

MAGAZINE

FAIZAN E- MADINAH

Special Edition October 2021 - Rabi'-ul-Awwal 1443 AH

A Quick Glimpse

- | Rights of Mustafa ﷺ over the Ummah
- | An appeal to act upon the Sunnah
- | More haste less speed
- | Ways to live long

اَللّٰهُمَّ
اِنِّىْ اَسْأَلُكَ بِرَبِّكَ
النَّبِيِّ الشَّهِيدِ

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

Magazine FAIZAN E- MADINAH

Special Edition October 2021 | Rabi'-ul-Awwal 1443 AH

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Translation Department (Dawat-e-Islami)

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

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Both Worlds, for Your Sake

Mawlana Kashif Shahzad Attari Madani

With the grace of Allah Almighty, one unique speciality of the Merciful Prophet ﷺ is that all of creation was brought into existence solely for his sake, (*Mawahib al-Ladunniya*, vol. 2, p. 271).

Four Divine Hadith

O devotees of the Prophet! Countless hadith confirm this fact: the skies, earth, angels, jinn, and heavens were created ex nihilo for the sake of Allah's Beloved ﷺ. For example:

1. Sayyiduna Abdullah bin 'Abbas رَضِيَ اللَّهُ عَنْهُمَا narrates that Allah Almighty revealed to Sayyiduna Isa عَلَيْهِ السَّلَام:

يَا عِيسَى أَمِنْ مُحَمَّدٍ وَأَمْرٌ مَنْ أَدْرَكَهُ مِنْ أُمَّتِكَ أَنْ يُؤْمِنُوا بِهِ فَلَوْلَا مُحَمَّدٌ
مَا خَلَقْتُ آدَمَ وَلَوْلَا مُحَمَّدٌ مَا خَلَقْتُ الْجَنَّةَ وَلَا النَّارَ

“O Isa! Believe in Muhammad ﷺ and command your nation to believe in him if they live to see his advent. If Muhammad ﷺ was not created, I would not have created Adam, heaven, or Hellfire,” (*Mustadrak*, vol. 3, p. 516, Hadith 4285).

Commenting on this report, Imam Muhammad bin Abd al-Baqi al-Zurqani al-Maliki رَحِمَهُ اللَّهُ عَلَيْهِ remarked: “The content of this report could not have been rationally deduced [by Ibn 'Abbas]; it is therefore deemed of prophetic origin (from the Prophet ﷺ), (*Zurqaani Alal-Mawahib*, vol. 7, p. 186).

In his remarkable work on seerah, *Subul al-Huda wa al-Rashad fi Sirat Khayr al-Ibad*, Imam Muhammad bin Yusuf al-Salihi al-Shami رَحِمَهُ اللَّهُ عَلَيْهِ dedicated an entire chapter to this topic entitled, “The Creating of Adam and all Creation for His (the Prophet's) Sake.” In this chapter, he cites Imam Jamal al-Din Mahmood bin

Jumlah رَحْمَةُ اللَّهِ عَلَيْهِ as stating: “Besides the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, no other Prophet or angel was given this unique distinction,” (*Subul al-Huda war-Rashaad*, vol. 1, p. 186).

2. Sayyiduna Jibril عَلَيْهِ السَّلَام once informed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Your Lord says: ‘Certainly, I have made the world and those who live in it so that I may show them how lofty and auspicious your rank is, and if not for you, I would have not created the world,’” (*Khasaa is Kubra*, vol. 1, p. 330).
3. When Sayyiduna Adam عَلَيْهِ السَّلَام was created by Allah Almighty, he beheld the light of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon the Divine Throne (*arsh*). Seeing this, he supplicated: “My Lord, how did this light come about?” Allah Almighty answered: “This is the light of one prophet from your offspring. Amongst the angels of the heavens, he is called Ahmad, whereas amongst those on the Earth, he is known as Muhammad. If he did not exist, I would not have created you, the skies, or the Earth,” (*Mawahib al-Ladunniya*, vol. 1, p. 35; *Zurqaani Alal-Mawahib*, vol. 1, p. 85).
4. It has been stated in a divine hadith: لَوْلَا كَمَا خَلَقْتُ “If you were not in existence, I would not have created the skies, earth, jinn, or angels,” (*Jawahir al-Bihar*, vol. 3, p. 42).

Worldly influences have no power over him: Imam Sharaf al-Din Muhammad bin Sa’eed Busiri رَحْمَةُ اللَّهِ عَلَيْهِ writes in his world-renowned poem, Qasida al-Burda:

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةً مَنْ
لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

*How could worldly need tempt such a man,
Without whom, the world would never have existed.*

Allamah Sayyid Umar bin Ahmad Effendi al-Hanafi رَحْمَةُ اللَّهِ عَلَيْهِ commented on this couplet, remarking:

This couplet references the divine hadith, لَوْلَا كَمَا خَلَقْتُ الْأَفْلاكِ “Were it not for you, I would not have created the skies.”¹ The word الْأَفْلاكِ “skies” here refers to the entire world and everything in it. Even though a part of the world is mentioned (skies), the entirety of it is meant.² Furthermore, this couplet also alludes to an incident that took place on the Night of Ascension. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, upon reaching the Lote Tree, prostrated for Allah Almighty. Allah عَزَّوَجَلَّ then stated:

أَنَا وَأَنْتَ وَمَا سِوَى ذَلِكَ خَلَقْتُهُ لِأَجْلِكَ

“There is only Me and you; everything else, I created for your sake.”

The Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded:

أَنَا وَ أَنْتَ وَمَا سِوَى ذَلِكَ تَرْتَكِبُهُ لِأَجْلِكَ

“There is me, and Your Divine Being; everything else, I have left it all for Your sake.”

Additionally, this couplet also contains reference to the fact that, this world is submissive and obedient to the Mercy for the world صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and that it was created for him and his Companions. So how would it become possible, that these blessed personalities could be tempted by the world, or be involved in fulfilling worldly desires? (*‘Asidat al-Shuhdah sharh Qasidah al-Burdah*, p. 118).

Four Edicts of Imam of Ahl al-Sunnah

O devotees of the Prophet! Numerous Islamic scholars have explained that the Mercy for the Universe صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the reason for which the universe came into being. As an example, see what the reviver of Islam and esteemed towering figure of Islam, Imam Ahmad Raza Khan رَضِيَ اللَّهُ عَنْهُ, writes:

1. It is undoubtably true that Allah Almighty created the entire universe for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; if the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not exist, nothing else would. This topic is found in and proved via a myriad of hadith in our treatise, *Tala’lu’u al-Aflak bi Jalal Ahadith Law Lak*, ‘تَلَاوُ الْأَفَلَاكِ’, (Fatawa Razawiyyah, vol. 29, p. 113).
2. Creation was originated for the sake of the Holy

Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; if he did not exist then nothing else would, and from him, all of creation was fashioned—he is the root of its existence, (Fatawa Razawiyyah, vol. 5, p. 301).

3. The Most Esteemed Truth عزجلاله (Allah Almighty) made the entire world, solely and exclusively for the sake of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If he did not exist, then nothing else would have been created. In other words, the entirety of creation was made by Allah Almighty for the sake, by means of, and for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (Fatawa Razawiyyah, vol. 30, p. 667).
4. I swear by Allah! And again, I swear by Allah! Not only does the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remove difficulties and distribute bounties, but the presence and on-going existence of this entire universe is because of his existence! The same manner in which the universe was reliant upon him in its initial phase of creation, it is also reliant upon him to continue existing. If his auspicious being was not present, all of creation would cease to be, (Fatawa Razawiyyah, vol. 30, p. 667).

¹ Mulla Ali al-Qaari رَحِمَهُ اللَّهُ عَلَيْهِ said that this report is fabricated, however, its meaning is correct and corroborated by valid sources; (Az-Zubdah fi Sharh al-Burdah, p. 258). Fatawa Malik-ul-Ulama, pg. 296.

² This is a figure of speech known as synecdoche in which a part is made to represent the whole or vice versa.

Beholding the Holy

Prophet ﷺ

Mawlana Adnan Chishti Attari Madani

Perhaps “beyond mortal understanding,” is the best way to describe the generous hand and selfless heart of the Mercy for the world ﷺ! Even after leaving this world, he continues to reveal his radiant and luminous visage to his devotees, enlightening them and warming their hearts. Allah Almighty may have veiled him from this world but visions of him are as real as ever. Not only in dreams but the blessings of beholding the beloved Prophet ﷺ in a state of wakefulness have been experienced by countless men and women of Allah Almighty throughout history. As such, beholding the Holy Prophet ﷺ in a state of wakefulness, and the special favours and bestowment he confers upon his devotees, are events that are found in such substantial measure, as reported by elder scholars of this nation and scholars of investigative research, that in order to

compile them all, a separate department would be necessary.

The Messenger of Allah ﷺ stated:

مَنْ رَانِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْبَقْظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي

“Whosoever saw me in a dream, then he shall soon see me in wakefulness, and the devil cannot take on my appearance,” (Bukhari, vol. 4, p. 406).

Imam Abu Muhammad Abdullah bin Abi Jamra al-Maliki رَحِمَهُ اللهُ عَلَيْهِ explained that this hadith makes it clear that whosoever sees the holy Prophet ﷺ in their dream will soon see him in a wakeful state. Moreover, this hadith is broad and unrestricted, applying to the visible blessed life and after veiling from this world. Whoever attempts to limit its implication through their own understanding, without any scriptural evidence, only enacts hardship upon himself, (Bahjat al-Nufus, vol. 4, p. 237, summarised).

The annals of history bear testimony that after the worldly demise of the holy Prophet ﷺ, multitudes of pious people from this Ummah have beheld him while they were awake.

Who freed the imprisoned?

During the reign of Sayyiduna Umar al-Faruq رَضِيَ اللهُ عَنْهُ, an exceedingly brave warrior and expert on warfare, Sayyiduna Abul-Hawl Daamis رَحِمَهُ اللهُ عَلَيْهِ, was captured by the Roman forces on the first day of the Battle of Marj al-Qaba'il. On the second day, the Muslim forces were fully engaged with the Romans when suddenly the Muslim army saw the ranks of the Roman army being broken from behind by a group of warriors who were overpowering the Romans as they swept through their rows. Initially, the Muslims assumed that these were angels sent by Allah Almighty to assist them. However, soon they realised that it was Sayyiduna Daamis رَحِمَهُ اللهُ عَلَيْهِ and his companion who had been taken as captives the day before.

The commander of the Muslim forces, Sayyiduna Maysarah bin Masrooq رَحِمَهُ اللهُ عَلَيْهِ, asked Sayyiduna Daamis رَحِمَهُ اللهُ عَلَيْهِ as to where he had been—the entirety of the Muslim army were concerned about him. Sayyiduna Daamis then explained: “Yesterday,

our enemies gained advantage over us, and captured me alongside my companions. Having taken us away, they further bound us with chains. When night fell, then I beheld the Messenger of Allah ﷺ. He said to me: لَا بَأْسَ عَلَيْكَ يَا دَامِسُ اَعْلَمْ اَنْ مَنَزِلَتِي عِنْدَ اللَّهِ عَظِيمَةٌ; ‘O Daamis, do not worry, know! With Allah عزَّوَجَلَّ, my rank and station are great.’ He ﷺ then placed his blessed hand upon my chains, and they opened immediately. In this manner, he ﷺ also removed the chains that bound my companions and stated: اَبَشِّرُوا بِنَصْرِ اللَّهِ فَآتَاكُمْ مُحَمَّدٌ رَسُولُ اللَّهِ; Become happy with the assistance from Allah عزَّوَجَلَّ, I am your Prophet Muhammad (ﷺ). Upon this, the Prophet ﷺ further stated: اَقْرِئْ عَنِّي مَيْسَرَةَ; ‘O Daamis! Convey my salaam to Maysarah bin Masrooq, and say to him, may Allah Almighty grant you a reward of goodness,’” (Futooh al-Shaam, vol. 2, p. 8).

Beholding the holy Prophet ﷺ in wakefulness is not a mere possibility but a reality that has materialised countless times for many saints and pious individuals. During the ninth Islamic century, Imam Jalal al-Din al-Suyuti رَحِمَهُ اللهُ عَلَيْهِ encountered some parties who denied this reality and so he corrected their mistaken notion in his marvellous work *Tanwir al-Hakak*. Towering figures of Islam have confirmed the real possibility of beholding the Messenger of Allah ﷺ in wakefulness, including Ibn Hajar al-Makki, Siraj al-din Ibn al-Mulaqqin, al-Zurqani, al-Qastalani, Muhammad bin Yusuf al-Shami, Ibn Haaj al-Makki, and Ibn Abi Jamra al-Maliki—Allah have mercy on them all. Reinforcing this, certain scholars have referenced incidents pertaining to seeing the Messenger of Allah ﷺ in wakefulness, within their literary work. An example of which is as follows:

Beholding the Prophet ﷺ in wakefulness 75 times

Sayyiduna Jalal al-Din al-Suyuti رَحِمَهُ اللهُ عَلَيْهِ was sent a written request asking if the Imam would approach the king of the time and present a plea to him on the asker's behalf. The Imam responded: “My brother! Until now, I have been present in the sublime court of the Messenger of Allah ﷺ and beheld

him face-to-face in wakefulness 75 times. If I did not fear that by visiting the king or figures of authority I would be deprived of beholding him, I would have gone to the king's palace and presented a plea on your behalf. I am a servant of hadith, and I rely upon the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to guide me in authenticating [many of] those hadith which the hadith scholars deemed weak. Without doubt, the benefit I receive from this outweighs any benefit I may receive from you," (*Meezan al-Shari'ah al-Kubra*, p. 55).

One of the friends of Allah once attended the gathering of an Islamic jurist. The latter began to narrate a particular hadith when the friend of Allah said: "This hadith is a fabrication." The jurist asked how he knew this. The saint explained that, "The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is standing by you, and he is saying; 'This is not my statement.'" The veil upon the eyes of the jurist was lifted, and he too beheld the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Al-Haawi Lil-Fatawa*, vol. 2, p. 314).

Sayyiduna Shaykh Abu'l Abbās al-Mursī رَحْمَةُ اللهِ عَلَيْهِ states: "If the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was hidden from my eyes for even a moment, I would not consider myself a believer,"¹ (*Al-Haawi Lil-Fatawa*, vol. 2, p. 312).

Sayyiduna Abul Lata'if bin Faris al-Waf'ai رَحْمَةُ اللهِ عَلَيْهِ relates that his spiritual master 'Alī Wafā bin Muhammad Wafā al-Shādhilī al-Mālikī رَحْمَةُ اللهِ عَلَيْهِ used to say:

When I was five years old, I would visit Shaykh Ya'qub رَحْمَةُ اللهِ عَلَيْهِ to recite Quran. One day, I travelled to him, only to behold the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, not in my dream, but in complete wakefulness. Not only was he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beautifully dressed in a white cotton shirt, I suddenly found myself to be in the same attire. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: 'Recite!' I recited Surah al-Duha and Surah al-Inshirah. Upon completing these two chapters, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became hidden from my eyes. After this miraculous event, time passed, and eventually I reached 21 years of age. At a region known as al-Qarafa², I began the Fajr prayer, only to once again behold the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He held me to his blessed chest and stated: *وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ* ﴿١﴾

of your Lord."³ Since this incident, I have attained perfection in my speaking, (*Al-Haawi Lil-Fatawa*, vol. 2, p. 314).

It is evident from these incidents, that those who hold close spiritual proximity to the Mercy for the worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may on occasion, also behold his luminous appearance. Adding to this, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also may directly speak to them, shake their hands, or even envelop them in his embrace. However, in order to attain these auspicious honours, cleansing of the heart, purification of the eyes (by abstaining from looking at that which is forbidden) and love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is of utmost critical importance.

¹ Specifically meaning those believers who have close spiritual proximity to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

² In Cairo, Egypt. Locally called al-'Arāfa.

³ [*Kanz-ul-Iman (translation of Quran)*] (Part 30, Surah Al-Duha, Verse 11)



Rights of Mustafa ﷺ over the Ummah



Prof. Abdul Majid Attari

Allah Almighty has said:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزُّوهٗ
وَتُوقِّرُوهُ ۖ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

We have indeed sent you (O Beloved) as a Present Eyewitness (i.e. Haazir and Naazir), and a Conveyor of glad tidings, and a Warner. In order that, O people, you may believe in Allah and His Messenger, and honour and revere the Messenger (i.e. the Beloved Holy Prophet Muhammad), and you should glorify Allah, morning and evening.

