

Monthly Magazine

MONTHLY MAGAZINE



FAIZAN E-

MADINAH

November 2021

A Quick Glimpse

- | Ghaus al-A'zam and the revival of Deen
- | Do not give difficulty to the deceased
- | Vocations in the Qur'an
- | Arba'een – the forty
- | Blessings of Awliya

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



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

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

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The sun that enlightens the inner and outer



Allah Almighty states:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٥٣﴾ وَدَاعِيًا إِلَى اللَّهِ بِآذِينِهِ وَيُرَاكِبًا مُنِيرًا ﴿٥٤﴾

“O Conveyor of the unseen news (i.e. the Prophet), We have indeed sent you (as a) Present Eyewitness, and a Conveyor of glad tidings and warning. And as a caller towards Allah by His command, and (as) an illuminating sun.”¹

True knowledge of the illustrious rank and lofty station of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is known only by our benevolent Lord and no-one else. The Generous Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said: “Abu Bakr! I swear by that Being Who ordained me with the Truth! Nobody knows my reality besides my Lord.”²

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes the following when discussing the matchless perfection of our master and helper, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Farsh Walay tayri shokat ka 'uloo kiya janayn
Khusrawa 'arsh peh urta hay pharayra tayra

What do the inhabitants of this terrestrial sphere know of your true excellence;
When, O kingly one, above the heavens do your banners shine with eminence

Even if all created beings, from the higher realms to the lower worlds, collectively employed their

Mufti Muhammad Qasim 'Attari

faculties and expended their resources, they would fail to grasp the Muhammadan Reality and describe the true status of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, because his Lord has elevated him to heights that mortals cannot perceive. As such, Allah عَزَّوَجَلَّ states:

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٥٥﴾

“And We have elevated your remembrance for your sake.”³

With each coming moment, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ascends to a greater rank, a higher state of being, and greater proximity to His Lord:

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٥٦﴾

“And indeed, the latter is better for you than the former.”⁴

Five qualities of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were mentioned in the verse cited earlier. Allah Almighty said: ‘O Conveyor of the unseen news (i.e. the Prophet), We have indeed sent you (as a) Present Eyewitness, and a Conveyor of glad tidings and warning. And as a caller towards Allah by His command, and (as) an illuminating sun.’⁵

Here, Allah Almighty describes five qualities of our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Shahid. One meaning of this title is “to be present and observing,” but it can also mean “to be a witness.” As explained by Imam Raghīb al-Asfahani in his lexicon, *Mufridaat Alfaz al-Quran*, الشُّهُودُ وَالشَّهَادَةُ “Shahid’ and its associated lexemes mean ‘to be present and observing [something], through [physical] eyesight or [metaphysical] insight.’”⁶

If the definition of Shahid was taken as “witness,” then it’s detailed connotation will be, “being present and observing,” as a witness is typically known as Shahid because he relates events that he has observed whilst being present. Adding to this, the messengership of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is universal, as explained by Allah Almighty;

تَبَرَكَ الَّذِي نَزَّلَ الْقُرْآنَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“Most Blessed is He Who has sent down the Qur’aan upon His (chosen) bondsman who may be a warner to the entire world.”

Considering the above mentioned details leads to one conclusion: the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also a universal witness, observing all events that will transpire until the Day of Judgement.

As a core doctrine of Ahl Al-Sunnah, the Master of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present (*Hadir*) and observing (*Nazir*). The literal meaning of “being present” is “to be located in the immediate vicinity”, and by extension, that entails not being hidden from view. Conjointly, “observing” carries various other meanings, including “one who observes.” From the perspective of Islam, being present and observing implies that the person possesses a sort of angelic or metaphysical power that allows him to see the totality of creation in the same manner that he sees the palm of his hand. Furthermore, it implies that such a person is capable of hearing both, distant and close sounds, travelling through the entire cosmos in

a single moment, and fulfilling the needs of people who are thousands of miles away. The ability to travel these immense distances at unfathomable speeds can be achieved spiritually, with an identical physical body, or the actual body which is buried within their respective tomb or found in any other location. This core belief is ratified by the following hadith:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

