Faizan-e-Madinah magazine about the belief of the finality of Prophethood can be downloaded for free from the Dawat-e-Islami website or by scanning the QR code below.

Sayyiduna Khalid Bin Sa'eed رَضِيَ اللَّهُ عَنْهُ

Adnan Ahmad Attari

A great companion رَضِيَ اللَّهُ عَنْهُ mentions the account of his acceptance of Islam somewhat like this: 'One night, I had a dream that Makkah was enveloped by total darkness; no mountain could be seen nor any plain land, to such an extent that a man could not even see his own palm. Then, I saw a light emerging from the well of Zam Zam which was similar to a lantern in its radiance. As that light began to rise, increase and spread, it first illuminated the Ka'bah, then that light began to increase further until I could see the mountains and the plains too. The light then began to spread across the sky, and after that, it descended and illuminated the whole of Makkah. After this, it moved towards Najd and then towards Madinah, and it lit their date palm gardens so brilliantly that I saw the dates on the trees, and then I woke up. I went to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and relayed my dream, and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'By Allah! I am that light and I am the Messenger of Allah.' After hearing this, I accepted Islam.' (Tareekh-e-Ibn-e-'Asakir, vol. 16, p. 68, Summarised)

In another narration, it is mentioned that the cause of that Sahabi رَضِيَ اللَّهُ عَنْهُ accepting Islam was that in a dream, he saw that his disbelieving father is pushing him into a fire and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is holding onto him from both sides to stop him from falling into the fire. (Tabqat-e-Ibn-e-Sa'd, vol. 4, p. 71)

Dear Islamic brothers! This esteemed and honourable personality who was blessed with the treasure of faith by the means of a dream was

Sayyiduna Khalid bin Sa'eed Qurashi Umawi رَضِيَ اللَّهُ عَنْهُ. (Siyar-e-A'laam-un-Nubala, vol. 3, p. 163)

His sacrifices and struggles for the sake of Islam

When his disbelieving father came to know of his son's accepting of Islam, he instructed him to leave Islam, but he رَضِيَ اللَّهُ عَنْهُ refused. Upon this, that disbeliever scolded and rebuked him, and then proceeded to strike him on the head with the stick he had in his hand. He continued to beat him until it broke and then said, 'I will withhold food from you.' Whereupon, he رَضِيَ اللَّهُ عَنْهُ said, 'Even if you withhold food from me, so what? Indeed! Allah will continue to sustain me for as long as I live.' (Tabqat-e-Ibn-e-Sa'd, vol. 4, p. 71)

According to another narration, he رَضِيَ اللَّهُ عَنْهُ said the following words, 'I will not leave the religion of Muhammad [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] and I will die upon this religion.' (Tabqat-e-Ibn-e-Sa'd, vol. 4, p. 71) Then that disbelieving father imprisoned him and did not allow him to meet anyone. He did not even give him food to satiate his hunger nor did he give him water to quench his thirst; for three days, he رَضِيَ اللَّهُ عَنْهُ did not even drink a single drop of water in the heat of Makkah, yet still bore patiently in this state.

Migration to Ethiopia

Eventually, when the opportunity rose, he رَضِيَ اللَّهُ عَنْهُ fled from there and hid in the outskirts of Makkah.

When some Muslims migrated to Ethiopia for the second time, he رَضِيَ اللَّهُ عَنْهُ also migrated with them towards Ethiopia. (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 71 – *Al-I'lam liz-Zarkali*, vol. 2, p. 296)

Merits and description

Sayyiduna Khalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ was handsome and graceful. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 163) He رَضِيَ اللَّهُ عَنْهُ was from among the first and foremost – he رَضِيَ اللَّهُ عَنْهُ was the fourth or fifth person to accept Islam. (*Jami'-ul-Usool fi Ahadees-ir-Rasool*, vol. 12, p. 475) He رَضِيَ اللَّهُ عَنْهُ was esteemed and highly respected, and was from those who migrated to Ethiopia. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 197) He رَضِيَ اللَّهُ عَنْهُ was honoured to be a scribe of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in both, Makkah and Madinah. (*Al-I'lam liz-Zarkali*, vol. 2, p. 296) He رَضِيَ اللَّهُ عَنْهُ is that respected personality who was the first one to attain the privilege of writing بِسْمِ اللَّهِ 'الرَّحْمَنِ الرَّحِيمِ'. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 162) Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ would hold him in high regard. (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 73)

Presence in the court of the Beloved

He رَضِيَ اللَّهُ عَنْهُ would honour and revere the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and remain close to him. He رَضِيَ اللَّهُ عَنْهُ offered Salah with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the outskirts of Makkah. Sometimes, he رَضِيَ اللَّهُ عَنْهُ would sit at the blessed door of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and wait to receive permission.

He presented a ring as a gift

He رَضِيَ اللَّهُ عَنْهُ gifted a ring to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon which was inscribed: 'مُحَمَّدٌ رَسُولُ اللَّهِ'. That ring remained in the possession of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and was passed down to Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ, then to Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ عَنْهُ and then finally to Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ. Eventually, it fell in the well of Arees by Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ. (*Ma'rifat-us-Sahabah*, vol. 2, p. 191 – *Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 71)

His services after migration

He رَضِيَ اللَّهُ عَنْهُ spent 10 or more years in the land of Ethiopia and returned in 7 AH, and then presented himself before the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Battle of Khaybar. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 162 – *Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 72) He رَضِيَ اللَّهُ عَنْهُ accompanied the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

during the Umrah of Qada, and also took part in the Conquest of Makkah, the Battle of Hunayn, the Battle of Taaif and the Battle of Tabook. (*Asad-ul-Ghaabah*, vol. 2, p. 120)

He was an official in Yemen

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed him as an official in an area of Yemen known as 'San'a.' (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 162) The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the following advice when seeing him off, 'Whichever Arab tribe you pass by and hear the Azan there, do not pursue them, and wherever you do not hear the Azan, invite them towards Islam.' (*Mu'jam-e-Kabeer*, vol. 4, p. 194 Summarised)

He رَضِيَ اللَّهُ عَنْهُ remained an official in Yemen until the physical passing of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Jami'-ul-Usool fi Ahadees-ir-Rasool*, vol. 12, p. 475) He رَضِيَ اللَّهُ عَنْهُ then returned from Yemen and had the honour of taking Bay'ah at the hands of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 73) In 13 AH, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ handed the flag of the Islamic army to Sayyiduna Khalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ and ordered him to perform Jihad in the upper regions of Shaam [Syria]. (*Al-Kaamil fit-Tareekh*, vol. 2, pp. 208, 252)

Account of his martyrdom

The Battle of Ajnadayn took place 24 days before the passing of Sayyiduna Abu Bakr al-Siddeeq رَضِيَ اللَّهُ عَنْهُ in 13 AH, in the month of Jumadal Oola. According to one opinion, Sayyiduna Khalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ was martyred in this battle. (*Asad-ul-Ghaabah*, vol. 2, p. 121 – *Tareekh-e-Ibn-e-'Asakir*, vol. 16, p. 66) Both of his brothers, Sayyiduna 'Amr bin Sa'eed and Sayyiduna Abaan bin Sa'eed رَضِيَ اللَّهُ عَنْهُمَا were also martyred in this battle. (*Tareekh-e-Ibn-e-'Asakir*, vol. 16, p. 84) At the time of his martyrdom, Sayyiduna Khalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ was around 50 years of age. (*Jami'-ul-Usool fi Ahadees-ir-Rasool*, vol. 12, p. 476)

After his martyrdom

The individual who martyred him became a Muslim afterwards. He states that (at the time of his martyrdom) he saw a light emanating from him that ascended towards the sky. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 163)

PRIORITISING THE HEREAFTER

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

A scholar once visited a businessman for a donation towards religious works. The businessman declined and then took out some pills, taking one with some water. The scholar asked if he is unwell. The businessman explained that 'I cannot sleep and I'm constantly stressed. These pills provide some relief.' The scholar prayed for his wellbeing and left.

Outside, he saw the road works in action. Large machinery was being used, causing a lot of noise. The scholar was surprised to see one of the labourers peacefully sleeping on a piece of card under the shade of a small tree. He wondered to himself: 'A businessman sat inside the peaceful atmosphere of a shop with air-conditioning needs pills to get some peace yet, outside the shop, a poor labourer manages

to sleep peacefully despite the intense heat and loud noise. Truly, Allah is great.'