[Kanz-ul-Iman (translation of Quran) (Part 26, Surah Al-Fath, Verse 8, 9)]

Commentary

The above-mentioned blessed verse shows the greatness and glory and the status and rank of the Greatest and Noblest Prophet ﷺ. It also contains the obligatory rights of the Holy Prophet ﷺ over the Ummah. Moreover, it also consists of motivation for the glorification and worship of Allah Almighty. Mentioned here is its summary: O Prophet ﷺ! We have sent you as a witness to the deeds of the Ummah, a conveyor of glad tidings for believers and obedient ones and a Warner of Divine punishment for disbelievers and disobedient ones. So, O people! Believe in Allah Almighty and His Prophet ﷺ and help and support the Holy

Prophet ﷺ and honour and revere him and glorify Allah Almighty in the morning and evening. (Khaazin, vol. 4, p. 103)

If viewed in terms of the rights of the Beloved and Blessed Prophet ﷺ over the Ummah, this blessed verse consists of his three rights described by Allah Almighty:

1. faith,
2. help and support and
3. honour and reverence.

Let me first interpret these three rights in some detail along with some other rights hoping that our knowledge will be increased and the ability to act accordingly will be granted.

1. Faith

It is absolutely obligatory to believe in the Nubuwwah and Risalah of Muhammad Mustafa ﷺ. Similarly, it is also essential and compulsory to accept everything that he ﷺ has brought from the Divine Court. The fulfilment of this right is obligatory not only for Muslims but also for all human beings because he ﷺ is the Prophet of mankind. His mercy is for all the worlds and his favours are for all humans and even for all creation. The one not having this belief is not a Muslim, even if he has belief in all other Prophets عَلَيْهِمُ السَّلَام.

2. Help and support of the Holy Prophet ﷺ

On the day of Meesaaq, Allah Almighty took the covenant of the help and support of His Beloved Prophet ﷺ from all Ambiya and Rusul. And now we have also been commanded to help and support him. The blessed companions رَضِيَ اللَّهُ عَنْهُمْ sacrificed their lives, wealth, homeland and relatives for the sake of helping and supporting him. During wars, they used to shield him with their bodies, endangering and sacrificing their lives. At the present time, protection of his honour and reverence and efforts to preserve and promote his teachings and religion are also included in helping and supporting him and are obligatory for Muslims.

3. Honour and reverence for Holy Prophet ﷺ

One of the immensely important rights includes honouring and revering the Beloved and Blessed Prophet ﷺ with heart and soul, deeply, wholeheartedly, apparently, innerly and in any other way. One must also honour everything related or connected with him. For instance, his attire, blessed slippers, Madinah Tayyibah, Masjid-un-Nabawi, the Green Dome, his family members, his blessed companions and every place touched by his blessed feet must all be respected and revered. Honour and reverence for him also includes showing reverence for him with one's tongue, body, words and actions. For example, reciting Salat [i.e. Durood] upon him when one hears the blessed name, keeping one's eyes lowered with one's heart free from all other thoughts when present in front of the Golden Grilles and presenting the gifts of Salat and Salam with one's hands folded reverently when one looks at the Green Dome. Likewise, respect and reverence for him also significantly requires that one must dislike those, committing blasphemy and disrespect for him, even more than his own bitter enemies. One must refrain from their company, one must not even touch their books nor must one hear their conversation and speeches. In other words, one must avoid them completely. And, if one notices anyone committing even the slightest blasphemy of the Revered and Renowned Rasool ﷺ, one must push even his (blasphemer's) thought out of his mind and heart just like a hair is removed from the butter or a fly is thrown away from milk, no matter the blasphemer is one's own father or teacher or so-called spiritual guide or scholar or any other awe-inspiring person.

In addition to the aforementioned rights, Islamic scholars and Muhaddiseen have also included other rights of Mustafa ﷺ in their books in great detail. Briefly stated here are six other rights.

1. Following Seerah of Beloved Rasool ﷺ

The religion and faith of every Muslim require that he follow the blessed Seerah and Sunnah of Beloved Mustafa ﷺ. It is also a Divine commandment. The brightly shining stars of the sky of guidance, i.e. blessed companions رَضِيَ اللَّهُ عَنْهُمْ and pious predecessors used to follow in the

footsteps of the Holy Prophet ﷺ on each and every occasion in their lives. They would never deviate from following the Greatest and Noblest Prophet ﷺ. Following him includes the fulfilment of obligatory and compulsory acts as well as that of essential and preferable ones. Our pious predecessors رَحْمَتُهُمُ اللَّهُ would perfectly follow him in both of these acts. This is the reason why the books of Ahadees and Seerah contain great information about obligatory and compulsory acts as well as about Sunnahs, preferable acts, manners, matters and social behaviour.

2. Obedience to Beloved Prophet ﷺ

It is also one of the rights of the Beloved and Blessed Prophet ﷺ that each and every command given by him be accepted and carried out. Whatever he ﷺ commands, be carried out; whatever he ﷺ decides, be accepted and whatever he ﷺ prevents us from, be avoided.

3. Real affection for Holy Prophet ﷺ

It is a right over everyone in the Ummah that he must have affection for his Master - the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ more than anything else in the world. Affection for him is the heart of faith, the core of faith and the essence of faith.

4. Mentioning Holy Prophet ﷺ and reciting his Na't

It is also a right over us that we like the praise and eulogy of Beloved Mustafa ﷺ, his Na't and Manqabat, his Seerah and Sunnah, his greatness and glory, his excellent and exemplary character and manners and his beauty with our heart and soul. We should also embellish our gatherings by mentioning him, making it a routine in our life. The Holy Quran also mentions his virtues and attributes and his glory and status. All Ambiya and Rusul عَلَيْهِمُ السَّلَام expressed his majesty and dignity. Blessed companions رَضِيَ اللَّهُ عَنْهُمْ very much liked and loved to mention and to praise him and this practice has existed since then. Those fortunate individuals who have praised the Revered and Renowned Rasool ﷺ

ﷺ have written so many Na'ts in prose and poetry that they will be contained in thousands of volumes, without exaggeration, if collected in the form of a book which will also be the thickest book of the world.

5. Reciting Salat [Durood] upon Beloved Prophet ﷺ

Reciting Salat [i.e. Durood] upon the Holy Prophet ﷺ is also one of the requirements of our faith. By means of it, we pray for him to be blessed with further closeness in the Divine Court and for the elevation of his ranks and status, expressing our thanks to him for his favours, as is contained in the Masnoon Du'a recited after Azan.

6. Visiting blessed tomb of Holy Prophet ﷺ

Visiting the blessed tomb of the Holy Prophet ﷺ is also a proof that the visiting Ummati has affection for his Prophet ﷺ. In particular, it is an important right over Hajj-pilgrims to visit the court of Beloved Mustafa ﷺ. This visit and presence in the blessed court of Mustafa ﷺ is a Sunnat-ul-Muakkadah and is close to Wajib. Missing it, is misfortune and unfairness.

May Allah Almighty grant us the ability to keep fulfilling all the rights of our Beloved and Blessed Prophet ﷺ!



The Muhammadian Smile

Bint-e-Sadiq Attariyyah

(Jami'a-tul-Madinah Gulistan-e-Mustafa 'Azizabad, Karachi)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not only preach that smiling is a form of charity, (*Tirmizi, vol. 3, p. 384, Hadith 1963*) but he led by example, constantly smiling and warming the hearts of those around him.

1. When you see someone smiling, read this Du'a: أَضْحَكَكَ اللَّهُ سِنَّكَ (May Allah عزَّوَجَلَّ keep you smiling), just as Sayyiduna Umar Al-Farooq رَضِيَ اللهُ عَنْهُ did. Once, he entered upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and saw him smiling. So, he said, أَضْحَكَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ 'May Allah عزَّوَجَلَّ keep you smiling Messenger of Allah.' (*Bukhari, vol. 2, p. 403, Hadith 3294; Irshad Al-Saari, vol. 13, p. 118, under the Hadith 6085*)
2. It is narrated from Sayyiduna Abu Dhar Al-Ghifari رَضِيَ اللهُ عَنْهُ that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I know the first person who will enter Paradise. I also know the last person to be taken out of Hell. A man will be brought on the Day of Judgement and it shall be said, 'Present his small sins to him, but withhold his major sins.' He will confess and will not deny anything, and he will be fearful about his major sins. It will be said to this individual, 'Go! You are being given one good deed in place of every sin.' Witnessing this, he will say, 'I have many other sins which I do not see here.' Sayyiduna Abu Dhar Al-Ghifari رَضِيَ اللهُ عَنْهُ states that he saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smile so much that his blessed molars became visible, (*Muslim, p. 101, Hadith 467, selected*).
3. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled a lot, but never laughed out aloud. Sayyiduna Abu Dhar رَضِيَ اللهُ عَنْهُ states that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw two goats butting each other with their horns when one rammed the other, knocking it down. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to smile. When asked the reason, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I was surprised at this goat.

By the One in Whose power is my life! Revenge will be taken from it on the Day of Resurrection,' (*Musnad Imam Ahmed, vol. 8, p. 120, Hadith 21567*).

4. Imam Al-Zuhri رَحِمَهُ اللهُ عَلَيْهِ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Hassaan bin Thabit رَضِيَ اللهُ عَنْهُ: 'Have you said anything in praise of Abu Bakr?' He answered in the affirmative. Sayyiduna Hassaan bin Thabit رَضِيَ اللهُ عَنْهُ then recited this quatrain praising Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ:

وَتَأْنِي اثْنَيْنِ فِي الْغَارِ الْمَنِيْفِ وَقَدْ
طَافَ الْعَدُوُّ بِهِ إِذْ صَاعَدَ الْجَبَلَا

Second of the two in the blessed cave when
Enemies encircled when he climbed the mountain.

وَكَانَ جِبِّ رَسُولِ اللَّهِ قَدْ عَلِمُوا
مِنَ الْبَرِّيَّةِ لَمْ يَعْدِلْ بِهِ بَدَلَا

The beloved of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
known by all;

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not consider anyone
to be equivalent to him.

Delighted by these words, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled so much that his molars became visible and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked: 'Dear Hassaan! You have spoken the truth; indeed, Abu Bakr is like this,' (*Mustadrak, vol. 4, p. 7, Hadith 4469; Jami' Al-Jawami', vol. 4, p. 61, Hadith 9361*).

5. Sayyiduna Suhayb رَضِيَ اللهُ عَنْهُ said: 'I went to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and before him were bread and dates. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Come close and eat!' So, I began to eat the dates, when the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You are eating dates, even though your eye is ailing.' I replied, 'I am chewing from the other side.' The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled,' (*Ibn-e-Majah, vol. 4, p. 91*).

Greatest Trader

Syed Owais Asad Ali

Trade plays a vital role in human life. It has a leading role in the economy of every society. No one can live on their own in any society as everyone has to perform many things collectively and trade is one of them. Islam, which is the complete code of life, has given great importance to it and provided crystal clear instructions about it.

Directly or indirectly, trade is related to many aspects of human life. A country can make a tremendous progress if its traders and trading centers are fair and follow the principles of Islam. Trade has been playing a significant role in both individual and collective life from ancient times. The Beloved Prophet ﷺ himself was a trader. Trading was the means of livelihood of the family of the Beloved Prophet ﷺ. As he ﷺ had made many trade journeys in childhood with Abu Taalib, gaining enough experience of trading, he ﷺ chose trading as a means of livelihood. He ﷺ went on trade journeys to Syria, Busra and Yemen. He ﷺ did trade and business so honestly, truthfully and justly that his business partners and all other traders started calling him 'Ameen'.

Honesty, truthfulness, and fulfilment of promise when doing trade

Honesty, truthfulness, fulfilment of promises and good manners are the lifeblood of trade and are essential for a successful trader. Our Beloved Prophet ﷺ had all of these qualities. He ﷺ has set excellent examples in the history of the world. A blessed companion, Sayyiduna

'Abdullah Bin Abil Hamsa رَضِيَ اللهُ عَنْهُ has narrated: 'Before he ﷺ received revelation and made the declaration of his Prophethood, I made a trade deal with him. I made a part payment and promised him that I would come back shortly and would pay the remaining amount. By chance, I forgot my promise. After three days, when I reached the place where I had promised to come, I found him standing, waiting. I could not keep my promise, but he ﷺ did not mind it at all. He ﷺ only said, 'Where have you been? I have been waiting for you here for three days.' (Sunan Abi Dawood, Kitab-ul-Adab, vol. 4, p. 388, Hadith 4996)

Similarly, when Sayyiduna Saaib رَضِيَ اللهُ عَنْهُ, a companion of the Beloved Prophet ﷺ, embraced Islam and came to the Beloved Prophet ﷺ, people began to praise him. The Beloved Prophet ﷺ said, 'You do not know him as much as I know him.' Sayyiduna Saaib رَضِيَ اللهُ عَنْهُ humbly said, 'May my parents be sacrificed for you! You have spoken the truth. Before the declaration of Prophethood, you were my trading partner. You were very nice to me and never quarrelled with me.' (Sunan Abi Dawood, Kitab-ul-Adab, vol. 4, p. 342, Hadith 4836)

Parable of the Holy Prophet ﷺ about trade

As we know that the Beloved Prophet ﷺ, before receiving the Divine revelation, was doing trade. At the age of 25, he ﷺ was very widely known as a trustworthy and truthful individual. Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا was a very wealthy woman in Makkah. Her husband had already died. She رَضِيَ اللهُ عَنْهَا needed a trustworthy person to take her trade goods to Syria. She رَضِيَ اللهُ عَنْهَا was very impressed by



the truthfulness and trustworthiness of the Beloved Prophet ﷺ. She chose him and sent him a message, offering him double wage due to his honesty and sincerity. He ﷺ accepted her offer and took her trade goods to Syria. She رَضِيَ اللَّهُ عَنْهَا also sent a reliable slave, Maysarah, so that he would serve the Beloved Prophet ﷺ during the journey. He ﷺ went to Syria, sold the goods, bought new goods and returned to Makkah. And he ﷺ did it in an absolute fair way which amazed her. She رَضِيَ اللَّهُ عَنْهَا sold those goods and earned double profit.

Good intention of doing trade

Dear readers! Intention, as we know, plays a vital role in the life of humans, especially in an Islamic society. Sayyiduna Umar Bin Al-Khattab رَضِيَ اللَّهُ عَنْهُ has narrated, 'I heard Allah's Prophet ﷺ saying, 'The reward for deeds depends upon the intentions and every person will get the reward according to what he intends. So whoever migrates for worldly benefits or for a woman to marry, his migration is for what he migrates for.' (Sahih al-Bukhari 1, Hadith 1)

Many traders make their buyers believe that the odds are in their favour, but in actuality, such traders only care for their good. They may fool their buyers, but Allah عَزَّوَجَلَّ knows even their true intentions existing in their hearts, as is stated in the Holy Quran:

يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ ﴿٣٨﴾

He knows whatever is in the heavens and in the earth, and He knows what you hide and what you disclose, and Allah knows what is within the hearts.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Taghabun, Verse 4)

Islam lays great emphasis on Halal morsel. Just as filthy food spoils our physical health, similarly, food earned through Haraam means spoils our spirituality. The man who lives on the income earned through Haraam means cannot be spiritually elevated. On the other hand, if the business is conducted by strictly following the Islamic principles of commerce, there will be no scope for any kind of commercial dishonesty varying from business fraud to profiteering which is often masked under a

semblance of honesty. This can be further elaborated by the following Hadiths: 'Whoever sells defective goods without showing it [i.e. its defects], he will always remain subject to the wrath of Allah (عَزَّوَجَلَّ), or he ﷺ said the angels would curse him forever.' (Ibn Majah, vol. 3, p. 59, Hadith 2237) 'Jannah is for the one who has pure earnings.' (Ibid, p. 72, Hadith 4616)

There are some fundamental guidelines for the person wishing to be a good trader. The following are the blessed sayings of the Greatest Trader ﷺ which shed light on the matter of trade and Halal and Haraam means:

- The purest food is that which you eat from your own earnings. (Jami' Tirmizi, vol. 3, Hadith 1363)
- Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ has narrated that the Rasool of Rahmah, the Intercessor of the Ummah ﷺ has stated, 'There are three types of people to whom Allah عَزَّوَجَلَّ will not speak, nor will He عَزَّوَجَلَّ see them with mercy, and nor will He عَزَّوَجَلَّ purify them; in fact, there is severe punishment for them.' Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ has further stated, 'The Beloved Rasool ﷺ said this three times, so I said that these people would be ruined. Who are they?' He ﷺ said [that those three types of people are]:

1. The one who lets down his lower garment (below his ankles) out of arrogance.
2. The one boasting of the favour [he did for someone].
3. The one selling his goods by swearing a false oath.

(Sahih Muslim, pp. 67, Hadees 171 (106))

In short, trade plays a significant and vital role in the world. Our Beloved Prophet ﷺ was the greatest trader in the world. He ﷺ did trade honestly. He ﷺ has set such examples which the traders of the entire world should follow if they want to succeed. Allah عَزَّوَجَلَّ has given complete guidelines on trade through the Holy Quran and the teachings of the Beloved Prophet ﷺ. Now it is compulsory for anyone doing trade to learn about these rules and regulations as ignorance will result in sins or Haraam earnings.