Allah Almighty has placed the entire world in front of me. Resultantly, the entire world and whatsoever is to occur within it until the Day of Judgement, I am observing it in the same manner in which I observe the palm of this hand.⁸

He further eloquently states:

Allah Almighty has folded the earth for me, so I have observed its East and West, and it is imminent that the kingdom of my nation shall reach these extents, and I have been given two treasures, redness and whiteness.⁹

In another narration, he states:

I have seen my Lord in a most glorious manner; Allah Almighty asked me: “What are the angels of close proximity disputing about?” I said, “My Master! You alone are the most knowledgeable.” Allah Almighty, [in a manner befitting His Glory,] placed His Hand (meant figuratively) between my two shoulders, the coldness of which I could feel in my chest. Consequently, I came to know everything.¹⁰

Shah Abd al-Haq Muhaddith Dihlavi رَحْمَةُ اللهِ عَلَيْهِ declared:

[Amongst the people of truth,] there is no disagreement among anyone in this issue, that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is perpetual and permanent in his physical essence, present, observing the affairs of his nation, transmitting blessings to those

seeking the truth and those who focus their attention towards him, and overseeing their edification. There is no scope for this being metaphorical or open to interpretation.¹¹

Another way in which Shahid can mean witness is derived from this fact that on the Day of Judgement, the Holy Prophet ﷺ will testify on behalf of his nation, as mentioned in the Quran:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“And this is how it is; that We have made you the best of all the nations, that you be witnesses upon the people, and this Messenger is your protector and witness.”¹²

Sayyiduna Abu Sa’id al-Khudri رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet ﷺ said:

On the Day of Judgement, a prophet will come and there will be one individual with him. Another prophet will come with two individuals, and then another with more people. It will be said to that prophet عَلَيْهِ السَّلَامُ, “Did you convey the message to your nation?” He will reply, “Yes!” Then, his nation will be called and they will be asked, “Did he deliver the message to you?” The nation will reply, “No!” It will then be said to the prophet, “Who will testify in your favour?” He will say, “The nation of Muhammad ﷺ.” Thus, the nation of Sayyiduna Muhammad ﷺ will be called and it will be said, “Did he deliver the message?” They will reply, “Yes!” Then it will be asked, “How did you come to know of this?” They will say, “Our Prophet ﷺ informed us that [all of] the messengers conveyed the message.”¹³

2. The Messenger of Allah ﷺ is *Mubashir*, i.e., he ﷺ gives glad tidings of Paradise to the believers. He ﷺ gave glad tidings of Paradise to ten companions رَضِيَ اللهُ عَنْهُمْ in one gathering, and to around fifty more on different occasions. It was his blessed tongue that declared the

noble Shaykhayn رَضِيَ اللهُ عَنْهُمَا as the leaders of the elders in Paradise, the blessed Hasanayn رَضِيَ اللهُ عَنْهُمَا as the leaders of the youth in Paradise, and Sayyidatuna Fatima رَضِيَ اللهُ عَنْهَا as the leader of the women of Paradise.

Besides, he ﷺ gave tidings of Paradise to those who have faith, deeds, and a praiseworthy character. In fact, he gave tidings to the entire Ummah. The well-known Quranic commentator, Allama Isma’il Haqqi رَحِمَهُ اللهُ عَلَيْهِ relates that the Beloved Prophet ﷺ gives the glad tidings of Paradise to the obedient, and the glad tidings of the beatific vision to the people of love. Guiding his followers to be harbingers like him, the Beloved Prophet ﷺ said, “Give glad tidings to the people; do not speak of matters that cause hatred among them, and make things easy for the people, and do not place them into hardship.”¹⁴