People who only remain busy in improving their life in this world are usually surrounded by a myriad of problems, no matter how wealthy they are or how much of a luxurious life they appear to have. Some of these people face problems that deprive them of peaceful sleep at night and peaceful lives during the day. The minds of such people are constantly overwhelmed by worldly concerns such as how to meet a deadline; how to plan for another project; and how to expand the business. They are in a perpetual cycle of buying and wanting and overcome with paranoia of being outdone by competitors. This frame of mind is further propelled by materialistic wants that, due to ever-changing trends, never seem to be satiated. Such matters do not only affect the rich, but even those who live an average or poor lifestyle are affected by them according to their mindset. This causes their problems to increase as opposed to decrease.

Addressing those who have immersed themselves



in worldly matters, the Ameer ahl al-Sunnah 'Allamah Maulana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes:

“People delve into unimportant worldly matters and grieve over them unnecessarily. Despite their daughters being very young, they overthink about their marriage and drive themselves crazy. Although Hajj may be obligatory for them, they postpone it, making the excuse that they will first get their daughters married. This is despite such people having no guarantee in life about whether they will live to see their daughters grow up. There is no guarantee that their daughters will live long enough to reach the age of marriage. Alas, many have left this world whilst worrying about it. They paid no attention to the Hereafter when they were alive. A Muslim should be courageous and have a positive approach,” (*Adaab-e-Ta'aam*, p. 385).

Why does someone who is absorbed in worldly affairs worry so much? What effects do such worries have on their mind and heart? The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has addressed these questions:

1. 'Whoever remains focussed [only] on this world, Allah عَزَّوَجَلَّ disarranges his affairs and places his poverty before his eyes. And he only receives from the world the share that was already written for him. And whoever is focussed on the Hereafter, Allah عَزَّوَجَلَّ settles his affairs for him and places his richness inside his heart. And the world comes to him covered in dust,' (*Ibn-e-Majah*, vol. 4, p. 424, Hadith 4015).
2. 'The one whose worries increase, his body becomes weak i.e. ill,' (*Shu'ab-ul-Iman*, vol. 6, p. 342).
3. Some of Allah's angels have been assigned to take care of the provisions of human beings. Allah عَزَّوَجَلَّ has informed them that the person whom they find to have forsaken all worries except one (the Hereafter), make the heavens, the Earth, the birds, and humans the guarantors of his provision. And whoever they find searching for provision, and in doing so has pursued the path of fairness and truthfulness, make his

provision pure and easy for him. And whoever [in search of provision] exceeds the limits [of Shari'ah], leave him with his desires. Such an individual cannot pass the rank that has been decreed for him by Allah عَزَّوَجَلَّ, (*Nawadir-ul-'Usool*, vol. 2, p. 1182, Hadith 1489; *Mirqat-ul-Mafatih*, vol. 1, p. 522).

4. 'Whoever focuses all his concerns on one thing, the Hereafter, Allah عَزَّوَجَلَّ is sufficient for him in his worldly affairs. And the one whose worries revolve around worldly matters, it will not matter to Allah عَزَّوَجَلَّ in which valley he dies,' (*Ibn-e-Majah*, vol. 4, p. 425, Hadith 4106).

It is my request that instead of overthinking about bettering the life of this world, ponder over the difficulties and trials of the grave and the Hereafter. Rather than making this world your paradise, think about making your grave a garden of Paradise. As opposed to investing your efforts in obtaining worldly luxuries and ease, reflect on attaining the everlasting blessings of the Hereafter. To accomplish this, the religious environment of Dawat-e-Islami is a powerful vehicle. Attach yourself, your family, and your children to this pure environment. Live your life according to the booklet entitled *72 Pious Deeds*, and إِنَّ شَاءَ اللَّهُ you will develop a focus on the Hereafter.





The Soul of action

Umm Milad Attariyyah

ISLAM AND WOMEN

To Muslims, nothing is more precious than their faith, and this is why Satan strives to deprive them of it. Hence, one can come to know of the importance of faith in Islam from the fact that Allah Almighty has mentioned 'إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ' many times in the Quran. Interestingly, faith is mentioned before actions, alluding to the notion that good works and worship are unimportant unless preceded by and rooted in firm conviction and sound belief. Just as a building lacks integrity if its foundations are weak, good works have no value when bereft of sound faith.

Faith (*Iman*) literally means 'to affirm,' (*Tafseer Qurtubi, under the verse 3, vol. 1, p. 174*) and 'to provide safety; a believer adopts sound doctrine and saves himself from eternal punishment, this is why adopting sound doctrine is known as faith,' (*Tafseer-e-Na'eemi, under the verse 3, vol. 1, p. 98*). Faith for a Muslim means accepting, with conviction, the foundational precepts of Islam, (*Bahar-e-Shari'at, vol. 1, p. 172, amendments*) such as the oneness of Allah Almighty, our Messenger ﷺ being the last prophet, the prophethood of previous prophets ﷺ, Salah, fasting, Hajj, Paradise, Hell, and resurrection and reckoning on the Day of Judgement, etc. Even the slightest scepticism about a foundational precept, let alone utter denial of it, is disbelief and prompts the anathematisation of the person, (*Fatawa Raza'iyyah, vol. 29, p. 413, Summarised*).

Gauge and ask yourself how much knowledge you have of the foundational precepts of Islam and if you have acquired sufficient knowledge to safeguard your faith. Unfortunately, due to ignorance and

readily accepting hearsay, many women make problematic, often blasphemous, remarks that put their faith in danger. For the sake of your faith and the faith of your children, be critical when hearing un-Islamic ideas from people in the community such as elderly ladies.

Learn the core doctrines of Islam and regularly share them with your children. These include, to name a few, that our creator is Allah Almighty; we are all His servants; our Beloved Prophet Sayyiduna Muhammad ﷺ is the final Prophet of Allah and no prophet will come after him; and all Companions of the Beloved Prophet ﷺ will enter Paradise. Talk to your children about Paradise, Hell, and life in the Hereafter because what they learn in childhood will remain firmly imprinted on the minds and hearts. Do not take the practices of Ahl-us-Sunnah for granted; they are powerful mediums to keep orthodox beliefs alive in the hearts. So if possible, arrange Giyarhween and Mawlid every month in your home, and alongside preparing Niyaz on the death anniversaries of the pious predecessors, relate inspirational events from their lives. These steps will invoke love for them in the hearts of your children and provide them with a moral compass with which to navigate life.

May Allah Almighty enable us to acquire knowledge of the beliefs and practices of Islam in the best manner, allow us to raise our children according to the values of Islam, always protect us from uttering or listening to blasphemous statements, and grant us death as believers in Him.

أَمِينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Beholding the Prophet

ﷺ

Mawlana Adnan Chishti Attari Madani

Allah Almighty has created countless beings, some of whom are beautiful, and others of whom are exceptionally beautiful. There is, however, one being whose beauty is the cynosure of all hearts. Those who were graced by his presence were left yearning to see him again. The same longing permeates the hearts of those who are yet to see him but have heard

or read of his radiant countenance, kohl-filled, refulgent eyes, rosy lips, pearl-like teeth, tongue moistened with a sweet, limpid saliva, and his beautifully lifted nose—after all, the ears often fall in love before the eyes. By virtue of his generosity, the radiant one, our Beloved Prophet ﷺ shows himself to many from his Ummah. Bringing solace to their hearts, he ﷺ has appeared before his devotees in a wakeful state, and he ﷺ appeared before many in their dreams.

Act of worship

The fortunate people who saw the Prophet ﷺ or attained his company during his apparent lifetime on this earth and departed from this world as believers are known

as Companions (*Sahabah*). Anyone who saw his radiant countenance in a dream was not left bereft of blessings and mercy. Mufti Ahmed Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states:

Looking at the countenance of the Prophet ﷺ is also an act of worship, just as looking at the Quran is an act of worship. In fact, it is more virtuous to look at the countenance of the Prophet ﷺ than to look at the Quran, because a Muslim is not deemed a Companion by looking at the Quran, rather a Muslim

becomes a Companion by looking at the face of the Prophet ﷺ.