Wise decision of Prophet Muhammad

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Prof. Abdul Majid Attari

Blessed by the Lord of the universe with great intellect and wisdom, the Beloved and Blessed Prophet Muhammad Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was extremely famous and was able enough to resolve very serious disputes among the prominent chiefs of Arabs in his young age. Even great Arab thinkers and leaders bowed to his decisions, unanimously acknowledging him to be their greatest chief with authority to decide their matters. There was an incident that occurred on the occasion of the reconstruction of the Holy Ka'bah.



صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also participated in the construction, carrying stones shoulder to shoulder with the chiefs of the Quraysh. Different tribes were made responsible for the construction of different parts of the Ka'bah. When it was the time to fix the Hajar-e-Aswad, a serious dispute arose among the tribes. Every tribe wanted to pick up the Hajar-e-Aswad and to fix it into the wall of the Ka'bah so that it would be a great honour for them. Four days passed in the same state with the dispute unresolved. Even swords were unsheathed.

When he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 35 years of age, it rained so heavily that a great flood came in the Haram of the Ka'bah, causing the building of the Ka'bah to collapse completely. The Ka'bah built by Sayyiduna Ibraheem and Sayyiduna Isma'eel عَلَيْهِمَا السَّلَام had been very old. The tribes of 'Amaliqah, Jurhum and Qusay, etc. had got the Ka'bah reconstructed and renovated in their times. However, the Ka'bah had been situated in a low-lying area, so the rain water would flow rapidly from mountains to the valley of Makkah, often causing flood in the Haram of the Ka'bah. The Quraysh had also got many dams built on the high-lying area for the protection of the Ka'bah, but the dams would often break. Hence the Quraysh decided to demolish the building and to reconstruct a very strong building of the Ka'bah with a high door and a roof. (*As-Seerat-ul-Halbiyah*, vol. 1, p. 204)

Therefore, the Quraysh started the construction work together. The Revered and Renowned Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Banu 'Abd-ud-Dar and Banu 'Adee showed open aggression. They took blood oaths by filling a bowl with blood, dipping their fingers into it and licking them; as was the custom prevailing in the pre-Islamic era of ignorance. The fifth day, all Arab tribes gathered in the Haram of the Ka'bah where an old man suggested that the authority to resolve the dispute be given to the person who would be the first to enter the Haram of the Ka'bah the next morning. All agreed. Glory be to Allah عَزَّوَجَلَّ in the highest! The person who was the first to enter the Haram of the Ka'bah was none other than the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Seeing him, all of them said: 'By Allah عَزَّوَجَلَّ! He is 'Ameen' [i.e. trustworthy and truthful]. All of us will accept what he decides.' He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ found an excellent way to resolve the issue. At first, he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered that one chief from all those tribes who were willing to fix the Hajar-e-Aswad be chosen. Therefore, the chiefs were singled out [i.e. chosen]. Then, spreading his blessed shawl and placing the Hajar-e-Aswad on it, he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered all the chiefs to hold the blessed shawl and carry the Hajar-e-Aswad in it. When the Hajar-e-Aswad was carried to its place, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ picked it up himself and put it on its place with his own blessed hands. In this way, by virtue of the wisdom and great decision of the Holy Prophet Muhammad Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a fierce war was averted. (*As-Seerat-un-Nabawiyyah li Ibn Hishaam*, p. 79)

Dear readers! Decision-making is quite an art. Everyone needs to make decisions on various occasions in his life. A timely and tactful decision brings about success, whereas an untimely and improper decision may well cause problems in life. Mentioned here are some pieces of advice which should be kept in mind when making a decision.

- Ensure that all of your decisions are within the bounds of Shari'ah. Allah Almighty has said:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ط

Whenever you judge between people, so judge with justice.

[*Kanz-ul-Iman (translation of Quran)*] (Part 05, Surah Al-Nisa, Verse 58)

- Consult some experienced and sincere person who is your well-wisher. Despite the fact that the Noblest and Greatest Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was blessed with greatest intellect and wisdom, Allah Almighty advised him

وَشَاوِرْهُمْ فِي الْأَمْرِ ء

And consult with them in matters.

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

While advising his offspring, Sayyiduna Adam عَلَيْهِ السَّلَام said, 'Consult your well-wishers. If I had consulted with angels, they would have prevented me from eating the forbidden fruit.'

- Some of your decisions are related to others such as your family members, subordinates, general public, etc. Never make a decision unless you have got at truth. Enquire about the overall situation, if necessary, and ensure justice, fairness and well-being of people. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ' *'Each of you is a guardian and each of you will be questioned about his responsibility.'*

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also said: 'When a judge settles a dispute, he should carry out a full investigation. If he gives an accurate judgement (after investigation), for him there are two rewards and if he makes a mistake (in the judgement), for him there is one reward.' (*Muslim, Hadith 1716*) Likewise, Sayyiduna Umar Farooq A'zam رَضِيَ اللَّهُ عَنْهُ wrote a letter to Sayyiduna Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُ, saying:

(1) When two sides approach you about any matter to be dealt with, ensure that the complainant (i.e. the one who makes a claim about his right) provides truthful witnesses and the defendant (i.e. the one against whom a claim about any right has been made) takes a solemn oath. (2) Treat the complainant and the defendant on equal terms. (3) Do not give any judgement between the sides unless you have got to the right judgement; or else try to make both sides get reconciled as long as possible.' (*Al-Bayan-wat-Tabyeen*)

- Never make any decision in anger, haste, and in a disturbed state of mind. Sayyiduna Abu Bakrah رَضِيَ اللَّهُ عَنْهُ said to his son Sayyiduna Abd al-Rahman رَضِيَ اللَّهُ عَنْهُ: Write a letter to the judge 'Ubaidullah Bin Abi Bakrah: Never give judgement in anger because I have heard the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: 'No one should give judgement in the state of anger between two people.'
- Ponder over the possible outcome of your decision in advance. In particular, learn a lesson from your own wrong past decisions. This will protect you from loss in future.
- Ponder over the practicability of your decision. Avoid making such a decision that is impossible to be implemented. If it is unavoidable, pave the way for it, develop consensus on it, make resources available and gradually put your decision into practice. Rome wasn't built in a day.

Pray to Allah Almighty for enabling you to make right decision in the light of Shari'ah for the good of your own and that of others.

Upon Mustafa, the Paragon of Mercy, Be Countless Greetings

Mawlana Muhammad Nasir Jamal Attari Madani

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

إِنَّمَا بُعِثْتُ رَحْمَةً

“I was sent as a mercy,” (Muslim, p. 1074, Hadith 6613).

Allah Almighty sent His final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a mercy to the universe, and it is this mercy that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is referring to in this hadith.

Unique Mercy

To truly appreciate the nature of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a mercy and his role as a paragon of hope, we have to assess the state of people in Arabia

and beyond before his advent. That pre-Islamic period was engulfed in immorality, marked by disbelief, and steeped in ignorance. The light of knowledge, probity, and virtue had been reduced to all but a dim flicker amid the overwhelming darkness of hedonism. In that dark moment of human history, the Muhammadan light burst over the horizon of mankind, cleaving asunder the clouds of ignorance, casting rays of hope and mercy over all realms and their denizens. This paragon of compassion صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ embodied unmatched mercy towards humans, animals, angels, jinn, animate beings, and inanimate objects – nothing remains in the universe except it has been drenched in the Muhammadan mercy. He

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited mankind to the truth and laid a clear path for them to Allah's proximity and the ever-so-sweet nectar of faith.

Allah Almighty granted a distinct excellence to the mercy of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by giving the believers and obedient followers the glad tidings of success in this life and the Hereafter, (*Tafseer Kabeer*, vol. 8, p. 193, summarised).

Glimpses into Muhammadan Mercy

Allah Almighty sent His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to convey the message of Divine Oneness (*tawhid*) and to illuminate the path for aspirants of truth. In this matter, the rays of his mercy and compassion radiate in every aspect.

On one occasion, the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said three times, "Allah Almighty has preferred ease for this nation and has disliked hardship," (*Mu'jam Kabeer*, vol. 20, p. 298, Hadith 707). His blessed conduct was such that Sayyidatuna Aisha al-Siddiqah رَضِيَ اللّٰهُ عَنْهَا states, "Whenever the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was given the choice between two matters, he would choose the easier matter as long as it did not entail sin, but if the easier option was a sin, then he was the furthest from it from among the people," (*Bukhari*, vol. 4, p. 133, Hadith 6126).

Moreover, if there was a risk of the Ummah falling into hardship due to certain things, he would not command them to be carried out. For example:

1. Due to his concern for the physically weak, the ill, and the working people in the Ummah, he did not delay Isha salah till a third of the night had passed.
2. Considering the needs of people, especially the elderly and children, he advised Imams to avoid prolonged recitations in salah.
3. He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not always offer supererogatory salah at night lest the Ummah is obligated to offer it.
4. Out of concern that the Ummah would fall into hardship, he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade them from observing perpetual fasting (*sawm-e-wisal*).¹

5. He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not declare Hajj to be fard every year, as it would be difficult for the Ummah.
6. Whilst displaying mercy to the Ummah, he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the command to perform *raml* only in the first three rounds of tawaf; not in all of them.
7. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained engaged in worship throughout the entire night, pleading in the court of Allah Almighty for the forgiveness of the Ummah, to such an extent that his blessed feet would begin to swell due to standing for so long, (*Sirat-ul-Jinaan*, vol. 5, p. 267, summarised).

Even in the plains of the Day of Judgement when each soul, even the prophets, will be concerned about his own salvation, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be concerned only about his nation. He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will take them, even the sinners, into his refuge, and plea to Allah for their forgiveness and salvation.

Let now be a moment of reflection for each one of us; let us examine our states: By Divine Grace alone, we have the privilege of being from a nation whose leader is brimming with mercy and ever watchful over his followers. Yet, do we reciprocate his mercy and love for us? The follower of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be a mirror of the Muhammadan character, merciful towards creation, moved by the fear of Allah to fulfil duties, devoted to the Companions and Ahl al-Bayt, reliable and punctual, knowledgeable about this glorious faith, modest, truthful, hard-working, constantly improving his behaviour, and always striving to ameliorate his heart and state.

May Allah Almighty allow all of us to live our lives under the merciful protection of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ This refers to keeping another fast without performing Iftar of the previous one, and fasting continuously in this manner.



Plea

An appeal to act upon the Sunnah

Sayyiduna Abul Hasan Ali bin Husain al-'Ukbari رَحْمَةُ اللهِ عَلَيْهِ, a respected Hanbali jurist, passed away in the blessed month of Ramadan while praying salah. He was an exceptionally pious, god-fearing, and devout scholar of Islam. He once saw the Shafi'i jurist, Sayyiduna Hibatulla al-Tabari رَحْمَةُ اللهِ عَلَيْهِ in a dream and asked: "How did Allah عَزَّوَجَلَّ deal with you?" He replied: "Allah عَزَّوَجَلَّ forgave me." When Sayyiduna Abul Hasan asked the reason, he replied, "Because of the Sunnah," (*Siyar A'lam al-Nubala*, vol. 13, p. 270, Raqm 3788).

True love for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has many hallmarks. One of these is to live according to the Sunnah of the final Prophet of Allah, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In reality, a true devotee constantly strives to learn about and apply the Sunnah. No doubt, to observe the teachings and practices of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a sure way to reap countless blessings. Neglecting his Sunnah is of course a cause of immense loss.

The blessings of acting upon the Sunnah

Observing the Sunnah:

- Is a sign of complete love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Mirqat-ul-Mafatih*, vol. 1, p. 422, under Hadith 175).
- Leads to Paradise, (*Tirmizi*, vol. 4, p. 233, Hadith 175).
- Grants one the company of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise, (*Tirmizi*, vol. 4, p. 309, Hadith 2687; *Mishkat al-Masabih*, vol. 1, p. 55, Hadith 175).

- Leads to being under the shade of the Divine Throne on the Day of Judgement, (*Sharh Zurqaani Alal Muwatta*, vol. 4, p. 469, under Hadith 1841).

The one who acts upon the Sunnah at a time when innovation, ignorance, and sin are prevalent will gain the reward of 100 martyrs, (*Mirqat al-Mafatih*, vol. 1, p. 422, under Hadith 176).

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated for mercy three times for those who act upon the Sunnah and teach it, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared them to be his heirs, (*Jami' Bayan al-'ilm-wa-fadlihi*, p. 66, Hadith 201).

The adverse impacts of neglecting the Sunnah

Bear in mind that neglecting the precious, prophetic model is not without adverse effects. It has been related that those people who neglect emphasised sunnas will incur the curse of Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Mustadrak*, vol. 3, p. 375, Hadith 3995, *al-Hadiqah al-Nadiyah*, p. 443).

One report states that such folks will be deprived of the intercession of al-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Bahar-e-Shari'at*, part 4, p. 662)— may Allah Almighty protect us.

Moreover, habitually abandoning the Sunnah renders one a transgressing sinner (*Malfuzaat A'la Hadrat*, p. 288), and may lead to misguidance, (*Muslim*, p. 257, Hadith 1488; *Bahar-e-Shari'at*, part 4, p. 662), or even worse, a bad death, (*Mirat al-Manajih*, vol. 2, p. 78)— may Allah Almighty grant us death with faith and longing to meet Him عَزَّوَجَلَّ.

Neglecting the Sunnah is one thing while deriding it a far greater delinquency. It is utter blasphemy to consider any Sunnah as inferior, and doing so affords anathematisation, (*Mirqat al-Mafatih*, vol. 1, p. 311, *Taht al-Hadith* 109).

The zeal of the pious predecessors in adhering to the Sunnah of al-Mustafa

The paragons of submission to the Messenger of Allah ﷺ and the most god-fearing souls to tread this earth, after the prophets, are the Companions. Yet, their zeal and unwavering commitment to the Sunnah was not only driven by fear but by burning love for Allah Almighty and His Messenger ﷺ that coursed through every atom of their being and compelled them to observe the Sunnah of their Beloved ﷺ without compromise.

On one occasion, Sayyiduna Ali رضي الله عنه got onto his ride and recited the relevant supplications. He then began to smile. Surprised, those around him asked the reason. He replied, "I have seen the Messenger of Allah ﷺ doing this, so I have done the same," (*Tirmizi*, vol. 5, p. 278, *Hadith* 3457).

Whenever somebody would visit Sayyiduna Abdullah bin 'Umar رضي الله عنه and notify him of their plan to travel, he رضي الله عنه would remark: "Wait! I will bid you farewell the same way the Messenger of Allah ﷺ would bid us farewell," (*Tirmizi*, vol. 5, p. 277, *Hadith* 3454).

Sayyiduna Salama bin al-Akwa' رضي الله عنه performed salah near a particular pillar in Masjid Nabawi. When asked why he carefully chose to pray in that particular place, he explained, "I saw the Messenger of Allah ﷺ, with great meticulousness, offering salah by this pillar," (*Musnad Ahmad*, vol. 5, p. 550, *Hadith* 16516).

Then come the generations of the followers of the Companions and the Ahl al-Bayt; and their commitment to the Sunnah is also remarkable. Sayyiduna Abu Bakr al-Shibli رحمه الله عليه was in need of his miswak¹ at the time of wudu. Unable to find it but wanting to act upon the Sunnah of using a miswak in wudu, he purchased a replacement for one dinar (one gold coin). When someone asked how he could spend such a large amount of money to obtain a mere miswak, he replied: "If Allah

Almighty asks me on the Day of Judgement as to why I left the Sunnah [of the miswak] of His Prophet ﷺ, what answer shall I give?" (*Lawaqih al-Anwaar al-Qudsiyyah*, p. 38, summarised).

In another heart-warming incident, the founder of Jami'a Ashrafiyyah Mubarakpur (India), Hafiz-e-Millat Allama Abd-ul-Aziz رحمه الله عليه once injured his right foot. When the time came to treat the wound, he initially removed the sock on his left foot, and then the right. Somebody requested the reason behind removing the left sock first, as the injury was on his right foot. This great follower of the Holy Prophet ﷺ explained that, "It is Sunnah to remove the sock of the left foot first," (*Nayki ki Dawat*, p. 213, summarised).

Sayyiduna Mujaddid Alf Thani رحمه الله عليه would declare to those in his company: "This era is distant from the prophetic era and full of corruption and discord. The darkness of innovation and transgression has further enveloped it. Without the radiance of the Sunnah, there is no road to salvation in such darkness, (*Zubda tul-Maqamaat*, p. 281, slightly amended).

There are numerous sunnahs of our Beloved Prophet ﷺ that you can adopt with only a slight concerted effort and a little focus. For example, washing both hands up to the wrists before and after eating, dining while sitting on the floor in any of the three Sunnah postures, using the right hand for eating and drinking water, and sitting down when having a drink. Likewise, greeting fellow believers, even if you do not know them, while travelling to and from home, work, school, college, and madrasa; utilizing two hands to shake the hands of others as opposed to one; and sleeping on your right side. When performing other deeds in accordance with the Sunnah, make the intention of doing so to follow the practices of the Messenger of Allah ﷺ. We ask Allah عز وجل to let the sweet zephyrs of the Sunnah to move our hearts and limbs.