3. The Messenger of Allah ﷺ is *Nazeer* i.e., the one who warns people about the punishment of the Hereafter. Nurturing human beings requires a balanced approach that combines both, encouragement through promises of reward and admonishment through warnings of punishment. The Beloved Prophet ﷺ also warned the disbelievers and sinners about the punishment of Hell. In one hadith, the Beloved Prophet ﷺ explained this attribute with a powerful simile: “My example and your example is like that of an individual who lit a fire, and grasshoppers and moths began to fall into it, while he pushes them away from it. (Similarly,) I am holding you from the back and preventing you from falling into the Fire.”¹⁵

4. The Messenger of Allah ﷺ is the Caller to Allah (*al-Da’i ila Allah*) i.e., the one who calls people towards Allah Almighty. He ﷺ is the one who invites the disbelievers towards faith, the sinners towards piety, the heedless towards the remembrance of Allah عَزَّوَجَلَّ, the docile towards action, and the distant towards proximity, and he ﷺ delivers those who possess complete inner and outer submission to the Divine Presence. Although this appellation sums up the primary role

of all prophets, but our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ undertook the most difficulties on this path. Hence, the Leader of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself states, "Nobody has been placed into fear in the way of Allah as I have, and nobody has faced the difficulties that I have faced in the way of Allah."¹⁶

5. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is *Sirāj Munīr* i.e., an illuminating lamp. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the one who ends the darkness of disbelief and polytheism, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the prophetic lamp from whom Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ attained the light of truthfulness, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ received the radiance of justice, Sayyiduna Uthman رَضِيَ اللهُ عَنْهُ gained the luminosity of modesty and generosity, and Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ acquired the light of knowledge and worship. It is from the radiance of this sun that Sayyiduna Yasir, Sayyiduna 'Ammar, Sayyidatuna Sumayya, Sayyiduna Khubayb, Sayyiduna Suhayb, and Sayyiduna Bilal رَضِيَ اللهُ عَنْهُمْ attained steadfastness; it is from the brilliance of this lamp that the stars of guidance, the men and women of lofty aspirations, determination, diligence, and sincerity, and the courageous warriors were formed to whom these couplets apply:

*Yeh Ghazi yeh teray pur israar banday
Jinhayn tu ney bakhsha hay Zauq-e-Khudai
Do neem in ki thokar se sehra-o-darya
Simat kar pahar in ki haybat say ra`ee*

Iqbal wrote:

هر کجا بینی جهان رنگ و بو آں کہ از خا کش بروید آرزو
یا ز نور مصطفیٰ او را بها است یا هنوز اندر تلاش مصطفیٰ است

Wherever there is a world of colour and fragrance in existence, or wherever something of value grows from the earth, the splendour of life there is either taking blessings from the prophetic light, or it is busy in search of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Or one can state in the language of poetry and praise:

*Sarkar yeh naam tumhara, sab naamon say hay piyara
Is naam say chamka suraj, aur chamka chand sitarah*

May Allah Almighty grant us the highest level of love for His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and allow us to benefit from the radiance of the prophetic lamp.