Mention of his name [in the Testimony of Faith] renders one a Muslim; beholding his countenance makes one a Companion; and thinking of him makes one a high-ranking saint (*'Arif*). It is his countenance, and not the Quran or Ka'bah, that the angels present in the grave and question one about. It is through recognising him that one attains salvation in the grave, (*Mirat-ul-Manajih*, vol. 8, p. 60).

The Companions رَضِيَ اللهُ عَنْهُمْ would constantly yearn to be in the presence of the Prophet and to bask in his outer

and inner perfection. Seeing him lifted their hearts and soothed their souls. Once, a Companion رَضِيَ اللَّهُ عَنْهُ was looking at the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, not looking away for even a moment. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'What is the reason for this?' The Companion رَضِيَ اللَّهُ عَنْهُ replied: 'May my mother and father be sacrificed for you! I gain comfort by looking at you,' (Al-Shifa, vol. 2, p. 20, Selected).

The Blessings of Beholding the Prophet ﷺ

What can be said of the good fortune of the Companions رَضِيَ اللَّهُ عَنْهُمْ, for they had the honour of seeing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If they ever had a need, they would visit him and have their matters resolved. Just as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed people and tended to their needs during his apparent life, he graces those who love him with his presence after his worldly passing—for the prophets are alive in their graves. Some are called by him to his blessed city; the difficulties of others are removed by him; the glad tidings of martyrdom are given to some; and he grants deliverance from oppression to others. Books are replete with countless incidents like these.

Beholding the Prophet ﷺ in a dream

The possibility of seeing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream is something that cannot be denied. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said himself:

وَمَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي

'And the one who saw me in a dream has indeed seen me, because Satan cannot adopt my form.'

(Bukhari, vol. 1, p. 57, Hadith 110).

In another Hadith, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ رَأَى فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي

'Whoever saw me in a dream will soon see me whilst awake – and Satan cannot impersonate me,'

(Bukhari, vol. 4, p. 406, Hadith 6993).

Protection of Faith

Commenting on this hadith, Mufti Muhammad

Shareef Al-Haq Amjadi رَحِمَهُ اللَّهُ عَلَيْهِ writes:

Even if someone is honoured with beholding the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will bless that person and appear before him in a wakeful state. Another interpretation given is that the person [who saw him in a dream] will behold him in the Hereafter; this will take place in a specific way, whereby that individual will be granted proximity, and such a person will pass away as a believer, (Nuzhat-ul-Qaari, vol. 5, p. 846).

It should also be noted that everyone who beholds the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does so based on their level of faith. The exegete Ismail Haqqi رَحِمَهُ اللَّهُ عَلَيْهِ explains it thus:

Whoever sees the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream without there being any disliked element [such as seeing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ displeased] will live in ease. If he saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in barren land, that land will become fertile, (Ruh-ul-Bayan, vol. 9, p. 230, part 27, Al-Najm, under verse 18).

Beholding the Prophet ﷺ every night

The towering figure of Islam and eponymous founder of the Maliki School of Jurisprudence, Imam Malik رَحِمَهُ اللَّهُ عَلَيْهِ, remarked: 'A night has not passed in which I have not seen the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,' (Hilya-tul-Awliya, vol. 6, p. 346, Raqm 8855).

Important note

An individual who sees the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream does not become a Companion. To be a Companion, one must have seen the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or have accompanied him during his lifetime, even if for a moment, and then died as a believer, (Fath Al-Bari, vol. 8, p. 3). There were some unfortunate souls who were believers when they saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but left Islam afterwards. The hypocrites would also recite the Shahadah, but in reality, they were against the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is why they are not included with the Companions.

THE GROWTH OF DAWAT-E-ISLAMI



The internationally acclaimed scholar of Islam, the Ameer of ahl al-Sunnah, 'Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّة began the vibrant movement of Dawat-e-Islami with just a few like-minded people in Karachi, in Zul Qa'dah, 1401 AH (September 1981). By the grace of Allah Almighty, the global accomplishments of Dawat-e-Islami in nearly 40 years are unparalleled and the result of sincerity, effective planning, and remaining apolitical. Very quickly, the movement reached all parts of Pakistan before spreading to the whole world. Today (in 2021), Dawat-e-Islami is driving a broad range of activities and projects through 80 departments and approximately 313 sub-departments. Dawat-e-Islami has built thousands of masjids until now and continues to do so. The portfolio of boys and girls madrassas is constantly growing, as is the number of Jami'a-tul-Madinah seminaries for men and women. Thousands of *Huffaz*, Qaris, Imams, preachers, teachers, scholars and Muftis are being produced. In addition to this, the process of rectifying the Ummah and character-building are ongoing in a unique and exceptional manner.

More than 500,000 male and female volunteers, over 32,000 employees, and millions of Dawat-e-Islami's affiliates can be seen striving to fulfill the important Madani aim of the organization (striving to reform themselves and the people of the whole world). Dar-ul-Ifta Ahl-us-Sunnahs are established at various places, where honorable muftis associated with Dawat-e-Islami are engaged in providing Islamic guidance to Muslims verbally and in writing through email and WhatsApp, etc. Dawat-e-Islami's department Al-Madinah Al-Ilmiyyah (Islamic Research Center) produces literature on Tafseer (Quranic exegesis), Hadith, Fiqh (jurisprudence), seerah (Prophetic biography), motivational topics and organizational training.

In this department, alongside working on the books of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, support is provided to gather material for the written works of the Ameer of ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّة. These books and magazines are printed and disseminated by the publishing house of Dawat-e-Islami, Maktaba-tul-Madinah. Utilizing state of the art apparatus and platforms, Islam is also propagated in

different languages through Dawat-e-Islami's website (www.dawateislami.net) and apps. Besides this, Faizan Online Academy for boys and girls is established, through which the 'Aalim course and Quran (*Hifz* and *Nazirah*) is taught. The light of knowledge is spread to people in their own homes through over 30 courses (for example, The Blessings of Salah, The Blessings of Quran and Hadith, The Prophetic Biography, Theology and Fiqh, Marriage, New Muslim, etc.).

In the field of education, an English-medium Islamic schooling system called Dar-ul-Madinah is providing education from pre-school to matriculation. Plans are in place to extend this provision to further and higher education.

Recognizing the power of media, Dawat-e-Islami launched Madani Channel to spread the teachings of Islam to a global audience in Urdu, English, and Bengali through seven major satellites. Dawat-e-Islami is also working on social media platforms to spread Islamic teachings and to reform the Ummah. So far, more than approximately 3 crores, 9 lakhs and 31 thousand users are reaping the benefits through these social media platforms.

Through its Faizan Global Relief Foundation (FGRF) department, Dawat-e-Islami runs a range of social and welfare projects aimed at supporting the needy and victims of disasters. During the Covid-19 lockdown and other natural disasters, FGRF has supported more than 2.6 million households. Seeing the shortage of blood especially for thalassemia patients, FGRF launched its blood donation campaign across the country, collecting nearly 46,000 blood bags for various hospitals and practices. The campaign is ongoing and will continue for as long as the need persists.

Under the Green World Programme for the Green Pakistan Campaign, we planted hundreds of thousands of trees, contributing to the national and global efforts to save the environment. Furthermore, the Faizan Rehabilitation Centre was also established by Dawat-e-Islami to support and rehabilitate children with disabilities.

It does not stop there, as FGRF is soon establishing a Madani Healthcare Centre with the passion of serving the aggrieved Ummah of the Beloved Prophet ﷺ. To take care of orphans and poor children and provide them with an Islamic upbringing, a Madani Home will be established in Karachi initially and then in other cities and countries too. Also, an institution will be established to offer men and women apprenticeships in various trades, إِنَّ شَاءَ اللَّهُ الْكَرِيمِ.

With the grace of Allah Almighty and the blessings of the Beloved Prophet ﷺ, the Companions, and saints, Dawat-e-Islami is engaged in its 12 religious works such as Madani Qafilah, pious deeds, weekly Ijtima, Madani Muzakarah, etc. – to populate masjids and reform the Ummah. In addition to this, it is also carrying out welfare and social work.