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ ﷺ

¹ A short stick usually taken from the *Salvadora Persica* or "toothbrush tree." Its sticks are traditionally used as natural toothbrushes. Although common across Middle Eastern and African cultures, it holds a special place in Islam as it was adopted by our master Muhammad ﷺ.

More haste less speed

Muhammad Anwar

There are many occasions when we do different things hastily in life. Though we know it very well that haste makes waste, we end up doing many things in haste. This article discusses the disadvantages of haste and brings to light the difference between haste and quickness.

What is haste?

Haste is the quality of doing something quickly, sometimes too quickly that a person becomes careless and makes mistakes, while quickness is the quality of doing something fast in order to ensure its timely completion without making mistakes. According to a blessed Hadith, التَّائِي مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ 'Calmness is from Allah and haste is from Satan.' There are numerous examples in our life when, due to haste, we suffer financially, physically and mentally.

Performing worship in haste

If made in worship, haste, sometimes, makes the worship incomplete or even invalid. Regretfully, at the present time, most of the Muslims do not offer Salah and most of even those who offer Salah offer it hastily without performing the acts of Salah correctly. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: 'The worst thief is the one who commits theft in his Salah.' Blessed companions رَضِيَ اللَّهُ عَنْهُمْ humbly asked: 'Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! How can a person commit theft in his Salah?' The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: 'He does not complete its Ruku and Sujood' or the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: 'He does not straighten his back in its Ruku and Sujood.'

Here is a summary of what Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has commented on this blessed Hadith: 'The worst thief is the thief of Salah. Although the thief of wealth is punished, he may also get some benefit. On the contrary, the thief of Salah will receive full punishment but will not get any benefit. The thief of wealth violates the right of people, whereas the thief of Salah violates the right of Allah Almighty.' Therefore, refraining from haste, we should offer Salah and perform other acts of worship calmly while conforming to manners with good intentions so that we receive their blessings not only in the worldly life but also in the afterlife.

Finding a rented house or flat in haste

Sometimes, some people start a new business in haste without realizing the market position, location and other conditions of the business. They try their best to run it despite suffering loss for many days, months and even for years but finally they close down the business simply because they fail to fulfil the essential requirements and ignore ground realities in haste at the time of starting a new business.

Starting a business in haste

Sometimes some people make a hasty decision about the marriage of their sons or daughters or siblings. They do not inquire about the life-style and habits of the potential marriage partner, but after the marriage they realize that they have made a big mistake. As a result, sometimes, such a marriage ends in divorce and brings about mental torture and financial loss to both the families. When some people hear about the salary or income of the potential marriage partner, they become very happy and, sometimes, also greedy and want to marry their daughter or sister to him at all cost without realizing the fact that there are also many other things which need to be considered before the marriage. Likewise, sometimes, the family of a man finds a beautiful woman and makes a hasty decision to marry their son or brother to that woman without inquiring about the character and behaviour of the woman. After the marriage, when she starts showing her true colours, they realize that they have made a big

mistake by making a hasty decision. Their lives become terrible and, after a period of time, their marriage ends in divorce and, in this way, enmity may begin between the two families.

Finding a rented house or flat in haste

In the same way, sometimes, people choose a rented house or flat in haste without inquiring about the owner. When they move in the house or the flat, they are mentally tortured by the owner and end up facing difficulties. They then realize that they have made a big mistake by taking a hasty decision. Therefore, one should be careful and obtain necessary and authentic information before making any important decision.

Haste in examination room

In the examination room, it has been observed that some students do not attempt the appropriate questions or sometimes they do not attempt compulsory questions due to haste. When they receive the question paper, they hastily start answering questions. Sometimes, some of them are so nervous that they start writing answers even without reading the instructions carefully. Moreover, because of being in haste, they make numerous mistakes and lose their precious marks which affect their overall percentage.

Further disadvantages of haste

Remember, Allah Almighty does not like haste. Haste is from Satan. Haste leads to failure and brings about regret. Haste becomes an obstacle in the way of progress. Many people in their haste to complete the work on time, make a number of mistakes. Haste makes a person feel embarrassment in front of others. Due to haste, a person even gets deprived of his own rights. Sometimes, due to haste, a person even receives severe injuries and reaches hospital. Haste may cause terrible accidents and loss of precious lives. Due to haste, Salahs and other acts of worship like fasts, Hajj and animal sacrifice, etc. can also be defective. Due to haste, sometimes, a person has to do the same work again and again, which is waste of time. Due to haste, writings, speeches and

conversation do not produce the desired results. A hasty person makes wrong decisions. A hasty person fails to focus on the good and bad aspects of a situation and, in this way, he suffers a huge loss. In his haste to devour more and more food, he does not chew it properly, causing indigestion. Moreover, at times, in order to get his own rights, a hasty person violates the rights of other people.

In Verse 11 of Surah Bani Israel, chapter 15, Allah Almighty has stated:

وَيَذَعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ط وَكَانَ الْإِنْسَانُ مَجْبُولًا ﴿١١﴾

And (sometimes) man prays for evil just as he seeks goodness, and mankind is very hasty.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Verse 11)

Sayyiduna Uqbah Bin 'Amir رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One who takes his time attains his goal, or it is likely that he will attain it and the one who makes haste, makes a mistake or it is likely that he will make it.' (Mu'jam-al-Kabeer, Hadith 858)

Avoid delay in four things

There are occasions when we should not delay, as delay may bring about loss such as delay in burying a dead body, in daughters' marriage, in repentance, in carrying out any virtuous deed, etc. From the Islamic point of view, a dead body should be buried as soon as possible, but sometimes it has been observed that some people delay burying their deceased because they wait for a relative to arrive from abroad to attend the funeral. Some people delay their daughters' marriage saying that she is still too young or she is doing a job, so let her do the job because this is her career; once she makes her career, she will have a large number of good marriage proposals. But, in fact, it is better and safer not to delay marriages unnecessarily. Similarly, we should not delay repenting of our sins and carrying out any virtuous deed either, as death may occur anytime.

In a nutshell, haste is a cause of many problems. Whatever we do, we should do it calmly. Whether it is the matter of marriage, studies, job, business or worship, we should not hasten, but rather we should carry them out in a calm and peaceful way.



Matchless character of Shaykh Abdul Qaadir Jeelani

رَحْمَةُ اللَّهِ عَلَيْهِ

In every era, Allah Almighty sends His Awliya to the world for the guidance of mankind. They are role models for people to follow. Some of them have such a strong and powerful influence on the world that even after their apparent demise, the world remembers them and benefits from them. In this article, we are going to talk about the exemplary character of a similar personality who lived over a thousand years ago but his teachings, followers, disciples and admirers are still present to this day. We are, of course, talking about Muhyuddin Abu Muhammad Ibn Abu Saalih Al-Hasani Al-Husaini, famously known as Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ. Hundreds of non-Muslims embraced Islam through him and thousands, rather hundreds of thousands of sinful people were blessed with repentance through him.

Brief introduction

Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ was born on Friday, 1st Ramadan, 470 A.H. in Jeelan. His Kunyah is Abu Muhammad, whereas his titles are Muhyuddin, Mahboob-e-Subhani, Ghaus-e-A'zam and Ghaus Al-Saqalayn etc. His father's name is Sayyiduna Abu Saalih Musa Jangidost رَحْمَةُ اللَّهِ عَلَيْهِ and his mother's name is Umm-ul-Khayr Fatimah رَحْمَةُ اللَّهِ عَلَيْهَا. He رَحْمَةُ اللَّهِ عَلَيْهِ is paternally a Hasani Sayyid and maternally a Husaini Sayyid. (Bahjat-ul-Asraar)

Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ was one of those pious men who were Wali from birth. Therefore, his saintly miracles started taking place right after he was born. As you know that he was born on the 1st of Ramadan, he did not drink his mother's milk from dawn to dusk. It was only after the sunset that he drank it. Moreover, at the age of five, on the occasion of his بسم الله ceremony, he recited 18 parts of the

Holy Quran from memory to his teacher because he had memorized them even before his birth when in the womb of his mother. At the time of his birth, his lips were moving slowly and the sound of ‘Allah Allah’ could be heard. On the day of his birth, 1,100 babies were born in Jeelan; all of them were boys and became Awliya of Allah.

Early life and education

After receiving his early education, he came to Baghdad in 480 A.H. where he acquired further education from the renowned teachers and experts of that time. Amongst his teachers, there were extremely famous and renowned pious predecessors like Abu Al-Wafa Ali Ibn Aqeel Hanbali, Abu Zakariyya Yahya Ibn Ali Tabraizi, Abu Al-Ghalib Muhammad Ibn Hasan Baqillai and Abu Sa’eed Muhammad Ibn Abdul Kareem رَحِمَهُمُ اللَّهُ. He pledged allegiance and received Khilafat (permission to make Mureed in a specific spiritual order or successorship) from Sayyiduna Shaykh Abu Sa’eed Mubarak Makhzoomi رَحِمَهُمُ اللَّهُ. Regarding his spiritual exercises and the hardships he faced in the path of Allah Almighty, he رَحِمَهُمُ اللَّهُ himself states: I faced the most severe hardships and difficulties in the path of Allah Almighty. If the same hardships fell on a mountain, it would crumble. (*Qalaaid Al-Jawahir*)

Quoting Shaykh ‘Abdul Qaadir Jilani رَحِمَهُمُ اللَّهُ, ‘Allamah Imam Sha’rani قُدَسَ سِرُّهُ الرَّبَّانِي writes in the book *Tabqat-ul-Kubra*, ‘At the beginning, I faced many hardships; when these hardships reached their peak, I lay on the ground and kept reciting verses 5 and 6 of Surah Alam Nashrah which are as follows:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

So indeed, with hardship, there is ease. Indeed, with hardship, there is ease.

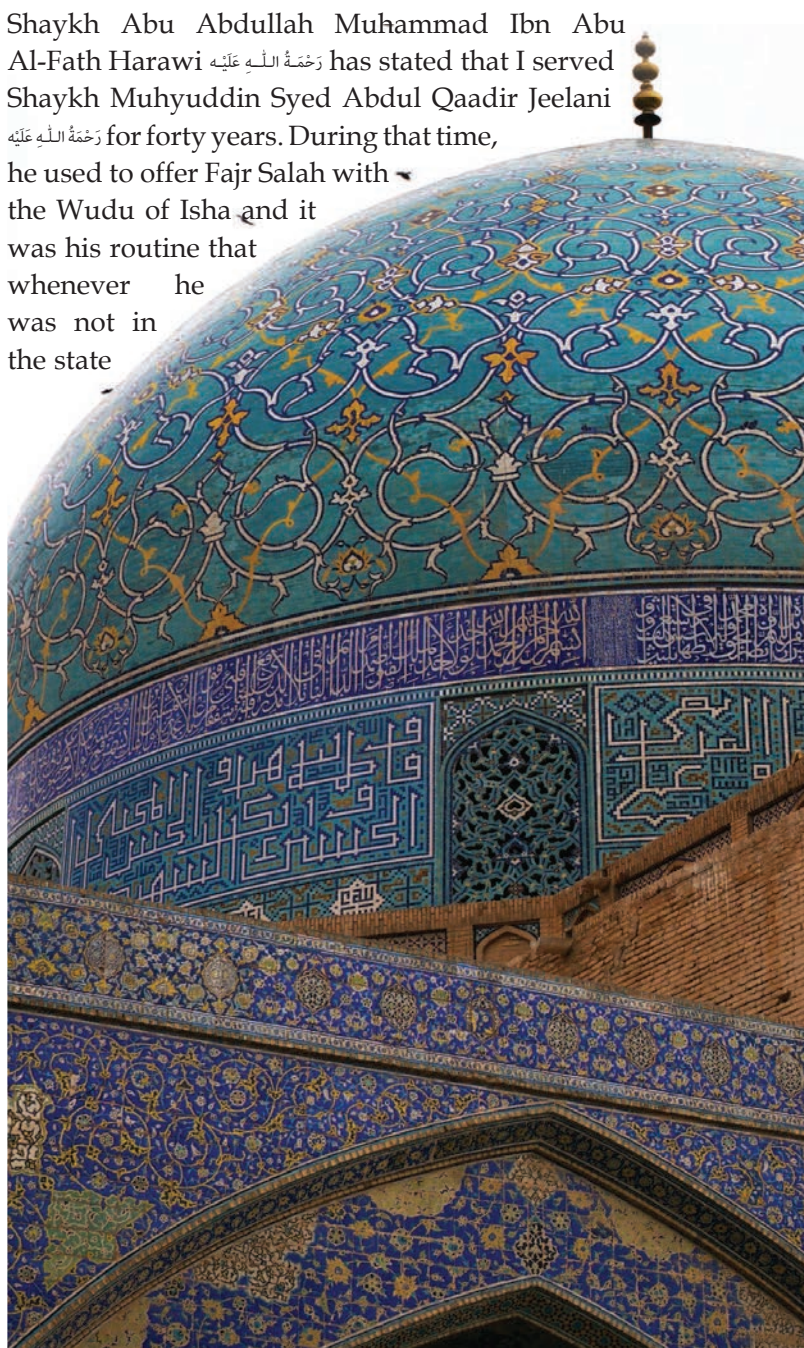
[*Kanz-ul-Iman (Translation of Quran)*] (Part 30, Surah Alam Nashrah, verse 5, 6)

By the blessing of these verses of the Holy Quran, all those difficulties were resolved.’ So, dear readers! If we ever get into any trouble, we should also have patience and pray to Allah عَزَّوَجَلَّ instead of wailing and complaining.

Academic and saintly stature

Sayyiduna Shaykh Abdul Qaadir Jeelani رَحِمَهُمُ اللَّهُ used to make speeches in thirteen sciences. About 70 thousand people would attend his speeches. Allamah Sha’rani رَحِمَهُمُ اللَّهُ writes at one place: At the Madrasah of Shaykh Abdul Qaadir Jeelani رَحِمَهُمُ اللَّهُ, people would study Tafseer, Hadith, Fiqh and theology. He used to teach Tafseer, Hadith, Fiqh, theology and Nahw before noon. After Zuhur, he would recite the Holy Quran with different variations of Qira’at. (*Bahjat-ul-Asraar*)

Shaykh Abu Abdullah Muhammad Ibn Abu Al-Fath Harawi رَحِمَهُمُ اللَّهُ has stated that I served Shaykh Muhyuddin Syed Abdul Qaadir Jeelani رَحِمَهُمُ اللَّهُ for forty years. During that time, he used to offer Fajr Salah with the Wudu of Isha and it was his routine that whenever he was not in the state



of Wudu, he would instantly make Wudu and offer two Rak'at Nafl Salah. (*Bahjat-ul-Asraar*)

The honourable son of Sayyiduna Ghaus Pak رَحْمَةُ اللهِ عَلَيْهِ, Sayyiduna Abdul Wahhab رَحْمَةُ اللهِ عَلَيْهِ has stated that His Grace Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ advised and guided people for forty years from 521 A.H to 561 A.H. (*Bahjat-ul-Asraar*)

Sayyiduna Shaykh Muhyuddin Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ has stated: Over 500 Jews and Christians embraced Islam and more than one hundred thousand robbers, thieves, sinners, transgressors and deviants repented of sins through me. (*Bahjat-ul-Asraar*)

Abdul Malik Zayyaal رَحْمَةُ اللهِ عَلَيْهِ has said: One night, I was standing in the Madrasah of Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ came out with a staff in his blessed hand. A thought crossed my mind: Would that Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ could show a saintly miracle through this staff! As the thought entered my mind, he رَحْمَةُ اللهِ عَلَيْهِ sank the staff into the ground. Suddenly, the staff became bright and remained bright like a lamp for a long time. Then he رَحْمَةُ اللهِ عَلَيْهِ pulled the staff out of the ground and it returned to its previous state. Afterwards, he رَحْمَةُ اللهِ عَلَيْهِ said, 'O Zayyaal! Is this what you wanted?' (*Bahjat-ul-Asraar*)

Dear readers! Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ is a great spiritual guide who, through the power granted to him by Allah Almighty, helps his disciples in this world as well as in the hereafter. He رَحْمَةُ اللهِ عَلَيْهِ has said: I have been given a very big register which contains the names of all of my companions and disciples who will come until the Day of Judgement, and I have been told that all these people have been handed over to me.'

Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ has said: I asked Sayyiduna Malik عَلَيْهِ السَّلَام, the Custodian of Hell, 'Is any of my disciples in the fire of Hell?' He عَلَيْهِ السَّلَام replied, 'No.' Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ further said, 'I swear by Allah Almighty that my helping hand shelters my disciples in the same way as the sky shelters the earth. Even if my disciples are not virtuous, I am virtuous and I swear by the One Who has created me that I will not

leave the court of my Lord until I make every disciple of mine enter Paradise.' (*Bahjat-ul-Asraar*)

Lesson to be learnt

Dear readers! What lesson are we going to learn from the blessed life of Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ? He رَحْمَةُ اللهِ عَلَيْهِ was a great Islamic scholar, preacher, worshipper and an ardent follower of Shari'ah. He رَحْمَةُ اللهِ عَلَيْهِ also made many sacrifices and struggled hard in order to attain the closeness of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ and to follow the Holy Prophet ﷺ, overcome Nafs and Satan, remain safe from sins and distant from the love of the world, promote the 'call to righteousness' and gain many rewards by preaching and thus bringing countless unbelievers into the fold of Islam. Following in his footsteps, we should also acquire Islamic knowledge, preach Islamic teachings and perform worship, refraining from each and every sin. Surely, one has to make sacrifices to achieve something. Although we cannot bear as many hardships as our Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ did, we can at least make a little effort without giving up hope.

O those who have utmost devotion to Shaykh 'Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ! He رَحْمَةُ اللهِ عَلَيْهِ spent twenty-five years in the jungles of Iraq enduring extreme hunger and thirst in order to please Allah Almighty. If only we also travel with the Madani Qafilahs of Dawat-e-Islami to propagate Islamic teachings and Sunnahs of the Holy Prophet ﷺ throughout the world!

Demise

The spiritual leader of the Qadiriyyah Sufi order, Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ passed away on 11th Rabi-us-Saani, 561 A.H. in Baghdad at the age of 91. His funeral prayer was led by Sayyid Sayfuddeen Abdul Wahhab رَحْمَةُ اللهِ عَلَيْهِ and was attended by countless people. His blessed shrine is situated in Baghdad which remains crowded with visitors day and night.

May Allah Almighty shower His countless blessings on the shrine of Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ, grant us Taufeeq to follow his teachings, forgive us without accountability for his sake and resurrect us among his devotees on the Day of Judgement! Ameen!



Islamic distribution of inheritance

Syed Rehan Ali

Introduction

Free from inequalities, Islam has established an excellent method for the distribution of inheritance, bestowing an appropriate share upon everyone. Specific commandments have been issued regarding the inheritance of women and orphans. Breaking the tradition of depriving women and children of their inheritance, the Holy Quran has declared a share for each man and woman in the inheritance of their parents and other relatives. The commandments of particularly protecting the wealth of orphans, giving it to them when they need it and refraining from every type of fraud regarding their wealth, have been clearly issued.

It has been declared that misappropriating the wealth of orphans is like filling one's belly with fire and leads to Hell. The guardians of orphans have also been admonished and advised. They were asked to ponder what would happen to their own vulnerable offspring if they (i.e. the guardians of orphans) died? Of course, they would become careful and concerned about their own offspring; similarly, they should be careful and concerned about the orphans who are the offspring of others. Fearing Allah Almighty, they should act upon the religious rulings on the wealth of orphans.

The sad truth is that like other financial issues, Muslims are showing extreme negligence in following the Quranic laws of inheritance distribution. It is as though the same injustice and inequalities that existed before Islam exist even today amongst Muslims in various forms. For example, disinherited offspring or daughters are not given their share of inheritance out of ignorance. In many places, widows who remarry are deprived of the inheritance left by their deceased husbands. The wealth of orphans is unjustly and unfairly taken by uncles or other relatives in many places.

Hopefully, this article will provide some guidance to Muslims on how to protect themselves from sins when it comes to the distribution of inheritance.

Islamic rules of inheritance

Allah Almighty has described most inheritance laws in the Holy Quran in great detail and emphasised compliance with them in various ways. Allah عزوجل says in the Holy Quran:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِمِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوهُ فَلِلْأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ

Allah commands you concerning your children (regarding their share of inheritance); the share of the son is equal to the share of two daughters; then if there are only daughters, even if more than two, for them is two-thirds of the inheritance. And if there is only one daughter, for her is one half. For each of the parents of the deceased is one sixth of the inheritance, if he has children. Then, if the deceased has no children but leaves behind parents, so one third is for the mother (and the remaining is for the father). Then, if he has several brothers and sisters, so one sixth is for the mother after any will he had made and (after) payment of debt (if owed by the deceased).

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, Verse 11)

Allah Almighty has also said:

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّنَيْنِ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَّةً أَوْ امْرَأَةً وَكَانَ أَخَاهُ أَوْ أُخْتًا فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

And for you is one half from that what your wives leave behind, if they do not have children. Then, if they have children, for you therefore is one fourth of what they leave after payment of any will that (they) had made or (their)

debt yet to be paid. And for the women is one fourth of what you leave behind, if you do not have children. Then, if you have children; so one eighth of what you leave behind after any will you had made, or debt yet to be paid. And if the inheritance of such a (deceased) man or woman is in the process of being distributed who did not leave behind a mother, father or children, but has a brother or a sister through a common mother, to each of them is therefore one sixth. Then, if the brothers and sisters are more than one, so they shall all have a share in one third after payment of any will or any outstanding debt, in which the deceased has not caused harm (to the heirs by making an unfair will). This is the decree of Allah, and Allah is All-Knowing, Most Forbearing.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah An-Nisa, Ayah 12)

Benefits and blessings of distributing inheritance

The commandments, principles and laws which Islam has established for Muslims consist of countless worldly and religious advantages, blessings, bounties and benefits. Here are some of the religious and worldly benefits and blessings of distributing inheritance in accordance with Islamic laws and principles:

Distributing inheritance in accordance with Islamic laws and principles will lead you to please Allah Almighty. Anyone who acts upon Shar'i rulings on inheritance, deserves Heaven and remains safe from the humiliating torment of hellfire, which is a great success in the afterlife. The inheritance that a person has gained by following Islamic laws is Halaal and any financial worship that is carried out with Halaal wealth will be accepted. Distribution of inheritance in accordance with Islamic laws is an absolutely fair and just distribution. Otherwise, this matter usually results in disputes and quarrels. Making sure that weak relatives, women and children receive their shares of inheritance is one of the ways of being a well-wisher of them; and well-wishing of Muslims is one of Islam's fundamental objectives. This will also earn you their prayers, sympathy and affection. One who distributes inheritance following Shari'ah succeeds in refraining from cruelty and tyranny. He also remains safe from enmity, grudge, jealousy, taunts and criticism from relatives and people.

Disadvantages of not distributing inheritance as per Shari'ah

The one unlawfully taking the wealth of any inheritor will be held accountable for every single penny on the extremely horrific Day of Judgement. Anyone who violates the right of any rightful person will be made to fulfil his right. Not distributing inheritance according to Islamic principles, depriving inheritors of their right is deviation from Islamic teachings and it is like following a practice of disbelievers. The unlawfully obtained inheritance of any other person is 'Haraam wealth'. The charity given with Haraam money is rejected and the prayer of such a person also remains unanswered. Not giving inheritance to inheritors causes enmity and such a person loses his respect and dignity among people. This also results in the weak people cursing the oppressor who deprives them of their inheritance. The Du'a of the oppressed made against the oppressor is accepted in the Divine court.

Shar'i ruling on your own wealth

It is incorrect to spend your entire wealth in the Divine path and to leave your heirs needy and destitute. Therefore, if you wish to make a will for your wealth to be spent on religious activities, you can do so for less than one third of the total wealth; and for one third at the most. The remaining two third parts of the wealth must be left for heirs. Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ عَنْهُ narrated: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'لَنْ تَرَكْتَ وَلَدَكَ' إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ 'For you to leave your heirs wealthy is better than to leave them destitute who will then beg people.' (Sahih Bukhari, Kitab-ul-Faraaid, vol. 4, p. 316, Hadith 6733)

Conclusion

Distribution of inheritance is a very crucial matter. Therefore, instead of relying on your own knowledge or taking help from any religious person or from any elderly person of your family, you must take guidance from some respectable Mufti by telling him necessary details and act accordingly. May Allah Almighty enable us to follow Shari'ah in every matter including the distribution of inheritance! Ameen!

Dar-ul-Ifta Ahl-e-Sunnat



1. Decorations in Rabi-ul-Awwal and Participating in Welfare Activities

Q: What do the honourable scholars say about this issue: whenever the blessed occasion of Milad Sharif arrives and decorations are put up that conform to the Shari'a, certain people object, arguing that instead of spending money on decorations, it is better to spend it on welfare activities. For example, fulfilling the needs of the underprivileged, aiding in the wedding ceremony of a poor person's daughter, and so on. In reality, the actual reason behind this view of theirs is to prevent others from carrying out the lawful action of decoration and ornamentation, rather than actually spending upon welfare work. What is the ruling about doing so?

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

Decorations to mark Milad Sharif are lawful and permissible as long as they do not flout the boundries of Islam. Furthermore, making good intentions; such as to publicize the favour of Allah Almighty and express love for the Messenger of Allah ﷺ, makes this a means of reward. To remain within the guidelines of Islamic law and spend money upon lawful work is not forbidden or disliked.

Those who object to this, claiming that the money and effort would be better spent on welfare work, do not place such restrictions upon other fields of life or work. For example, these individuals do not say: "People should use inexpensive mobile phones and not smart phones, thus saving money to be utilized in welfare activities." Expensive tiling and fittings, carpets, curtains, sofas, bedsteads, cooling systems, or appliances should not be utilized; nobody should construct and live in large homes or estates, but in fact, only the amount needed out of necessity

should be kept for oneself, and the rest spent on welfare work. In the same manner, nobody should wear elegant clothing, eat costly food, send their children to reputable schools, or travel in or buy expensive vehicles; only using the bare minimum amount to keep costs down, the rest should be spent upon welfare work. During weddings, nobody should spend money on good food at prominent restaurants, the way that the Messenger of Allah ﷺ gave a simple dowry for the marriage of his daughter, Sayyidatuna Fatima رَضِيَ اللَّهُ عَنْهَا, so one should give a simple dowry also", so on and so forth.

These people do not extend this principle to themselves firstly, in any field of life they themselves may be involved in. They will employ every luxury for themselves, and do not have even a single thought of the underprivileged when doing so. Moreover, they will never object to the extravagant decoration and lighting carried out at weddings or celebrations of (Pakistan) independence etc., nor will they think of the impoverished at that time. In light of this evidence, it is apparent that their only aim is to prevent others from expressing happiness upon the blessed birth of the Holy Prophet ﷺ and prevent any sort of decoration or ornamentation in its name. However, in the Holy Quran, Allah Almighty states, that whichever adornment Allah عَزَّوَجَلَّ has extracted for humankind, who has made it disallowed? Allah Almighty has ordered for his divine blessings to be publicized and mentioned, and the Merciful Prophet ﷺ is a grand blessing of His. Through celebrating the Milad Sharif, he ﷺ is mentioned in abundance. The Beloved Prophet ﷺ celebrated his own Milad by fasting every Monday. The honourable Companions رَضِيَ اللَّهُ عَنْهُمْ arranged a gathering, to thank Allah عَزَّوَجَلَّ for granting them this grand favour (the Prophet ﷺ), upon which our Merciful Lord praised

them for doing so.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Original Urdu answer by: Muhammad Irfan Madani

Certified by: Mufti Muhammad Hashim Khan Attari

2. Cakes with the Prophetic Name or Green Dome

Q: What do the honourable scholars say regarding this issue, that when celebrating the Eid of Milad Sharif, some people cut a cake upon which the blessed name of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, an image of the Green Dome or the Ka'bah can be found. These cakes are then cut with a knife, is it correct to do this?

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

If the cake features the name of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the image of the venerable Ka'bah, or the Green Dome, and this cake is then cut with a knife, then doing so is disrespectful and improper. Another detriment of this is that people will say: "The one who cut the cake, has cut the Green Dome or Ka'bah," "it has been cut into pieces," or "it has been eaten," (we take refuge in Allah عَزَّوَجَلَّ). In addition, it is a ruling in Islamic law that the same way an individual should stringently avoid bad work, he should avoid bad names and bad connections.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Original Urdu answer by: Abu Wasif Muhammad Aasif Attari

Certified by: Mufti Muhammad Hashim Khan Attari

3. The decorations of Rabi-ul-Awwal and the danger of sinful gazing

Q: What do the honourable scholars say regarding this issue, within the month of Rabi-un-Nur, streets and stores are decorated and lighting is put up in respect of the Milad Sharif. Women come to see these decorations, thus causing a likelihood of sinful gazing. As such, should we discontinue placing decorations or carry on doing so?

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

In the month of Rabi-ul-Awwal, upon the blessed birth of the Master of all Messengers, the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Muslims make special thanks to Allah Almighty for granting them this auspicious and unique blessing and mercy. In expressing their happiness and publicizing the favour of Allah عَزَّوَجَلَّ upon them, they mark his advent through a variety of lawful practices, such as extensive lighting arrangements, necklaces of flowers, etc., to decorate the streets and neighbourhoods. This matter, without doubt, is Islamically lawful and virtuous. There is an extensive range of proofs supporting this matter from the Quran, Sunnah, and honourable scholars of Islam. Now, in relation to the few un-Islamic acts that ignorant and oblivious people attempt to include into the Milad Sharif traditions, which in certain locations, includes the portraying of uncovered women in public, then based on this, an action which the Islamic law has labelled virtuous and approved, will not become disallowed, rather, those unlawful wrongdoings and shortcomings that have been included in it, will simply be distanced and removed.

For example, even a person with a meagre understanding can perceive that a good action, such as marriage, will not be prohibited solely because a few ignorant souls contaminate it with un-Islamic behaviour. Rather, those incorrect actions should be eradicated. In the same vein, if a stain is found on clothing, then it shall not be torn off but rather the stain will be removed. Reinforcing this, even those who find it hard to grasp this concept should understand the following: if a fly was to sit on one's nose, then the nose would not be cut off, but instead the fly would be taken off, even if this has to be done numerously.

In summary, regarding the above-mentioned case, every possible measure should be taken to ensure that women are stopped from this action, and this virtuous act (of decoration in the name of Milad Sharif) should be safeguarded against un-Islamic trends as much as possible.

Original Urdu answer: Abu Rajaa Muhammad Noor-ul-Mustafa Attari Madani

Certified by: Mufti Muhammad Hashim Khan Attari

SERVICES OF DAWAT-E-ISLAMI IN INFORMATION TECHNOLOGY

Khalid Farooqi

Technology has become very common in our lives. In fact, we have become dependent on it. From heating food in a microwave oven to programming an AI algorithm that can mimic human intelligence, we see the use of technology everywhere. Its importance cannot be ignored in life. It becomes even more important when we talk about the propagation of Islam. Since Dawat-e-Islami preaches about Islam and spreads its message everywhere in the world, it is adopting and utilizing technology to a very large extent. Thanks to Allah Almighty, Dawat-e-Islami is making constant efforts to convey the message of Islam to the maximum number of people through digital media that includes Madani channel, social media sites, website and so on.

The IT department of Dawat-e-Islami is the living proof of how the people connected with this organization not only excel in Islamic studies, but also have a good hold on modern-day technology. The IT department offers a number of services. It aims at providing easy access to different aspects of Islam using the Internet and technology. So far the IT department has successfully created 25+ websites and 35+ mobile applications for public use. Some achievements of Dawat-e-Islami in the digital media and IT sector are being mentioned below.

1. Business applications

The IT department has developed state-of-the-art business applications which are facilitating a large number of people. These cutting-edge applications range from a simple platform to yearly Qurbani management system. Moreover, it has its own ERP that it uses to collect, store, and analyze data to satisfy people's needs in a better way. Its ERP business software handles HR, supply-chain, services, payroll and a large number of other important services for our organization. These applications make several business-related processes much more manageable, and anyone can get access to the following easily even from their home.

- Enterprise Resource Planning (ERP)
- POS (Point of Sale)
- CRM (Customer Relationship Management)
- Ifta Management System
- Wirasat Calculation
- Task Management System
- MIS Dashboards
- Online Payment Integration
- Waqf Properties Workflow
- Madani Atiyyat Box Management
- Learning Management System for Jami'a and Madarsa Students

2. Mobile applications

One of the easiest ways to reach the masses in today's age and time is through mobile applications. There is hardly any individual today who does not use a smartphone. Ever since Covid-19 hit, we have become more and more dependent on our smartphones. Focusing on Islamic teachings, the IT department has developed mobile applications about education, social matters and economics, etc., making it easy for everyone to benefit from them.

- Seerat-ul-Jinan Al-Quran with Tafseer
- Al Quran-ul-Kareem
- Read and Listen to Islamic Books
- Prayer Times
- Dawat-e-Islami Digital Services
- Quran Teacher
- Islamic eBooks Library
- Mahnamah Faizan-e-Madinah
- Maktaba-tul-Madinah e-Store
- Donate to Dawat-e-Islami
- Qurbani Collection

3. Desktop applications

The I.T. department mobile applications are not the only ones you can get. It has also produced several desktop applications. With the success of our mobile

applications and now desktop applications, it sees much greater scope for expanding these technologies. The software developers in Dawat-e-Islami are willing to make more applications according to public demand for desktop organizational apps. These are some of its desktop applications.