The foresight of the Ameer of ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is commendable, for instead of restricting the management of Dawat-e-Islami to himself, he established the Central Executive Committee (Majlis Shura) and handed over all matters to the committee so that all affairs are handled with due diligence and care. Through the special attention, affection, training, and guidance given by the Ameer of ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, the Central Executive Committee is overlooking all the affairs of Dawat-e-Islami and is striving to enhance and better the organization.

2nd September, 2021 will mark 40 years since the establishment of Dawat-e-Islami. We extend warm and heartfelt congratulations to the preachers, affiliates, and well-wishers of Dawat-e-Islami. May Allah Almighty grant Dawat-e-Islami exponential success and may He عَزَّوَجَلَّ enable us to support it in every way possible.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Chief Editor of the Monthly Faizan-e-Madinah Magazine

Maulana Abu Rajab Asif Attari Madani

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The Skill of Advising Others

Syed Noman Shah Attari

As bodily ailments warrant taking medicine, societal ailments require accepting advice. It is for this reason that Islam has commanded the faithful to counsel others:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ...

'Call towards the path of your Lord with sound planning and good advice,'

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, Verse 125)

As this verse makes clear, our advice must be sound and of good nature, not careless and insincere. The prophets of Allah عَلَيْهِمُ السَّلَام were the best advisors and their counsels were of this standard. Our Prophet's good nature and thoughtful approach to dealing with others caused a moral revolution and transformed an ignorant society into a peaceful community, bringing people to Islam in droves. This prophetic approach should be the blueprint for

us, shaping our efforts and community work. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that, 'When he (a Muslim) seeks your advice, offer it to him,' (*Muslim*, p. 919, *Hadith* 5651), suggesting that fellow believers have a right to counsel.

There are many benefits to offering advice. For example, non-Muslims accept Islam because of someone's advice; sinful people repent from sin after receiving advice; some gain the enthusiasm to do good; others may become compassionate; the faith of some is strengthened; and some find peace and solace.

How to be an effective advisor

Consider the following factors when advising others:

1. **Speak according to the addressee's level of understanding.** A pious person was going to the shore with his students when he decided to stop

at a particular place. Quite some time passed, so the students asked about their stop. The pious individual replied: 'We are waiting for the whole river to flow by, so that we can cross to the other side.'

Hearing this, a student said: 'How is this possible when neither will the whole river pass nor will we be able to get to the other side?'

Responding to the student, the pious individual replied: 'Son, this is precisely what I wanted to explain to you. We always say that once we have dealt with all our personal matters, then we will start to offer Salah, perform Hajj, and perform good deeds. Remember, just as we should not wait for the river to flow by to get to the other side, we should not wait for all our worldly responsibilities to be fulfilled before doing good works.'

2. **Consider the other person's nature and background.** Offering consolation to someone suffering from a financial loss is better than listing his mistakes. Praying for an ill person and consoling them is better than pointing out their mistakes and lack of care that led to the illness.
3. **Think about the goal and approach.** Advice is offered to make someone realise their mistake and discourage them from repeating it; your choice of words can make all the difference. Allah Almighty ordered the prophets Musa and Haroon عَلَيْهِمَا السَّلَام to speak to Pharaoh gently, (Part 16, Surah Taahaa 44). If emphasis has been placed on gently advising someone who does not even believe in God, then someone who believes in Allah Almighty has a greater right to be addressed politely. So when advising others, it is imperative to be gentle, as the Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who is deprived of being gentle is deprived of goodness,' (Muslim, p. 1073, Hadith 6602). He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: 'Make being gentle necessary and beware of harshness and impudence. The thing with gentleness in it is beautified by it. The thing from which gentleness is withdrawn is made defective,' (Bukhari, vol. 4, p. 108, Hadith 6030).

Refrain from an inappropriate tone. Using a condescending or disparaging tone will yield negative outcomes. Once a youngster's phone rang whilst he was offering Salah in the masjid. Afterwards, instead of politely speaking to him, the worshippers began humiliating him. As a result, the youngster stopped going to the masjid.

4. **Be thoughtful.** Think carefully when to counsel someone because incessantly advising others can be annoying and can deter them from taking you seriously.
5. **Be considerate.** Advise others in private, not publicly. Sayyidatuna Umm Darda رَضِيَ اللَّهُ عَنْهَا states: 'The one who advises his brother in public has humiliated him. And the one who advises his brother in private has beautified him,' (Shu'ab-ul-Iman, vol. 6, p. 112, Hadith 7641).

Our guide, Allamah Maulana Muhammad Ilyas 'Attar Qaadiri is a beacon of wisdom whose approach to supporting and counselling people epitomises everything that effective advice should be. Studying his regular Madani Muzakarah sessions and working closely with Dawat-e-Islami are powerful ways of learning the methods and nuances of advising others. By virtue of this, we will gain the motivation to rectify ourselves and the people of the entire world. It is this motivation that will prove to be instrumental in making your offering of advice effective.



Sayyiduna Khabbab رضي الله عنه b. Aratt

Mawlana 'Adnan Ahmad Attari Madani

There was a Companion of the Beloved Prophet ﷺ who worked as a blacksmith and made swords in Makkah. He once made some swords for a disbeliever called Aas b. Wa'il but when it came to paying for the swords, the disbeliever claimed, 'I will not give you the money until you reject Muhammad ﷺ.' The Companion sternly told him that, 'Even if you die and are brought back to life again, I will still not leave Muhammad ﷺ.' The disbeliever said, 'So leave me; I will die, come back to life, and then I will have wealth and offspring, and I will pay you,' (Bukhari, vol. 3, p. 272, Hadith 4733, 4734, Seerat Ibn Hishaam, p. 141).

This resolute Companion whose faith was unwavering was none other than Sayyiduna Khabbab b. Aratt رضي الله عنه.

His Islam

He was the sixth person to embrace Islam, (Usd-ul-Ghaabah, vol. 2, p. 141) or the twentieth, (Siyar A'alam Al-Nubala', vol. 4, p. 5). In either case, he was from the early believers and one of the seven fortunate individuals to publicise their faith, (Tareekh Ibn 'Asakir, vol. 43, p. 366), at a time when most believers could not.

His virtues

As a man of great learning and virtue, (Istee'aab, vol. 2, p. 21), he رضي الله عنه would teach the Quran to the Companions رضي الله عنهم ('Umda-tul-Qaari, vol. 11, p. 583, under Hadith 3867). When Sayyiduna Umar al-Farooq رضي الله عنه went to his sister's house in a state of anger before accepting Islam, it was Sayyiduna Khabbab رضي الله عنه who was teaching the Quran to her and her husband, (Tareekh Ibn 'Asakir, vol. 44, p. 34, Summarised).

Sayyiduna Khabbab رضي الله عنه also had the honour of participating in the expeditions of Badr, Uhud, Khandaq, and many others, (Mustadrak, vol. 4, p. 468, Hadith 5692). During the Expedition of Badr, he رضي الله عنه had the privilege of riding with the Messenger of Allah ﷺ and guarding his tent until Fajr, (Nasa'ee, p. 285, Hadith 1635). He was also tasked with carrying the spears of the Beloved Prophet ﷺ, (Mu'jam Kabeer, vol. 4, p. 64). When his share from the spoils would be taken out, he would cry out of fear of being placed into difficulty, (Hilya-tul-Awliya', vol. 1, p. 194).

Struggles in the way of Allah عَزَّوَجَلَّ

During the Age of Ignorance, some people forced him into slavery and sent him to Makkah, (Usd-ul-Ghaabah, vol. 2, p. 141). After he became a Muslim, the polytheists targeted him with severe torture, in a bid to make him leave Islam. However, with the power of Islam surging in his heart, he stood like a firm mountain with patience and steadfastness, (Al-A'alam Lil-Zirkili, vol. 2, p. 301). The disbelievers of Makkah dragged him over thorns, (Durr Mansoor, part 14, Surah Al-Nahl, under verse 106, vol. 5, p. 170) and made him stand in the scorching midday sun while clad in metal armour. They would make him lie on hot stones, causing the skin on his back to become thin in certain places, (Usd-ul-Ghaabah, vol. 2, p. 141).

They would brand his skin (Hilya-tul-Awliya', vol. 1, p. 194); on one occasion, the polytheists lit a fire and then forced him to lie on it. The fat that melted from his back extinguished the fire, (Al-Tabaqat-Al-Kubra Lil-Sha'rani, vol. 1, p. 35). He once mentioned the torment he faced to Sayyiduna Umar al-Farooq رضي الله عنه in the following words: 'The polytheists once took

me, lit a fire, and made me lie on it. Then an individual placed his foot on my chest and stood there, and I only separated from the ground after my back had burned.'

Sayyiduna Khabbab رَضِيَ اللهُ عَنْهُ then removed the cloth from his back and patches like those from vitiligo could be seen, (*Tabaqat Ibn Sa'd*, vol. 3, p. 123). The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved him deeply and frequently visited him. When his owner would learn of this, she would mark his head with a hot iron rod. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ received news of this, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for Sayyiduna Khabbab: 'Dear Allah! Aid Khabbab!' After a few days, his owner was afflicted with a mental illness that caused her to bark like a dog. Someone advised her to cure herself by branding her head with a hot rod, and it was the will of Allah Almighty that Sayyiduna Khabbab رَضِيَ اللهُ عَنْهُ was appointed for this task. Thus, he would take the burning rod and brand the head of his cruel owner, (*Ussd-ul-Ghaabah*, vol. 2, p. 141).

Prophetic devotion

He himself states: 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once sent me with an army, so I said, 'Dear Messenger of Allah! You are sending me far away whilst I remain fearful for your [safety].' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'How fearful do you remain?' He replied, 'When I awake in the morning, I think that you will not make it to the evening, and when I see the evening, I think that you will not make it to the morning,' (*Mu'jam Kabeer*, vol. 4, p. 81).

A (saintly) miracle

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once despatched an army. On the way, the water ran out, causing much distress to the thirsty soldiers. Seeing this, he made one of the camels of his travel-companions sit down, and like a water skin, its udder became full of milk at once, and they all drink to their fill," (*Mu'jam Kabeer*, vol. 4, p. 78).

Guiding Others

He once saw a man who was offering salah at midday. So he stopped him and said, 'This is the

time when the doors of Hell are opened, do not offer salah at this time,' (*Takhweef Min Al-Nar*, p. 93).

Recitation of the Quran

It is related that once his neighbour was leaving the masjid, so he took his hand and said, 'Attain proximity to Allah Almighty in accordance to your ability. Indeed, you cannot gain proximity to Him with anything greater than His Speech (the Quran),' (*Mustadrak*, vol. 3, p. 231, *Hadith* 3704). Just as he would spread the call to righteousness, he was also very cautious too. Some people were sitting in the masjid when he entered and sat down in silence. They said, 'The people have gathered around you so that you converse with them or command them with something.' He replied, 'What shall I command them to do; perhaps I will command them with something that I do not do myself,' (*Ussd-ul-Ghaabah*, vol. 2, p. 143).

Death

In Kufa, the people would bury their deceased in the courtyards or near the doors of their homes. When Sayyiduna Khabbab رَضِيَ اللهُ عَنْهُ arrived, he disagreed with this practice. So he made the following will to his son, "Bury me in a field outside of Kufa." Thus, his bequest was fulfilled, and like this, his grave was the first to be made in a field outside of Kufa. Witnessing this, other people also began to bury their loved ones in the field outside of Kufa, (*Mu'jam Kabeer*, vol. 4, p. 56; *Mustadrak*, vol. 4, p. 468, *Hadith* 5691). He was 73 years old at that time, (*Siyar Al-Salaf-ul-Saliheen*, p 178).

When Sayyiduna Ali رَضِيَ اللهُ عَنْهُ arrived at the gates of Kufa after the Battle of Siffin in 37 AH (*Siyar Al-Salaf-ul-Saliheen*, p 178; *Tareekh Ibn 'Asakir*, vol. 43, p. 359), he saw seven graves there. When Sayyiduna Ali رَضِيَ اللهُ عَنْهُ came to know of his demise, he said, 'May Allah have mercy upon Khabbab! He accepted Islam willingly, migrated happily, and lived his life as a warrior,' (*Mu'jam Kabeer*, vol. 4, p. 56). 32 Hadith were narrated from him, of which three are agreed upon and included by both al-Bukhari and Muslim in their respective Sahih collections. Imam al-Bukhari relates an additional two hadith from him while Imam Muslim relates one more, (*Sharh Abi Dawood Lil-'Ayni*, vol. 3, p. 460, under *Hadith* 778).

In conversation with Haji Abdul Habib Attari Madani

Khalid Attari: You lead many departments of Dawat-e-Islami. Do you ask for the departments yourself?

Abdul Habib Attari: In Dawat-e-Islami, departmental responsibilities are not given upon request. I am not the only one who serves many departments, rather, many members of the Central Executive Committee (Shura) lead multiple departments. As the member who proposes a certain department will usually have a thorough plan prepared, the Shura typically appoints the department to that member. Anyhow, this is my wish, and I always say this too that if there is any difficult task, give it to me, and give the rest of the easy tasks to others.

Khalid Attari: Please tell us about your first responsibility in Dawat-e-Islami and the first responsibility at the Shura level?.

Abdul Habib Attari: I was first made a *Zayli Nigran* in Dawat-e-Islami. When the overseas department was newly established, I was made responsible for seven or eight countries including India, America, and Saudi Arabia. Consulting with them, checking their emails, solving their issues as well as travelling to different countries was a part of my responsibility. This was my first responsibility in Madani markaz.

After that, I was entrusted with the responsibility of Jami'at-ul-Madinah branches across Pakistan. This was a challenging period for me. I visited the whole of Pakistan and saw many cities for the first time. The one travelling abroad was now going to Lodhran and Gujranwala too. I visited the seminaries, dealt with complaints from the student body, resolved internal conflicts between staff, and managed the seminaries' development.



Then in September 2009, when I gained the privilege of being selected to the Shura, I was in the illuminating atmosphere of Madinah Sharif. My phone was inundated with congratulatory messages. My appointment was announced at the same time as Haji Ameen Qafilah and possibly Rafi Bhai. I sent a lengthy email to Nigran-e-Shura explaining my unworthiness for the role. He replied that, 'We did not consult you regarding this responsibility either!' I was made the Nigran of the overseas department and the Shura member responsible for Jami'at-ul-Madinah. This was my first responsibility as a member of the Shura.

Mahroz Attari: I have seen that Ameer-e-Ahl-e-Sunnat speaks openly to you, what is the reason for this?

Abdul Habib Attari: I consider this the kindness of Ameer-e-Ahl-e-Sunnat; (after pondering, he said that) perhaps the reason for this is that my childhood was spent in front of Ameer-e-Ahl-e-Sunnat, and Ameer-e-Ahl-e-Sunnat stayed at our home for 9 months, and it was there that he authored his renowned book on Hajj, 'Rafeeq-ul-Haramayn.'

Khalid Attari: Do you have any particular memories from Ameer-e-Ahl-e-Sunnat's stay in your home?

Abdul Habib Attari: That was around 1990 when my siblings and I were very young. If there was even a small disagreement, we would ask Ameer-e-Ahl-e-Sunnat to resolve it, and he would rectify us. Ameer-e-Ahl-e-Sunnat never even complained once that he was being disturbed because of the children. He showed us a lot of love and affection, never expressed displeasure, and showered us with constant du'as.

Khalid Attari: You lead 17 departments; because of this heavy workload, do you ever feel irritated or get angry?

Abdul Habib Attari: We shouldn't get angry. If the

workload is too much, ask your seniors to reduce the workload as it is unmanageable for you. For you to hold a position of responsibility and hurt people at the same time is not allowed. Reduce your work, but don't make excuses that you have a heavy workload and that's why I scold people, I have a lot of pressure on me and hence I become irritated. Anyhow, I don't recall it being the case, but perhaps I too may become irritated. So I apologise to everyone if I have ever hurt anyone's heart or uttered a harsh sentence. Please forgive me for the sake of Allah Almighty. I am a human and humans err.