- Al-Quran Software
- Fatawa Razawiyah
- Al-Madinah Library

4. Social media channels

Most individuals like to spend their spare time on social media. Dawat-e-Islami is actively keeping up its services on essential social media channels. The main goal is to convey the message of Islam to the whole world through these social media platforms. Another very important objective of Dawat-e-Islami through social media is to present an accurate image of Islam and a clear message of peace. The I.T. department aims to clarify all misconceptions regarding Islamic principles and teachings. Through its social media channels, it currently reaches thousands of Muslims and non-Muslims.

5. Monthly magazines and e-Books

The best technique to keep readers engaged with Islamic treasures is to launch e-books and monthly magazines. Dawat-e-Islami has been doing it for many years. It has been highly successful, and it aims to increase our educational resources in the future as well. Our e-books range from simple Islamic teachings and collection of Du'as to the complicated jurisprudence matters of Islam. The monthly magazines are also a great source of keeping people updated about Islamic scholars and their achievements.

6. Online Dar-ul-Ifta Ahl-e-Sunnat system

There are so many sources that spread misinformation on the internet about Islam. Dawat-e-Islami is trying to counter these distortions through authentic and verified information. Anyone can post their queries related to almost any topic, and our blessed Muftis can address them. This

way, Muslims can be aware of the most authentic information on various subjects. Dar-ul-Ifta Ahl-e-Sunnat is a platform where you can find answers to questions both in English and Urdu. The platform is also integrated with interactive short video clips regarding the fundamentals of Islamic teachings. There is an active feedback section through which anyone can share their concerns with the technical team or our Islamic scholars. It has created this platform as interactive as possible.

7. Dawat-e-Islami's special persons app

It is obvious that special people (i.e. those suffering from any mental or physical disability) cannot learn as easily as normal people do. Therefore, with great zeal and zest for conveying Islamic teachings to special people, the IT department of Dawat-e-Islami has developed an application namely "Special Person" which provides Islamic knowledge via sign language and animated videos. Indeed this is a great contribution of Dawat-e-Islami for this pitiable and miserable section of society. In addition to special people, those normal persons who get bored when reading long explanations and discussions in books can also benefit from this application.

8. Digital media services

There are hundreds of thousands of Muslims and new Muslims who are already receiving numerous benefits from the Madani Channel. This has further motivated Dawat-e-Islami to move forward with our digital media services, integrating the essential Islamic concepts into the daily lives of our younger generations. These digital services include Dawat-e-Islami blogs, websites, magazines, e-books, animations, and social media channels. With constant updates and maintenance of these services, the software team of Dawat-e-Islami is ensuring seamless digital services. With the help of our expert SEO team, monthly 1.3 million visitors visit our website and get helpful information.

9. Donation system

In the Holy Quran, Allah Almighty has stated:

وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And keep Salah (i.e. obligatory prayer) established, and pay Zakah (i.e. obligatory charity)

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Ayah 43)

Allah Almighty has bestowed wealth upon many Muslims. As obvious, a significant portion of all the activities of Dawat-e-Islami runs successfully through all the donations Dawat-e-Islami receives. To make donations safer and easier, the IT department has developed an online transaction system where you can donate any amount you like without anyone knowing about it. Whether you are in Pakistan, Africa, Europe, or anywhere else, you can easily take part in this holy endeavour and become a part of our family.

The best donation is the one that is made without letting anyone know of it. Within a few clicks or taps, these donations can easily be made now. You can even select the type of your donation from among Sadaqah and Zakat/Fitrah before proceeding with the payments. There are three different modes of payment that can be used, including payment via debit/credit card, payment via Kuickpay, or the amount can directly be deposited to the bank account of Dawat-e-Islami. Dawat-e-Islami uses all these donations for permissible, religious, reformatory, welfare, and spiritual causes. The current options for payment in currencies include PKR, USD, EUR, and GBP.

In short, the I.T. department plays a very important role. If there is anything which is related to technology and religion, the I.T. department can handle it precisely. These are some of the services that the I.T. department provides twenty-four seven. Do check out these apps and let us know how much you like them. May Allah Almighty grant all of us countless blessings.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم



Good Manners

Wasim Abbas Attari

Manners and morals reflect an individual's true personality and play a vital role in how others behave towards the person. Good morals help one traverse the ranks of honour. In other words, there is a direct link between rank and good morals whereby it is expected that the more highly ranked a person is, the greater morals he will possess.

The highest ranking being in Allah's creation is the Final Messenger of Allah ﷺ. The above mentioned principle therefore warrants that he ﷺ possess the loftiest morals and manners, far greater than anyone else, which serve as an exemplary model for the rest of us.

Good manners are much more than mere outward protocols, dealing with others, and discipline in self-care; they include high inner traits such as courtesy, respect, appropriateness, patience, forgiving others, forbearance, and affection.

The Final Messenger of Allah ﷺ was an embodiment of all these characteristics, in addition to many more. In fact, good manners attained a recognition through the blessed manners of the Prophet ﷺ. Sayyiduna Jabir رضي الله عنه narrates that the Holy Prophet ﷺ has

stated: 'Allah Almighty sent me to accomplish the ranks of morals, and to accomplish the excellences of good deeds,' (*Sharh Al-Sunnah*, vol. 7, p. 9, Hadith: 3516).

The Quran also talks about the matchless manners of the Holy Prophet ﷺ in many places. For example, Allah Almighty states:

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٢٩﴾

'And (O Beloved), your (excellent) character is undoubtedly of a superb standard.'

[*Kanz-ul-Iman* (translation of Quran)] (Part 29, Surah Al-Qalam, Verse 4)

In this verse, Allah Almighty talks about the impeccable character of His Beloved ﷺ. The second verse of this chapter refutes the allegation of the disbelievers that the Holy Prophet ﷺ was *مَعَادُ اللَّهِ* insane. Commenting on this verse, Allamah Ali bin Muhammad Khaazin رحمته الله remarks: 'This verse (68:4) is as if it is the commentary of:

مَا أَنتَ بِمَعْدٍ رَبِّكَ بِسَجُنُونَ ﴿٢٩﴾

'With the Benevolence of your Lord, (O Beloved) you are not insane.'

[*Kanz-ul-Iman* (translation of Quran)] (Part 29, Surah Al-Qalam, Verse 2)

Because the praiseworthy character and impeccable manners of the Holy Prophet ﷺ were

evident from his noble personality, therefore, it is not correct to associate insanity with someone who possesses such grandeur,' (Khaazin, Surah Al-Qalam, under verse 4, vol. 4, p. 294).

Under the same verse, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes: 'Allah Almighty says,

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

'And (O Beloved), your (excellent) character is undoubtedly of a superb standard.'

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Qalam, Verse 4)

i.e., as in not only forbearance and patience, but every single characteristic of yours is so impeccable that the characters of the most elite intellectuals of the entire world collectively do not equate to even an iota of it, so who is more blind than the one who remembers you with such words,' (Fatawa Razawiyyah, vol. 30, pp. 164, 165).

Sayyiduna Hisham bin Sa'd رَضِيَ اللهُ عَنْهُ relates:

I asked Sayyidatuna Aisha al-Siddiqah رَضِيَ اللهُ عَنْهَا, 'Mother of believers! Tell me about the character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' To which she replied: 'Do you not recite the Quran?' I responded: 'Of course' So, she said: 'The Quran is actually the *khuluq* (i.e. the character) of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,' (Muslim: 139(746)).

Allamah Ismail Haqqi رَحْمَةُ اللهِ عَلَيْهِ, the author of the renowned Quranic commentary Ruh al-Bayan, beautifully delineates the character of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following words:

The character of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the epitome of all noble characteristics. Allah Almighty granted him the gratitude of Sayyiduna Nuh عَلَيْهِ السَّلَام, the intimate friendship of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, the sincerity of Sayyiduna Musa عَلَيْهِ السَّلَام, the veracity of the promise of Sayyiduna Ismail عَلَيْهِ السَّلَام, the patience of Sayyiduna Ya'qoob and Sayyiduna Ayyub عَلَيْهِمَا السَّلَام, the prayer of Sayyiduna Dawood عَلَيْهِ السَّلَام, the humility of Sayyiduna Sulayman and Sayyiduna Isa عَلَيْهِمَا السَّلَام, and the qualities of all the Prophets عَلَيْهِمُ السَّلَام. This is the station which has been granted to only the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (Ruh Al-Bayan, (Al-Quran, 68:4), vol. 10, p. 106).

A person's character is truly tested when dealing with his staff or those less fortunate than him. Many people fail this test, falling prey to pride and conceit. But the supreme example left by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a bastion of affection and kindness towards everyone.

Sayyiduna Zayd bin Haritha رَضِيَ اللهُ عَنْهُ was the slave of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When his father and uncle came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to free him by paying ransom, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left it to Sayyiduna Zayd bin Haritha رَضِيَ اللهُ عَنْهُ to decide whether he wanted to go with them or not. So Sayyiduna Zayd bin Haritha رَضِيَ اللهُ عَنْهُ was called, and after he recognised his father and uncle, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him that it is up to you if you want to stay with me or go with them. Sayyiduna Zayd رَضِيَ اللهُ عَنْهُ said: 'How can I prioritise someone over you? You are in place of my father as well as my uncle.' His father and uncle asked him: 'Zayd! You prioritise slavery over freedom? You prioritise living as a slave instead of living with your father, uncle, and rest of the family?' He answered:



‘Yes. I cannot prioritise anything over him due to what I have seen in him.’ The Holy Prophet ﷺ then remarked: ‘I have made him my son.’ His father and uncle were delighted and happily left him there,’ (Al-Isaabah, vol. 2, p. 495).

Unparalleled forgiveness was central to the Prophet’s nature. Despite having the right to avenge himself on moral and ethical grounds, he ﷺ readily forgave those who wronged him. ‘After the Expedition of Badr, the beloved daughter of the Prophet ﷺ, Sayyidatuna Zaynab رضي الله عنها was sent to Madinah by her husband, Abul ‘Aas. When the Quraysh of Makkah found out about this, they pursued her, intercepting her at a place called Zi Tuwaa. Hibar bin al-Aswad struck her with a spear, causing her to fall off the camel and have a miscarriage,’ (Seerat-e-Nabawiyah li-Ibn Hishaam, p. 271).

We know too well what the reaction of a father in this situation would be; and it would be largely justified. Yet, our Merciful Prophet ﷺ, driven by compassion, responded very differently.

Sayyiduna Jubayr bin Mut’im رضي الله عنه states:

I was sitting by the Holy Prophet ﷺ while returning from Ji’rana. All of a sudden, Hibar bin al-Aswad entered. The honourable Companions said: ‘Prophet of Allah ﷺ! He is Hibar bin Al-Aswad.’ The Prophet ﷺ responded: ‘I saw him.’ I got up to kill him but the Prophet ﷺ made him sit down. Coming close to the Prophet ﷺ, Hibar said: ‘Prophet of Allah ﷺ! May peace be upon you. I bear witness that none is worthy of worship except Allah, and I bear witness that Muhammad ﷺ is the Messenger of Allah. Running away from you, I fled to many cities, thinking of going to non-Arab states,

but then I recalled your kind-heartedness, how well you treat your relatives, and your hallmark of forgiving your enemies. Prophet of Allah ﷺ! We were polytheists. Allah Almighty guided us through you and granted us salvation from destruction. Please forgive me for my ignorance and every such thing of mine that reached you. I acknowledge all my ill-deeds and confess to all my sins.’ The Merciful Prophet ﷺ remarked: ‘I have forgiven you. Allah Almighty has favoured you by guiding you through Islam, and Islam erases all previous sins,’ (Al-Asabah, vol. 6, pp. 412, 413).

Where in the history would we find such an exemplary character? How often do we see someone forgiving the others despite having the power and justification to take revenge? Such a display is seldom witnessed, but it can be frequently seen throughout the blessed life of the Holy Prophet ﷺ.

These were only a few examples and traits of the impeccable character of the Holy Prophet ﷺ. Otherwise, the annals of history testify in the loudest voice to his lofty manners. We should reflect and internalise the impeccable character of the Holy Prophet ﷺ, for that will lead to a prosperous life in this world and perpetual success in the Hereafter.

Dear Allah Almighty! For the sake of the flawless character of Your Beloved ﷺ, beautify our character, and enable us to tread the path of success and salvation.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

Money Matters

Mufti Abu Muhammad
Ali Asghar Attari Madani



What is the ruling related to creating a false certificate to attain employment?

Q: What do the scholars of religion and the Muftis of the Shari'a say about this situation: I have studied until the 9th grade (in Pakistan). There is a vacancy in the railway department which requires a minimum qualification of matric. I could arrange for the certificate to be made. May I secure this post by forging documents? And if one did this and got the job, in a Muslim or non-Muslim company, will his salary be considered lawful (*halal*)?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It would be lying and fraudulent to have documents for the 10th (matric) forged, giving the impression that you have completed matric, when you have only completed up to 9th grade. This is completely unlawful (*Haraam*).

Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ writes: "Fraud and violating agreements is unequivocally unlawful, even if committed against a non-Muslim," (*Fatawa Razawiyyah*, vol. 17, p. 348).

Hence it is not permissible for you to forge documents to attain employment. However, if one has taken such an impermissible course of action, the salary attained would be lawful because it is paid in

exchange for his work, as long as he properly fulfils his role and responsibilities .

However, a post attained through a fabricated degree will usually entail specialised work and require special skills and knowledge. Although a lot of manual labour and unskilled work does not require specialised skills, most graduate jobs ask for a certificate or degree as evidence that one is capable and has complete knowledge or training for that role. For this reason, the jurists have said that if one has not attained training from an expert physician for a required duration, it is impermissible for him to treat people.

Consider the example of a fake surgeon. There is an operation which is routinely performed by a qualified surgeon due to his expertise with consideration of many factors, whereas an unqualified surgeon will cut up a body like a butcher. Apparently, they are both operating and the unqualified surgeon may claim that he has done exactly what a surgeon does, but this is not correct, and his wage cannot be considered to be lawful as he has risked a human life and deceived in the matter of expertise related to that

role—his work will be deemed defective.

It is stated in Fatawa Razawiyyah:

It is unlawful for an unqualified person to perform this activity—refraining from it is obligatory (*fard*). The eligible one is he who has attained the theoretical and practical knowledge of this science and gained experience under the supervision of an expert physician for a significant period of time; most patients were successfully treated by him with minimal instances of failure, and he avoided major mistakes that are often committed by inexperienced people in diagnosis and treatment, (*Fatawa Razawiyyah*, vol. 1, p. 206).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Buying expensive groceries from the poor is a means of reward

Q: What do the honourable scholars say about buying expensive groceries from a poor person – is this a rewarding deed?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Buying expensive groceries from the poor is a charitable act that preserves the dignity of the poor individual.

Imam Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ said that, “If one buys grain from a poor individual or an item from a pauper, there is no harm in agreeing to [pay] a higher sum and facilitating him; in such a case, he will be considered as one who is doing a favour and be implementing the hadith: ‘رحم الله امرأ سهل البيع سهل’ i.e. ‘May Allah عزَّوَجَلَّ bestow mercy upon the one who facilitates buying and selling,’” (*Ihya al-‘Uloom translated version*, vol. 2, p. 313).

It is related from Sayyiduna Jabir bin Abdullah that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

رحم الله رجلاً سمحاً اذا باع و اذا اشترى و اذا اقتضى

“May Allah have mercy on the man who is lenient when he buys, when he sells, and when he asks for payment,” (*Bukhari*, vol. 1, p. 278).

Elaborating on this hadith, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللّٰهِ عَلَيْهِ remarked:

Leniency in selling is not giving less or an inferior product to the customer; and leniency in buying is giving a good sum and making payment in a good way without troubling the businessman. And leniency in asking for payment is to ask kindly and giving time to the debtor without distressing him. Whoever has these three qualities is an accepted servant of Allah. The Lord, Most-High says: (وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ) “And if the debtor is in difficulty, so give him respite until it becomes easy (to pay back),”¹ (*Mirat-ul-Manajih*, vol. 4, p. 397).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

What is the ruling on selling wood made from cow dung?

Q: What do the noble scholars say about a new trade nowadays where cow dung is used to make wooden log shapes and then sold. Is this permissible and is income from it lawful?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The use of cow dung is a very old practice. In the past, especially in rural areas, it was commonly fashioned into large disks that were stuck to walls for drying. These disks were then burnt as fuel. The logs that are sold nowadays are not wooden logs but cow dung that has been machine moulded into logs to aid their transportation. These “logs” are burnt with real wood to heat cauldrons that are used for cooking.

To sell cow dung or large discs made from dung or the abovementioned which resembles wood is permissible and there is no harm in doing so. Mufti Amjad Ali A’zami رَحْمَةُ اللّٰهِ عَلَيْهِ states: “It is not prohibited to sell cow dung,” (*Bahar-e-Shari’at*, vol. 3, p. 478).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ *Kanz-ul-Iman (translation of Quran) (Part 3, Surah Al-Baqarah, Verse 280)*

The fruits of Hard Work

Maulana Hafiz Mohammad Kaleem Attari al-Madani

Even a cursory look at the lives of the most successful men and women in the world will reveal an undeniable fact; those people, all of them, share one quality, hard work.