Mahroz Attari: I will name a few members of the Shura. You are to describe them in one sentence:

Mahroz Attari	Abdul Habib Attari
Haji Ameen	Tireless worker
Haji Ameen Qafilah	A very kind man
Haji Yafoor	Proactive and zestful worker
Haji Waqar al-Madinah	Very affable
Haji Shahid Pak Kabinah	A very pious person
Haji Rafi	Embodiment of humility
Haji Azhar	Dedicated devotee of the Prophet ﷺ
Haji Farooq Jeelani	Skilled at management
Haji Athar	Outstanding (having extraordinary performance report)
(late) Mufti Farooq	Personification of knowledge and piety
Sayyid Ibrahim Attari	Cautious personality
Sayyid Luqman Attari	Devotee of masjids

Mahroz Attari: If you could lead only 3 departments, which ones would they be?

Abdul Habib Attari (taking a long breath): It's a very difficult question, (he pondered for a while and then said), I think I should like to keep the departments with more complexities: Ijarah (HR) Majlis, Overseas Majlis, and Madani Channel. These three departments are vast and challenging.

Mahroz Attari: You were doing a great job in many departments in the past and then they were taken from you, what were your feelings and sentiments at that time?

Abdul Habib Attari: No sorrow and no regret. After receiving a department in Dawat-e-Islami, neither do we get a vehicle, nor an allowance or a protocol, so what is there to grieve over when the department is taken back? Yes, consultation is carried out. After all, the one who builds a road does not sit on the road after constructing it; he makes a path for others and then starts constructing a road elsewhere. After constructing a building, people give the key to the owner and set out to build a new one.

Mahroz Attari: How do you improve your work?

Abdul Habib Attari: Consider a few things: Firstly, Get someone to do what you want him to do and prevent him from doing what you do not want him to do. If you say that I will tell you, I will see later, or ask after a few days, these things will impede your work. Secondly, I try to answer all my messages, emails, etc. before going to bed. I suggest that if you want to display the best management, then lead by example and reply promptly. Thirdly, stay in touch with your subordinates. I have a simple theory: If I reply to these seventeen *nigrans* day and night, they will work with the confidence that if they get stuck, their *nigran* will resolve their issue. This trust drives them to work efficiently.

Khalid Attari: State your likes and dislikes in one sentence:

Khalid Attari	Abdul Habib Attari
Favorite food	Barbeque
Drink	Fresh juice
Clothing	Kurta Shalwar
Vegetable	Mixed vegetables if it is cooked properly, because not everyone knows how to cook it properly.
Fruit	I like to eat every fruit. I eat fruits of every season without fail. I travelled everywhere in the world, there is no Halal and Haram issue with fruits, or any worry about slaughtering or the hassle of cooking it.
Fragrance	I like oud the most
Country	Makkah, Madinah, Haramayn Tayyibayn
Topic	Love of the Prophet ﷺ

Mahroz Attari: Describe your most memorable visit to Madinah?

Abdul Habib Attari: The first visit is certainly memorable; the state at that time is unique. In fact, whenever you gain this blessing, try to keep someone with you who is visiting for the first time, as he will continue to shed tears himself and increase your love too. I have heard from the people of Madina that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestows special blessings upon the guest visiting for the first time. Let the one visiting for the first time stand ahead of you and you should stand behind him and request: 'O Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! He is visiting for the first time, grant me blessings as well for his sake.'

One visit, rather two visits which were with Ameer-e-Ahl-e-Sunnat, are especially memorable. When Ameer-e-Ahl-e-Sunnat went to convey Salam, he applied the kohl of the dust of Madina in his eyes and also applied it to our eyes with his own hands. Then, the blessings were enhanced when Ameer-e-Ahl-e-Sunnat stood before the Green Dome and touched everyone's face one by one, prompting us to look at the Green Dome. Our Shaykh showing us Madina! Our Shaykh placing the dust of Madina in our eyes! I think this is the pinnacle of my life.

Khalid Attari: Who is your favorite personality?

Abdul Habib Attari: In the present era, Ameer-e-Ahl-e-Sunnat is my favourite personality, and if look back in time, there are some saints of Allah with whom I have a special connection, including Sayyidi Ghauth Al-A'zam, Sayyidi Data Ganj Bakhsh Ali Hajweri, and the Imam of Ahl Al-Sunnah رَحِمَهُمُ اللَّهُ.

Mahroz Attari: Where do you foresee Dawat-e-Islami in the future?

Abdul Habib Attari: The future of Dawat-e-Islami is very bright. Every passing day opens new paths, the radiance of the moon of Dawat-e-Islami increases every night. We look at only two things: Is this work permissible in Islam, and is there any organizational barrier in carrying out this work. I believe that the work of Dawat-e-Islami has only just begun. May Allah protect Dawat-e-Islami from the evil eye.

Khalid Attari: How do you deal with people's criticism?

Abdul Habib Attari (while smiling): Whether you are active or inactive, criticism is expected. If you want to do something big, then don't care about people's criticism; you cannot please everyone. We work after careful consideration, but the possibility of error remains everywhere.

Mahroz Attari: What should one do if he wants to be like Abdul Habib?

Abdul Habib Attari (while observing humility): What will you achieve by becoming like Abdul Habib, may Allah Almighty include you and me among His favourite servants. I have revealed my entire life before you: I became affiliated with Ameer-e-Ahl-e-Sunnat, amassed the blessings of Dawat-e-Islami, received support from my family, and attained affection from my teachers. So continue to do the work of religion. Whosoever does work, his fragrance does not remain hidden, he prospers by the grace of Allah Almighty. May Allah grant us all the ability to live our life with sincerity.

Mahroz Attari: Would you like to give a special message to the readers of the Faizan-e-Madina Magazine?

Abdul Habib Attari: The Faizan e Madina Magazine is اَلْخَفْدُ لِلَّهِ being published in Urdu as well as English, Hindi, Gujarati, and Arabic. It is seemingly just a magazine but in reality it is a treasure trove of knowledge. There are always beautiful and new topics in it. To be honest, it is such a religious and family magazine that everyone from children and the elderly to teenagers, men, and women can benefit from. Rulings on trade for businessmen, stories for children, articles on nurturing children for parents, Islamic issues and training subjects for women, Quranic commentary, hadith, Islamic solutions to everyday problems for ordinary Muslims, knowledge, wisdom, practical guidance of Ameer-e-Ahl-e-Sunnat, medical information, medical advice, and above all, articles on the blessed biography, excellences, and virtues of our Beloved Master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are included in it.

It should be disseminated everywhere; from homes and shops to offices and factories. Gift it to people. اِنْ شَاءَ اللَّهُ you will attain a wealth of information and reward.

Set Goals for Yourself

Abu Rajab
Attari Madani

A point comes in the lives of young people when they must enter workforce and begin their working life. Successful youngsters begin with setting a career goal and plan the milestones to achieve it. Those who avoid carefully planning their careers usually find themselves lost, without direction.

With the grace and support of Allah Almighty, career planning is an effective exercise that can prove very beneficial in the long run. Here are a few key guidelines to keep in mind when planning your career:

1. Specify the sector you aspire to work in. For example, do you wish to work in the computer field or in printing? Merely thinking that there are many jobs in the world and you will do anything is unwise and potentially detrimental. A man was once walking with four rabbits but they all fell to the ground at once and ran in different directions. The man first ran to catch the rabbit that ran towards the right, but he became tired quickly and returned to his place, then he ran towards the rabbit that went to the left with the intention of catching it, but he was unsuccessful there too, so he went towards the rabbit that ran straight

ahead but he returned quickly after becoming tired, and a similar thing occurred with the fourth rabbit.

He was standing in his spot and panting when a wise person passed by and asked what had happened, so he told him everything. The man said, 'If you had spent all of your efforts in catching one rabbit, you would have been successful in capturing it, however, you spent a bit of your energy trying to capture each of them but you were unable to catch any.' So, my dear Islamic brothers! If we specify our goal then we will also find our path, and then if we fulfil the conditions required by that path, *إِنْ شَاءَ اللَّهُ*, we will reach our goal.

2. Consider more than your material needs when choosing a sector or profession. It's easy to be lured by the potential prospects and rewards of certain professions but ask yourself, do I agree with the practices of this sector? Do its values align with the values of my faith? Will I have to compromise on Islam?
3. Be realistic and gauge your skillset. If you do not possess the requisite skills or qualifications for a profession then begin by developing those skills. The place of fish is in water, and that of a bird is in the air; you will not succeed in a profession that you



are ill-equipped for.

4. Find your passion! As a multi-talented and adaptive person, you may succeed in a range of careers. However, look for the profession that you are enthusiastic about and could spend a lifetime working in. If the role is boring or tedious, you may find your motivation levels taking a sudden drop very soon.
5. Research the market and demand for the sector you are interested in. For example, if you have decided to work in translating Urdu to Persian, consider how many people in your region understand Farsi and how many would require an Urdu document to be translated into Persian.
6. If your parents have already decided that they want you to pursue medicine or engineering, then ponder over it. If you have the ability to fulfil their desire, you should do so. However, if

they are adamant on you becoming a doctor but you have no real interest in science, rather, you have an inclination towards architecture, show determination and respectfully explain this to them, and then seek your goal in the shade of their supplications.

7. Consult people from the sector to learn about the otherwise hidden aspects of the sector.
8. Be determined! Fix a goal and work hard in its pursuit. Those who constantly change their aims never succeed.
9. Prioritise your responsibilities. In the planning and pursuit of temporary worldly goals, do not forget that there is a permanent Hereafter that you must also prepare and be ready for. May Allah Almighty grant betterment to both of our goals.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Children! Let's listen
to a blessed Hadees

Patience and Gratitude

Muhammad Javed Madani

The Final Prophet of Allah Almighty, Sayyiduna Muhammad ﷺ said: اَنْظَرُوْا اِلٰی مَنْ هُوَ اَسْفَلَ مِنْكُمْ
'Look towards those who are lower than you (in terms of the world),' (Muslim, p. 1211, Hadith 7430).

Dear children! All types of people are found in the world; healthy and sick; and rich and poor. Allah Almighty gives people whatever He chooses for them.

Once, a righteous man of Allah Almighty, Shaykh Sa'di رَحْمَةُ اللّٰهِ عَلَيْهِ did not have any shoes to wear, so he became slightly upset. But it was the Will of Allah Almighty that at the same time, he happened to see a man who did not have feet. Seeing this, he thanked Allah Almighty and decided to be patient about not having shoes, (Hirs, p. 178).

Dear children! Instead of becoming sad when seeing another person with expensive clothes, nice toys, or food and drink, we should remember that there are some children who do not even have enough money to buy food or clothes. We should thank Allah Almighty for whatever our parents give to us because our Lord is pleased when we are grateful and then He gives us even more.

May Allah Almighty make us grateful and patient human beings.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sayyidatuna Sumayyah b. Khubbat

Maulana Bilal Sa'eed Attari Madani

Sayyidatuna Sumayyah b. Khubbat رَضِيَ اللَّهُ عَنْهَا is from the radiant generation of people who embraced Islam in its early days and forsook disbelief forever.

Introduction

She was the maid of Abu Huzayfah b. Mugheera Makhzoomi. He himself married her to his ally, Sayyiduna Yasir Bin Amir رَضِيَ اللَّهُ عَنْهُ, and freed her when Sayyiduna Ammar رَضِيَ اللَّهُ عَنْهُ was born. Sayyiduna Ammar and his father are also from the early converts to Islam, (Al-Isaabah fi Tamyeez Al-Sahabah, vol. 8, p. 190).

Forbearance for the Sake of Islam

Since Sayyidatuna Sumayyah b. Khubbat رَضِيَ اللَّهُ عَنْهَا and her husband were among the seven people who publicised their new faith before anyone else, the disbelievers crossed all the limits of morality in persecuting her and her family. They would torture them by making them stand in the scorching midday sun, clad in metal armour. Yet, they were unable to break her will or remove even an iota of faith from her heart. Once, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by there and saw them being oppressed in the scorching desert, to which he said: صَبِرًا آلَ يَاسِرٍ 'Dear family of Yasir! Keep holding the rope of patience. For you is the promise of Paradise,' (Usud-ul-Ghaabah, vol. 7, p. 167, summarised).

First female martyr of Islam

She is the first woman whose blood was shed

in the way of Allah Almighty. She embraced martyrdom after Abu Jahl struck her with a spear, (Al-Istee'aab, vol. 4, p. 419, summarised).

Glad tidings for the family of Yasir

When she رَضِيَ اللَّهُ عَنْهَا was martyred, her son Sayyiduna Ammar b. Yasir رَضِيَ اللَّهُ عَنْهُ came to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a state of extreme grief and exclaimed: 'Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The polytheists have crossed the limits in oppression.' The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised him to be patient and supplicated: اللَّهُمَّ لَا تُعَذِّبْ أَحَدًا مِنْ آلِ يَاسِرٍ بِالنَّارِ 'Dear Allah! Protect the family of Yasir from the punishment of Hell,' (Al-Istee'aab, vol. 4, p. 419, summarised).

When Abu Jahl was killed in the battle of Badr, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called Sayyiduna Ammar b. Yasir رَضِيَ اللَّهُ عَنْهُ, congratulated him, and said: قَدْ قَتَلَ اللَّهُ قَاتِلَ أُمِّكَ 'Allah Almighty has taken revenge from the killer of your mother,' (Tabqat Ibn Sa'd, vol. 8, p. 208).

The life of this extraordinary woman invites us to ponder; to think about the courage and unwavering mettle of an elderly woman from an unprivileged background in front of the powerful chiefs of Quraysh. Wholly dedicated to Islam, her faith remained firm in the face of Quraysh's hegemony, and with utmost trust in Allah Almighty, she bore their tyranny. Ultimately, she readily gave her life for the sake of Allah Almighty. I urge our sisters who have diverged from the path of their Lord, enamoured by the offerings of sin, to think carefully about the luxuries and ease Allah Almighty has given them, yet they choose to part ways with His commands. Reflect, learn about your faith, and submit to Him; it is never too late.

May Allah Almighty have mercy upon our state, grant us the privilege of treading upon the footsteps of the Companions, and to act upon the religion.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Covering (Hijab) during the waiting period (Iddah)

Mufti Muhammad Fuzail 'Attari

Shar'i rulings regarding
ISLAMIC SISTERS

Question: What do the Islamic scholars say regarding the following matter: In front of which people must a woman observe hijab after her husband dies, and in whose presence does she not have to observe it? During this period, must she observe hijab in the presence of her siblings' sons and her son-in-law? Some people believe that following the death of her husband, a woman in the waiting period must wear a veil when under the open sky. Is this true?

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

Unfortunately, many people believe that women have different rules of hijab during the waiting period – this is incorrect. Islam ordains one set of rules of hijab for women, which they must observe, irrespective of whether or not they are in their waiting period. The rulings of hijab do not change with the onset of the waiting period. Women do not have to observe hijab during their waiting period before men in whose presence hijab was not necessary prior to their waiting period, and they must observe it during the waiting period before men in whose presence hijab was required prior to the waiting period.

As for the people in whose presence hijab is and is not required, Islam provides the following guidelines:

1. Irrespective of whether or not a woman is in her waiting period, it is necessary (*Wajib*) for her to observe the veil in the presence of non-Mahram men, such as her brother-in-law and maternal and paternal cousins.
2. She must not observe the veil before her blood Mahrams (*Mahram Nasabi*) such as her father, brother, son, father's brother, mother's brother, etc. She will be sinful if she observes the veil before them.
3. It is not necessary for her to observe the veil in the presence of a marital Mahram (*Mahram Sihri*), i.e., someone who is her Mahram through marriage, such as her

father-in-law. Likewise, the same ruling is applicable in the presence of a man who is a woman's nursed Mahram, i.e., someone who is her Mahram through milk kinship, such as the son and husband of her wet-nurse. It is optional for her to observe the veil in the presence of such men. However, she is encouraged to observe it in front of them while she is young.

In light of the details given above, the answer to the given question is clear: as a woman's nephews are classed as her blood Mahrams, she must not observe the veil before them during the waiting period; she will be sinful if she does. The son-in-law is a Mahram through marriage. Therefore, it is optional to veil

before him. However, if the mother-in-law is young, it is more apt for her to observe the veil. And if there is a high probability of any wrongdoing taking place, then it is necessary (*Wajib*) to observe the veil; this ruling is general and not exclusive to the waiting period.