We all aspire to succeed but regardless of the paths we choose, hard work must be at the heart of our efforts if we want to taste success. This is a universal principle, encapsulated in the Arabic adage, 'Those who work hard, attain.'

Our Merciful Creator, Allah Almighty, declares:

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٩٣﴾

And it was said to the people, 'Have you (also) gathered?'

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Shu'araa, Verse 39)

We learn from this verse that a person will only attain what he strives and works hard for. So whether you aim to achieve a qualification, a job, a dream house, or you wish to earn a Halal living to support your family and others, whatever aspiration it may be, hard work is the only way. After all, we live in a world of means and as Muslims, we resolutely believe that Allah Almighty, the Provider

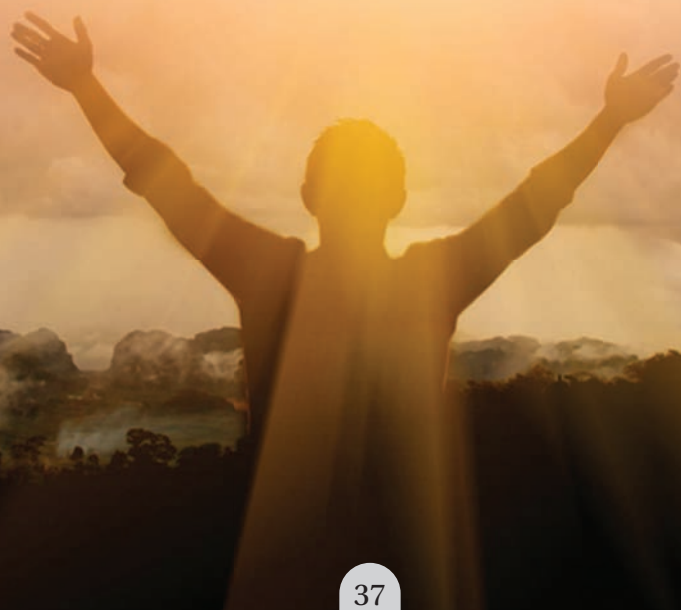
and Nourisher of all creation, rewards hard work, so the more we strive for His sake, the more we will gain from His infinite treasures.

Even the noble Prophets عَلَيْهِمُ السَّلَامُ strove relentlessly, despite their lofty ranks. Although they could have had entire communities serving their needs, they chose to lead by example, working hard so that their followers learn the value of work and effort.

Sayyiduna Dawood, for example, was granted authority over a vast realm, yet he never had a meal unless he earned it himself. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ 'He (Sayyiduna Dawood عَلَيْهِ السَّلَام) would only eat from [the earnings of] his own hand's work.' (Sahih al-Bukhari: 2073)

As for the king and leader of the prophets, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his humble nature was unparalleled. All of the noble Companions were yearning to serve him, believing it to be the essence of life and faith. Yet, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ chose to work throughout his life and attend to his needs himself.

Sayyidatuna Aisha رَضِيَ اللَّهُ عَنْهَا described it thus: وَيَخْلُبُ: صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ شَاتَهُ وَيَخْدُمُ نَفْسَهُ 'The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would



milk his sheep and serve himself,' (Musnad Ahmad 25662).

So now that this formula of hard work is imbedded in your mind, let me present some accounts from our pious predecessors in relation to striving and working hard, and how their efforts produced grand results and glad tidings.

The successful student who strived

Imam Sa'd al-Din al-Taftazani رَحْمَةُ اللهِ عَلَيْهِ, whose books are integral to Islamic curricula around the globe, was an unintelligent student when he joined the classes of Qadi 'Abd al-Rahman al-Shirazi رَحْمَةُ اللهِ عَلَيْهِ. He had become somewhat of an example of how a student should not be. Despite this, he رَحْمَةُ اللهِ عَلَيْهِ remained determined, disregarding the comments of those around him. Then one day, while he was reviewing his lesson, an unknown person approached him and said: 'Sa'd al-Din! Come, let's go on an excursion. He replied: 'I have not been created for excursions. (My situation is such that) even after studying, I am still unable to understand anything, so how can I go on an excursion?' Hearing this, the unknown person left but then came back again after a while and asked him again to come on an excursion. He again replied with the same answer. The unknown person left the second time but then came back again and this time said: 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is calling you.' These words made his body tremble, forcing him to run out bare-footed, eager to see the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Reaching a place outside the city, he saw the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ under the shade of a tree. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Sa'd al-Din Taftazaani رَحْمَةُ اللهِ عَلَيْهِ and smilingly said: 'You did not come even though I called you many times.' He replied with a very humble tone of voice: 'Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I did not know that you were calling. You know the state of my weak memory. I seek in your court a cure for my illness.' The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard his request and said: 'Open your mouth.' He opened his mouth and the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed saliva into his mouth. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then prayed for him, gave him the glad tidings of success and ordered him to go back home. The next day, when he attended the class of Qadi 'Abd al-Rahman al-Shirazi رَحْمَةُ اللهِ عَلَيْهِ, he asked a few complex questions during the

lesson. The other students were unable to fully grasp the questions, so they deemed them unnecessary and useless and did not pay attention to them. But his teacher, who was a polymath, began to weep and remarked: 'Sa'd al-Din! Today, you are not the same person as yesterday.' Sayyiduna Sa'd-ud-din al-Taftazani رَحْمَةُ اللهِ عَلَيْهِ then narrated the whole event to his teacher,' (Shazarat-uz-Zahab, vol. 7, p. 68).

Sayyiduna Sa'd al-Din al-Taftazani رَحْمَةُ اللهِ عَلَيْهِ continued striving, never giving up despite the challenges. Eventually, his efforts bore fruit and he was blessed to receive immense bounties from the court of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This should drive us to striving and work hard. May the Grace of Allah Almighty and the gaze of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be with all those who work hard.

The great jurist of Islam, Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ summed up the value of hard work in his advice to his student, Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ: 'You were very unintelligent but through striving and steadfastness, you have progressed. Therefore, always distance yourself from indolence as it is a calamity and an unfortunate state,' (Rah-e-Ilm, p. 53).

Laziness is a substantial barrier in the path of success. It is a harmful state that begets many vices. Therefore, never ever allow laziness to seep into your life. Rather, you should always be resolute in doing worldly and Islamic works because a hardworking person is loved by everyone and a lazy person suffers loss wherever he goes. An indolent person can neither do any worldly work nor Islamic. The holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would teach the following supplication: اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْكَسَلِ 'O Allah! I seek Your refuge from laziness,' (Sahih al-Bukhari: 6371).

In conclusion, if we desire success, we need to ensure that hard work and effort are ingrained in us. Always adopt those means that will aid you in this regard and stay far away from those traits that will become an obstacle in achieving success. Work diligently and then leave the results to the mercy of Allah Almighty.

May Allah عَزَّوَجَلَّ enable us to diligently achieve our goals and grant us success in both worlds.



Effects of FAST-FOOD ON Health

Dr. Zeerak Attari

Our body is a wonderful creation of Allah ﷻ. With billions of chemical reactions and processes taking place inside us, keeping us alive, human beings are truly a microcosm of the greater cosmos and one way to show gratitude for this wonderful bounty is taking care of it and being mindful of what we put into it. To help you, we have put together this quick guide to healthy eating and the health risks of fast food.

Our body needs energy from food to function properly. On average an adult male requires approximately 2500 kcal per day (2000 kcal for females) to sustain life. Too much of anything is harmful and the same applies to calories. Our contemporary fast food culture has given way to overconsumption of calories, overloading our body with excessive energy which is very harmful.

Balanced diet

To be able to fully understand the harmful effects of fast food, we first need to understand the balanced diet. A balanced diet contains six key nutrient groups that are required in appropriate amounts for good health. These groups are:

- Proteins - needed for muscle growth and repair and general maintenance of the body.
- Carbohydrates - usually the main energy source for the body.
- Fats - a rich source of energy, key components of cell

membranes, and signalling molecules, and as myelin they insulate nerve cells.

- Vitamins - important in a range of biochemical reactions.
- Minerals - important in maintaining ionic balances and many biochemical reactions.
- Water - is crucial to life. Metabolic reactions occur in an aqueous (watery) environment and water acts as a solvent for other molecules to dissolve in.
- Fibre is a component of food that is not nutritious but is important to include in our diet. Fibre or roughage is non-digestible carbohydrate and is important for the movement of food through the gut.

A deficiency or excess of any one type of these nutrients can lead to disease, starvation (or dehydration in the case of water), and subsequent death.

What is fast food?

Although a wide variety of food can be cooked fast, 'fast food' is a commercial term limited to food sold in restaurants and similar outlets. It is often made from frozen, preheated, or precooked ingredients. Fast food is often highly processed and prepared in an industrial fashion, i.e., on a large scale with standard ingredients and standardized cooking and production methods. It is usually rapidly served so

as to minimize costs.

In most fast food operations, menu items are generally made from processed ingredients prepared at a central supply facility and then shipped frozen to individual outlets where they are reheated or cooked (usually by microwave or deep frying) in a short amount of time. Because of commercial emphasis on quickness, uniformity and low cost, fast food products are often made with ingredients formulated to achieve a certain flavour or consistency.

The traditional family dinner is increasingly being replaced by the consumption of fast food. In 2018, the fast food industry was worth an estimated \$570 billion globally.

Harmful effects of fast food

Fast food has been linked to heart disease, bowel cancer, obesity, high cholesterol, diabetes, and depression. A study from Jeddah found that current fast-food habits are related to obesity among adolescents in Saudi Arabia. In 2014, the World Health Organization published a study which claimed that deregulated food markets are largely to blame for the obesity crisis and suggested tighter regulations to reverse the trend. In the United States, local governments are restricting fast food chains by limiting the number of restaurants found in certain geographical areas.



Effect on the digestive and cardiovascular systems

Most fast food, including drinks and sides, are loaded with carbohydrates with little to no fibre. When your digestive system breaks down these foods, the carbohydrates are released as glucose (sugar) into your bloodstream. As a result, your blood sugar spikes. Your pancreas responds to the surge in glucose by releasing insulin. Insulin transports sugar throughout your body to cells that need it for energy. As your body uses or stores the sugar, your blood sugar returns to normal.

This blood sugar process is highly regulated by your body, and as long as you're healthy, your organs can effectively handle these sugar spikes. But frequently eating high amounts of carbs can lead to repeated spikes in your blood sugar levels. Over time, these insulin spikes can cause your body's normal insulin response to falter. This increases your risk for insulin resistance, type 2 diabetes, and weight gain.

Sugar and fat

Many fast food meals have added sugar. Not only does that mean extra calories, but also little nutrition. The American Heart Association (AHA) suggests only eating 100 to 150 calories of added sugar per day. That's about six to nine teaspoons. Many fast food drinks alone hold 140 calories, 39 grams of sugar, and no other nutrients.

Trans fat is a dietary fat, manufactured during food processing. It's commonly found in fried pies, pastries, pizza dough, crackers, and cookies. It is the worst type of fat for your health and no amount of it is good or healthy. Trans fat increases your LDL (bad cholesterol), lowers your HDL (good cholesterol), and increases your risk for type 2 diabetes and heart disease.

Sodium

The combination of fat, sugar, and lots of sodium (salt) can enhance the flavour of fast food but diets high in sodium can lead to water retention, which is why you may feel puffy, bloated, or swollen after eating fast food. A diet high in sodium is also dangerous for people with blood pressure

conditions. Sodium can elevate blood pressure and put stress on your heart and cardiovascular system.

Effect on the respiratory system

Excess calories from fast food meals can cause weight gain which can exacerbate and lead to obesity. Obesity increases your risk of respiratory problems, including asthma and shortness of breath. The extra pounds can put pressure on your heart and lungs, and symptoms may show up even with little exertion. You may notice difficulty breathing when you're walking, climbing stairs, or exercising.

Effect on the Bones

Carbohydrates and sugar in fast food and processed food can increase acids in your mouth. These acids can break down tooth enamel. As tooth enamel disappears, bacteria can take hold, causing cavities in teeth.

Obesity can also lead to complications with bone density and muscle mass. People who are obese have a greater risk for falling and breaking bones. It's important to keep exercising to build muscles, which support your bones, and maintain a healthy diet to minimize bone loss.

Take action

This article has informed you about some of the health dangers of fast food. Information alone however, is not enough; we must take active steps to safeguard our health and well-being.

Educating our children about the health-risks of fast food is crucial. Mothers play an especially crucial role in this regard and must inculcate healthy eating habits in their children. In addition, she must be able to prepare tasty dishes from healthy ingredients so that children do not resort to fast food.

Steaming and grilling should replace deep frying and fruit should be made an essential component of our daily diet.

Humour in Islam

Abul Hasan, Maulana Qamar Ilyas Attari al-Madani

Humour and smiling are inseparable; they either complement each other or act as cause and effect respectively. Muslims are instructed to follow the Muhammadan character, and smiling was an undeniable attribute of the final Prophet ﷺ; a view supported by numerous hadith:

A Companion reported his personal observation saying, 'I did not see anyone smile more than the Messenger of Allah ﷺ' (Jami' al-Tirmizi).

As the Quran declares the Prophetic model as the best and superior way (Q. 33:21), there is no doubting that it is the ultimate paradigm that we should aspire to. The final Prophet ﷺ was sent as an exemplar to be followed and a teacher to perfect human character. This is why the rules of social interaction are learnt directly from his sunnah.

Although the idea of humour typically invokes scenes of uncontrollable laughter, the Prophet ﷺ responded to humour and jokes with a dignified smile (Al-Tabassum); his laughter 'was but a smile,' (Jami' al-Tirmizi).

Excessive joking and laughter can lead to undesirable situations. Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ warned people of how hatred suddenly enters the hearts through disproportionate humour. In fact, we know from sound traditions that excessive laughter 'deadens the heart' by depriving it of its spirituality. Furthermore, one must remember that '[loud] laughter (Al-Qahqahah) is from Satan while smiling is from Allah عَزَّوَجَلَّ.'

Many associate religiosity with austerity. Of course, a devout nature requires a whole-hearted, sincere manner rather than a grim, soulless attitude but not at the expense of appropriate humour. Although this

world is a 'prison' for the believer, Islam does not deprive us of joy, good spirits, and merriment. Once, the Beloved Messenger ﷺ commented on seeing the noble Safina¹ carrying a heavy load by saying, 'You are a ship (Safina),' (Musnad Ahmad).

This type of light-hearted play on words was not uncommon for the Beloved Messenger ﷺ whose subtle humour was witnessed by the noble Companions. Relationships are maintained and strengthened through positivity; appropriate humour contributes to the growth of social bonding by eliciting positive emotions. It might be a clever pun, a light-hearted comment, or even quick wit which brings a smile to someone. Some have a natural aptitude for using words and observations to create humour and this rarely goes unnoticed.

Once a man sought a mount from the Messenger of Allah ﷺ who said: 'Indeed, I will let you ride on the offspring of a she-camel.' The man replied, 'Dear Messenger of Allah, what will I do with the offspring of a she-camel?' The Beloved Prophet ﷺ remarked, 'Are camels born from other than she-camels?' (Tirmizi)

The humour of the Companions رَضِيَ اللَّهُ عَنْهُمْ was witnessed and accepted by the Beloved Prophet ﷺ. One of the famous incidents involved the companions Nu'man and Suwaybit رَضِيَ اللَّهُ عَنْهُمَا:

Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ once travelled to Busra (Syria) with Nu'man and Suwaybit رَضِيَ اللَّهُ عَنْهُمَا, both participants of Badr. Nu'man رَضِيَ اللَّهُ عَنْهُ was responsible for provisions and Suwaybit رَضِيَ اللَّهُ عَنْهُ was a man who joked a lot. The latter asked the former to feed him but Nu'man رَضِيَ اللَّهُ عَنْهُ insisted that he would not do so until the return of (Sayyiduna) Abu Bakr رَضِيَ اللَّهُ عَنْهُ.

'Then I will have to annoy you', remarked Suwaybit رَضِيَ اللَّهُ عَنْهُ.

Thereafter, they passed by some people, and Suwaybit رَضِيَ اللَّهُ عَنْهُ approached them saying,

'Will you buy a slave from me?'

'Yes,' they replied.

Suwaybit رَضِيَ اللَّهُ عَنْهُ expressed that his 'slave' spoke a lot (was persuasive) and thus may say to them that he is a free man; so if they end up freeing him after hearing

his claim then they should not bother buying him.

‘We will buy him from you,’ they said.

So they completed the trade in exchange of ten she-camels and then placed a rope or turban around the neck of Nu‘man رَضِيَ اللَّهُ عَنْهُ who protested that he was a free man not a slave and this was the joke of his companion.

‘He has already told us about you,’ they replied to the frustration of Nu‘man; and they set off with him.

When Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ returned and discovered what had happened, he went after the caravan, returned the camels, and brought Nu‘man رَضِيَ اللَّهُ عَنْهُ back. When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Companions were told about this incident, it amused them for a whole year, (*Sunan Ibn-e-Majah*).

Once, an elderly woman came to the Beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ requesting that he pray to Allah عَزَّوَجَلَّ for her entry into Paradise. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first remarked that no old woman shall enter Paradise, but when he witnessed her weeping (as she did not understand his subtle humour), he comforted her by citing Quranic verses (Q. 56:35-37), explaining that she would enter Paradise as a young lady, (*Al-Shama’il al-Muhammadiyah*).

Since preserving the honour of believers is one of the six core aims of Islam, humour can never be offensive. The Quran forbids abusive name-calling (Q. 49:11) and so such an element has no place in acceptable discourse. In fact, once a Companion placed a rope near another sleeping companion who was startled by it (thinking it was a snake) which amused those who were present. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: ‘It is not permissible for a Muslim to scare another Muslim,’ (*Abu Dawood*).

As some resort to conventional humour to forget the sorrows of life they soon discover this approach is not the most effective. Boundaries are not set and courtesies are often exceeded, in fact, the audacity to challenge social decorum fuels this somewhat offensive approach in the name of joking. So when the smoke clears, do the effects of personal distress lessen? More often than not, the answer is no. Laughing about serious matters or sensitive aspects may be a temporary escape mechanism but it does

not remedy underlying challenges and problems. The pains of emptiness and discontentment are momentarily forgotten rather than healed.

Self-deprecating, rather than self-defeating/disparaging, humour may improve psychological wellbeing (humility in Islam)-people burden themselves with expectations so a light-hearted perspective can relieve some tension. Accepting that as humans we do err, fail, and even misjudge can alleviate the burdens of expectation; and if we can embrace the challenges of life and also experience moments of light-heartedness without sarcasm or cynicism, we can bring positivity into our lives.

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللَّهِ عَلَيْهِ explains that a statement which creates happiness for the speaker and listener is humour (*Mizah*) and that which offends another like mocking him is ridicule (*Sukhriyah*); the former is good and the latter is bad, (*Mirat al-Manajih*).

Some people have a social phobia, marked by a lack of trust and a deep-rooted fear of social interactions. Misjudgement and social anxiety often make such people see every smile with contempt as they feel they are being ridiculed. The existence of such a condition reiterates the importance of unoffensive humour. Unfortunately, in the aforementioned case, even positive gestures may be misconstrued so a different approach would be required to alleviate any self-inflicted stress. The general guidelines in Islam teach us to be considerate of varying emotions and mentalities to aid the psychological or emotional wellbeing of people.

So humour should not be a mechanism of heedlessness to escape the challenges that life brings. Rather, it is a means of bringing joy and making people smile without compromising morality or undermining people’s right to be respected. Humans are notoriously unforgiving when acceptable social norms of interaction are flouted, becoming somewhat disengaged and reserved. So moods need to be elevated through the right type of interaction. There is sufficient guidance related to social etiquette within the hadith so let our humour be appropriate, positive, and guided by the sunnah. With the Grace of Allah عَزَّوَجَلَّ, this will improve our social cohesion.

¹ The freed slave of Umm-e-Salamah رَضِيَ اللَّهُ عَنْهَا who served the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Healing Through Charity

Abul Hasan, Maulana Qamar Ilyas Attari al-Madani

History bears testimony to the relentless efforts made by civilisations East and West to understand and treat disease. Islam teaches us that every ailment is treatable and every sick person can hope for recovery:

‘Allah does not send down any disease except He [also] sends down the cure for it,’ (*Ibn Majah*).

There is a cure for everything except death. So it falls upon the people to succeed in their efforts to heal others and discover cures for diseases; from an Islamic perspective, there is no incurable disease and hence we explain the reality of this era as a time where there is an improved but still limited understanding of the conditions affecting the human body.

So how is healing linked to charity? The short answer is that Islam relates how the scope of personal munificence can have a healing-effect both physically and spiritually. One who spends his wealth in the way of Allah Almighty can attain protection and elevation; his action is beneficial for his record of deeds and the condition of his very own soul as good deeds purify the heart and empower the soul.

Generosity is a praiseworthy trait in every social context. Generally, much like veracity, friends or foe acknowledge the magnanimity of an individual. Altruism is a character-trait anchored into the minds of children through schooling whereby they learn aphorisms such as ‘sharing is caring.’ Giving to others is the essence of generosity, an attribute that may be described by the word charitable. Islam teaches us that charity is both, rewarding and healing, for the physical and spiritual human states.

Calamities befall the believer as part of his personal

trial or expiation of sins; both being means of spiritual purification.

‘No calamity befalls a Muslim except that Allah makes it expiation [of sins] from him, even if he were pricked by a thorn.’ (*Bukhari*)

Diseases and afflictions are unavoidable aspects of human life, however, charity can act as a barrier between a person and any personal calamity.

‘Give charity in the morning, for the calamity does not transcend charity,’ (*Shu’ab Al-Iman*).

A sudden, unexpected loss or accident will often arouse the charitable nature of Muslims. An apparent inconvenience can serve as a reminder that it is time to spend in the way of Allah Almighty. This response stems from the Islamic concept of protection through charity; whether this is related to matters of this world or the Hereafter. Consider the following Hadith narrations:

‘Indeed, charity extinguishes the wrath of the Lord and protects against a bad death,’ (*Jami’ Al-Tirmizi*).

‘Protect yourself from the Fire even by [giving] a piece of date (as charity),’ (*Bukhari*).

The time of death is decreed but charity may positively affect the manner of one’s departure from this world. Our endeavours are but attempts to attain Divine Proximity. So the generosity we express may afford us a graceful death, basking in Allah’s عَزَّوَجَلَّ Grace, revelling in His Mercy, and tasting the sweetness of His proximity.

Charity aids the needy and is an integral part of a successful social cycle prescribed by the Shari’ah.

However, an often overlooked aspect of this righteous deed is the efficacy of the deed upon the soul. When one helps another, he really helps himself and this is in addition to Divine aid; the serenity attained through assisting a companion of faith is indescribable. The emphasis of giving alms can be appreciated through the following hadith narration:

‘There is charity upon every Muslim,’ declared the beloved Prophet ﷺ. ‘Prophet of Allah ﷺ, what about he who has nothing?’ the people asked. ‘He should earn with his hands, attain profit and give charity,’ the holy Prophet ﷺ replied. They asked again, ‘If he cannot even find that?’ He ﷺ answered, ‘He should help the needy who appeal for help.’ ‘So if he cannot do that?’ they asked. The holy Prophet ﷺ stated, ‘Then he should do righteous deeds and refrain from evil deeds, this will be [an act of] charity for him,’ (Bukhari).

During the preparations for the Expedition of Tabuk, the beloved Prophet ﷺ encouraged the Companions رَضِيَ اللَّهُ عَنْهُمْ to donate resources. Sayyiduna Uthman Ibn ‘Affan رَضِيَ اللَّهُ عَنْهُ came forward to pledge 100, then 200 (more) and then 300 (a total of 600) camels with provisions; an act of kindness that has been immortalised in the annals of history. Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ explains that in the end, he presented 950 camels, 50 horses, and 1000 gold coins in the Prophetic Court.

The departments of Dawat-e-Islami are aided by public donations. Without the generosity of people, the maintenance of religious activities becomes challenging. It is part of the prophetic way to appeal for donations for the service of Islam allowing Muslims to express their munificence for the betterment of their Hereafter.

When money is spent to facilitate the service of Islam, the contentment attained through such personal contributions is priceless and transformational. In this era, donations can be forwarded or transferred from the comfort of one’s home, so opportunities to attain reward should not be missed. Visit our website www.dawateislami.net or contact your local representative of Dawat-e-Islami for more details.

Consider: facilitating access to water for those poor souls who yearn for a few droplets to stay alive, the

happiness of the destitute when they break bread after weeks of hunger, and the tearful supplications of a poverty-stricken mother when she receives much needed financial aid. These are only a few examples of the many scenarios that stir our sense of humanity – a natural inclination we must not ignore.

Giving in the way of Allah Almighty is rewarded according to one’s personal circumstances; the rich do not have the upper hand in this righteous deed;

‘A single dirham surpassed 100,000 dirhams,’ declared the Messenger of Allah ﷺ. When the Companions asked how, the Prophet ﷺ replied, ‘A man only had two dirhams and he gave one in charity, and another (rich) man went towards his wealth and he took 100,000 dirhams from it giving it as charity,’ (Sunan Nasa’ee).

Although affluent people can donate larger sums, here the less affluent donated a larger share of his possession (half) which was comparatively more, and thus more rewarding in the Court of Allah عَزَّ وَجَلَّ. This is further encouragement for those who may be affected by their limitations and might remain deprived of the potentially excellent recompense awaiting them due to not giving alms.

Trials and calamities purify the believer in this world in preparation for the Hour. When one truly accepts that the Most Merciful will never be unjust to His creation, and ‘Allah does not place a burden upon any soul, except to the extent of its strength,’ (Q. 2:286), the reality of life becomes clear. Humankind may not have absolute control over all matters, but an individual is certainly not completely helpless; therefore, charity should be considered as a means of repelling catastrophes and attaining contentment for the soul.

Charity heals the giver and the recipient; the former attains expiation and protection as well as a sense of heartfelt tranquillity. As much as physical healing provides relief to the limbs, the inner state cannot be neglected; charity can heal a damaged soul; the pain of which remains concealed. Wounds are dressed and deep cuts are stitched but the invisible injuries of poverty can only be healed through the generosity of people. So let the hearts and bodies be relieved through charity. After all, the best people are those who benefit others.



Ways to live long

Dr. Zeerak 'Attari

Allah عَزَّوَجَلَّ has filled the Earth with countless bounties and wondrous blessings, making life enjoyable. Despite the multitude of trials and tribulations that we may face, life tastes sweeter than honey. This is probably one of the reasons why we wish to live a long life.

A long life does not necessarily mean 'living for more years' but 'living more' in how many ever years you have; it is a case of quality over quantity. A person suffering from long term physical or mental health problems that severely restrict normal daily life cannot have a fulfilling life even though he may live for hundreds of years.

In this day and age, most of us associate quality of life with good health, secure finances, and esteem. This is a rather outdated and flawed notion. A holistic approach to good quality of life must incorporate the following:

① Physical Health ② Mental Health ③ Spiritual Health

These three dimensions are the very make-up of human life; enhancing the quality of all three will enhance the quality of life on every level.

This is also known as the mind, body, and soul concept. In this article we will briefly learn how to have a good quality in these three domains so that we have a fulfilling life.

Physical health

The human body is made of approximately 37 trillion cells which cannot be seen with the naked eye. These cells have different functions. Cells that perform similar functions work together to form organs of the body i.e. brain, eyes, lungs, kidneys, heart, skin etc.

When all of these organs function effectively, an individual will be considered to have good physical health. Organs require energy to function and this energy comes from our food. Our body then uses this energy to help us perform our daily tasks and also all the internal bodily functions like breathing, pumping of the heart, digestion of food, maintaining body temperature etc.

With this simple physiological description at hand, we can conclude that there are two important aspects to our physical health viz; calorie intake through eating and calorie expenditure through exercise and internal bodily functions (metabolism).

The following factors are essential to maintain good physical health

1. Our food must have an adequate amount of carbohydrates,

proteins, fat, and other essential nutrients (refer to the fast food article in this magazine).

2. Always have set times for meals. Limit eating in the night to approximately 3 hours before sleeping.
3. Deep fried food should be replaced with baked or grilled options.
4. Limit your snacks.
5. Fruit and vegetables must be an essential component of our diet.
6. For children, a daily intake of milk is essential.
7. Avoid tobacco products (including shisha and cigarettes), vapes, or use of any illicit drugs.
8. Alcohol is forbidden in Islam and it can cause serious damage to every single organ.
9. There must be an adequate level of exercise (150 minutes of moderate intensity exercise in a week). This exercise should increase your heart rate, your breathing should become fast, and your body should sweat as well.

Mental health

Our mental health is more important than our physical health but sadly we are less focused on it. You cannot benefit from good physical health if your mental health is in chaos. For example, people suffering from depression or anxiety do not enjoy their life even if they do not have a single physical health problem.

Mental health or mental ill health is a hidden state of mind which cannot be seen. Many people suffer in silence and there is little understanding of mental health problems within our society. This makes it extremely difficult to detect, diagnose, and treat mental health problems. To make matters worse, there is a stigma attached to mental health problems because of which people feel ashamed and guilty when they are suffering.

Following factors can help significantly to improve your mental health

1. Parents should be emotionally available to their children throughout their life.
2. Try to look at the positive aspects of life and don't dwell on negative experiences other than

learning from these to further improve yourself.

3. Be grateful for what you have rather than focusing on what you do not have.
4. It is important to have good friends who can support you at difficult times.
5. Plan your day the night before to avoid stress and unnecessary worries.
6. Improve your skills (social, professional, family) as this will make you more confident.
7. Always believe in your strengths, be ambitious, and aim high.
8. Physical, emotional, and sexual abuse in childhood can have devastating impact on one's mental health and children must be protected from this by their parents
9. Children should be taught that if they are experiencing any abuse (bullying at school or otherwise) they must discuss this with their parents or the person they trust the most. Abuse can only be stopped if other people know about it. If they do not talk about it, the abuse will continue

Spiritual health

Believe it or not, spiritual health is the most important aspect of our life. If we think of our life as a tree, then physical health is akin to the branches, mental health is the stem, and spiritual health is the root.

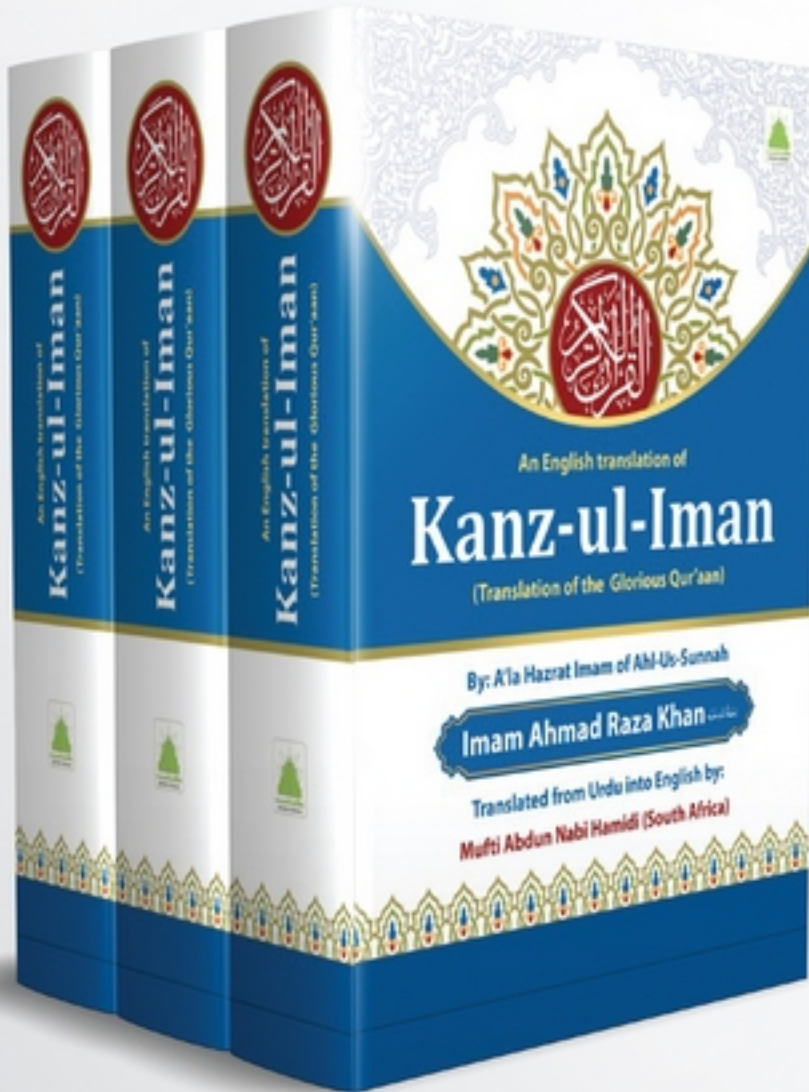
This most important aspect is also the most neglected. If the roots are not nourished adequately, this will affect the entire tree. Perhaps this is why we have no tranquillity or peace in our life, despite physical and material well-being.

How to improve spiritual health? Simple answer is to act upon the *Nayk A'maal* [Pious deeds]. This is a booklet in the form of daily, weekly, and monthly questions about tasks that affect our spiritual health. It is available in the form of an app from the Dawat-e-Islami website. You can download it by searching Nayk Amal.

Life is a beautiful gift from Allah عَزَّوَجَلَّ. We should all try to look after our life and make it a means of our success on the Day of Judgement so that we can bask eternally in the bounties of Paradise.

Kanz-ul-Iman

Translation of the Glorious Quran



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



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0313-1139278



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