Moreover, in Islam, there is no concept of observing the veil under the open sky. Hence, a woman is allowed to enter a private space, such as her garden, during her waiting period. In doing so, care should be taken to ensure that the rules of hijab are observed before those in whose presence it is necessary.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Dear children!
Ameer-e-Ahl-e-Sunnat
Allamah Muhammad Ilyas Qadiri
advises us to:

1. Shake our shoes before putting them on, so any insects, pebbles, etc., fall out.
2. Wear the right shoe and then the left one when putting them on, and when taking them off, take the left shoe off first and then the right one, (*Booklet: 101, Madani phool, p. 20*).

Dear children! We have learnt that we should shake our shoes before putting them on, so that if there is something harmful in them, it falls out. Otherwise, we might be harmed. We also learn that whenever we wear shoes or sandals, we should first wear the right shoe or sandal, and when removing them, we should take the left shoe or sandal off first and then the right one. The Final Prophet of Allah Almighty, Sayyiduna Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

When you wear shoes, start with the right, and when you take them off, start with the left, so that the right foot is first when wearing and last when removing, (*Bukhari, vol. 4, p. 65, Hadith 5855*).

Sometimes you may forget to do this because you're in a rush. Well, take your time and remember to follow these steps. (To learn more etiquettes, refer to the booklet of Maktaba-tul-Madinah, entitled '101 Madani Pearls'.)

HOW should one wear SHOES?



A Tragic Incident

/Bilal Husayn Attari

A Karachi based Imam described a tragic incident that occurred in his locality. He explained that a kite without a flying line was being blown around in the air by the wind and got stuck between a pole mounted transformer (PMT). A child, about eight years old, saw this happen and decided to climb onto the roof of a building adjacent to the PMT in order to get the kite. While thinking of how to get the kite, his eyes fell on a metal pole. Using this to try and get hold of the kite, as soon as he extended the pole towards the kite, it came into contact with exposed electrical wires. This resulted in a powerful electric shock, throwing the child to the ground. The child's hand was burnt so severely that it had to be amputated. This carelessness led permanent damage.

Dear parents, children are naturally curious. Children may not be aware of what is wrong, what is right, what is harmful and what is beneficial. A child is exposed to greater risks and is dependent on parental supervision until he or she becomes mature. To safeguard children from potential hazards, it would be useful to act upon the safety measures mentioned below:

- Infants should always be supervised by an adult; when they are asleep, awake, and drinking milk. Once a child is capable of rolling over, extra care needs to be taken, as the child can fall from a bed or collide into something.

- Once a child becomes a toddler, keep hazardous objects, such as medicines and sharp items, out of the child's reach.
- The gap between the bars in safety gates should not be too wide, otherwise children may get through and fall down the stairs, or their head may get stuck in between.
- Children should be kept away from windows that do not have a safety grill or some other safety device. As children are often intrigued by what is happening outside the home, do not place any furniture near windows without a grill, because children may use it to climb to the window.
- Homes with access to the rooftop should have a high parapet, otherwise the entrance for accessing the roof should always be locked.
- Do not allow children to go outside alone, and hold their hand when you take them out.
- Ensure that the child lock is enabled when travelling with children in a car.
- Gradually make children aware of things that are harmful.

May Allah Almighty protect our children, (أمين).



Helping the Needy

The Story of Little Zayd

Haider Ali Madani

Little Zayd was very happy because his new bike was due to arrive. A few months ago, Little Zayd saw a beautiful, shiny bike in the market. He asked Dad to buy it but he told Little Zayd, 'I don't have the money at the moment, but I will put aside some money every month from my wages. In three months, we will get the bike for you.' Father had told him at dinner last night that once he receives the wages for today, he will have the full amount for the bike.

Little Zayd was ecstatic! He was busy thinking about the new bike when Mother called, 'Give these sweets to the house across the road.'

Little Zayd replied, 'Mum! The month of Muharram has already passed, so what is this Niyaz for?'

'We are giving this Niyaz in order to convey rewards to A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ,' Mother explained, 'because he passed away on the 25th of this month, i.e., Safar. Now quickly give the sweet dish before it goes cold.'

Dad returned home after Maghrib, but no bike was to be seen. "You were going to bring the bike today?" asked Little Zayd.

Dad assured him, 'Yes, son. I remembered but something urgent came up at the office, so have patience for a few more months and then I will buy a good cycle for my son.'

Little Zayd could not wait another day, let alone a few more months. His eyes welled up.

Grandma turned to Dad, 'But, son, you said it would arrive this month.'

'The truth is that I had all of the money,' Dad replied, "but the cleaner at my office was involved in an accident and fractured his leg. All of the colleagues visited him after 'Asr. May Allah Almighty grant him a quick and complete recovery.'

Dad continued, 'He is the sole provider for his family.

All of us gave our savings to him so that he can get proper treatment and support his family.'

Little Zayd sat down with a frown on his face.

Seeing how upset he was, Grandma took the sweet dish to Little Zayd and lovingly said, 'Is Little Zayd upset with the Niyaz of A'la Hadrat too?'

Little Zayd was about to take the plate from Grandma's hand whilst he was frowning, so she said, 'No! I will feed my son with my own hands today.'

Whilst feeding him small morsels, Grandma asked, 'Do you know who A'la Hadrat was?' Little Zayd replied, 'Yes, the one who memorised the Quran in a month, and a great devotee of the Prophet.'

Grandma said, 'Well done, son. You remember what I tell you. I will tell you something else about him today. A'la Hadrat would take care of the poor and needy. One night, he came to the gate of the house and was amazed to see the worker sitting there as normal in the winter, so he asked, 'Do you not have a blanket or anything else?' The poor man remained silent, whereupon, A'la Hadrat went inside, brought his own blanket and gave it to the worker.'

'Amazing, but why did he give away his own blanket?' asked Little Zayd.

Grandma placed a morsel of the sweet dish in Little Zayd's mouth and said, 'The righteous slaves of Allah Almighty help the poor, and in order to please Allah Almighty, they give away the things they need to others who are in need. So, Little Zayd, alongside eating the Niyaz of the pious predecessors, we should attempt to emulate their lives too.'

'Grandma,' said Little Zayd, 'I am not upset now; the bike is not that important. I can get it in a few months.' Saying this, Little Zayd lovingly placed a morsel of the sweet dish into Grandma's mouth with his own hand.

A MESSAGE FOR THOSE WHO HABITUALLY ASK UNNECESSARY QUESTIONS

**From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu
Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ**

بِالْحَمْدِ لِلّٰهِ without a need, I do not habitually ask people, 'How many children do you have?' 'What is your profession?' 'How much do you earn?' etc. Sometimes, the one being asked does not like these sorts of questions. This is because if such a person has a low salary, he will feel embarrassed to mention it, and even if he does mention it, the questioner may react by saying, 'Is that all you earn despite having such and such qualifications and such and such experience?' On the other hand, if the one being questioned has a high salary, he may feel reluctant to mention it out of fear of the evil eye (the evil eye can certainly have an impact on people, as proven from Hadees).

Some people bore others by asking them questions about how many sons and daughters they have, what their ages are and whether or not they are engaged or married. If they happen to discover that someone's son or daughter is not married, they will make remarks such as following: 'What is wrong?' 'Why are you not getting them married?' 'They're quite old now.' 'Do something about them.' And if a few months have passed since someone's marriage, they will ask questions like, 'Is there any good news yet?' Women also do not seem to fall behind anyone in asking such questions. May Allah Almighty also grant them sound reasoning.

If someone gets their daughter married off, then the following questions are asked: 'How much dowry was given?' 'What was given in the dowry?' 'How much gold was given?'

Upon visiting someone's home, some people begin to offer their advice without being asked to. They may offer advice on how such and such item should have been placed in a particular place and manner instead of how it is currently placed. Suggestions are also offered in relation to how it would have been better if such and such changes were made to the windows and doors. Sometimes, even offensive comments are made to the host [of a dinner party]. For example, 'You ought to pay attention to the cleanliness of your home.' Similarly, any defects or shortcomings found in the carpet, walls, bathroom, etc., are also mentioned.

Generally, an individual who refrains from asking unnecessary questions not only remains stress-free, but also remains safe from hurting other people's feelings and the sin of lying.

May Allah Almighty grant us all the ability to refrain from useless speech, asking unnecessary questions and engaging in pointless activities. May we also be given the ability to protect others from such unnecessary things.

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Note: This article was produced based on the content of the Madani Muzakarah that took place on the 24th of Ramadan 1441 AH. It has been presented after its approval by the Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ.



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