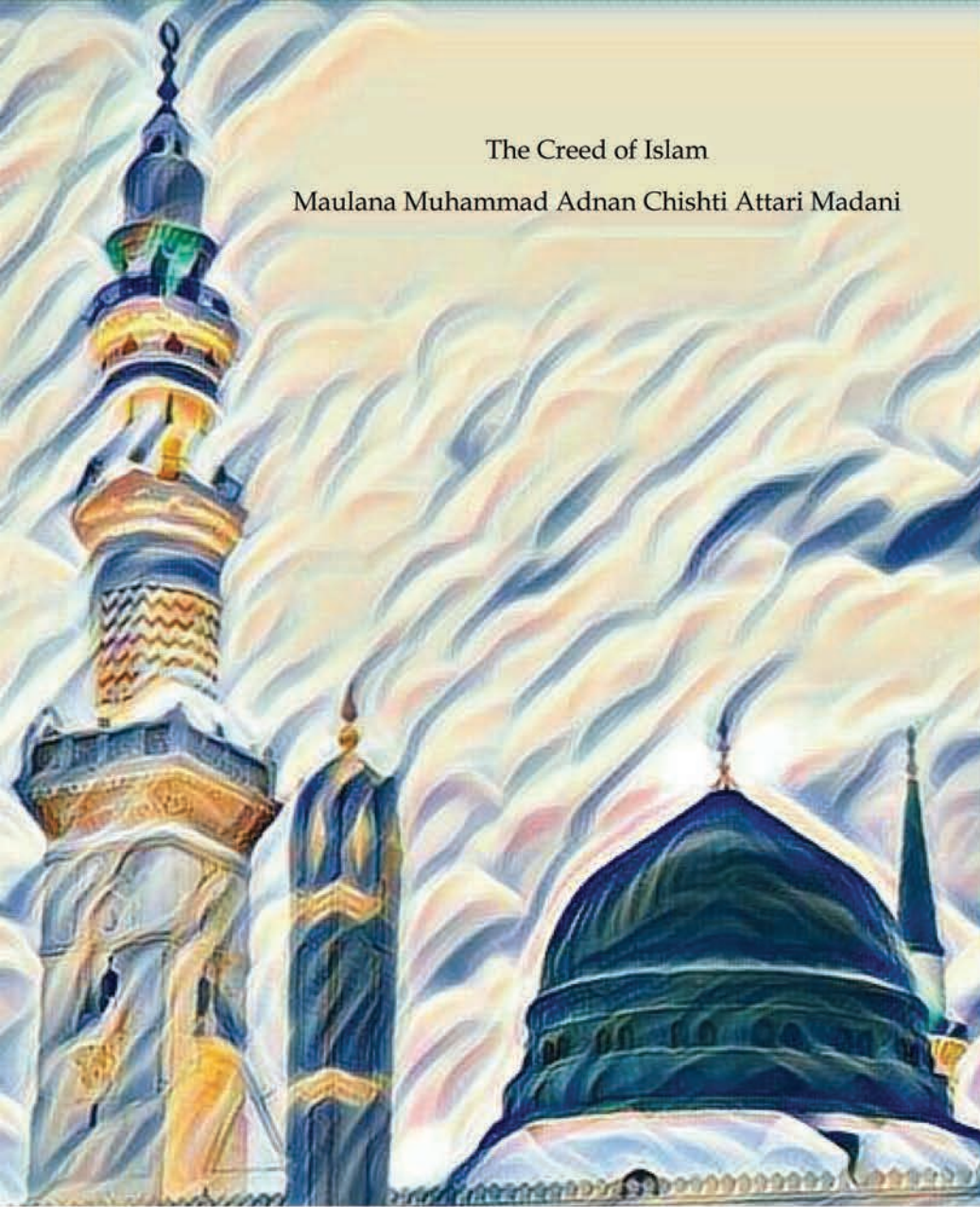
أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ [Kanz-ul-Irfan (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 45, 46)
- ² (Matali' al-Musaraat, p. 129)
- ³ [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Alam-Nashrah: 4)
- ⁴ [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah al-Duha, Verse 4)
- ⁵ [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 45, 46)
- ⁶ (Al-Mufridaat, vol. 1, p. 352)
- ⁷ [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Furqan, Verse 1)
- ⁸ (Al-Mu'jam Kabeer by Tabrani: 319)
- ⁹ (Muslim: 2215)
- ¹⁰ (Sunan Daarimi: 1366)
- ¹¹ (Maktubaat-e-Shaykh ma' Akbar al-Akhyar, p. 155)
- ¹² [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 143)
- ¹³ (Sunan al-Kubra by Imam an-Nasa'ee, vol. 6, p. 292)
- ¹⁴ (Al-Mu'jam al-Kabeer by Tabarani: 312)
- ¹⁵ (Muslim: 1790)
- ¹⁶ (Tirmizi: 525)

The Creed of Islam

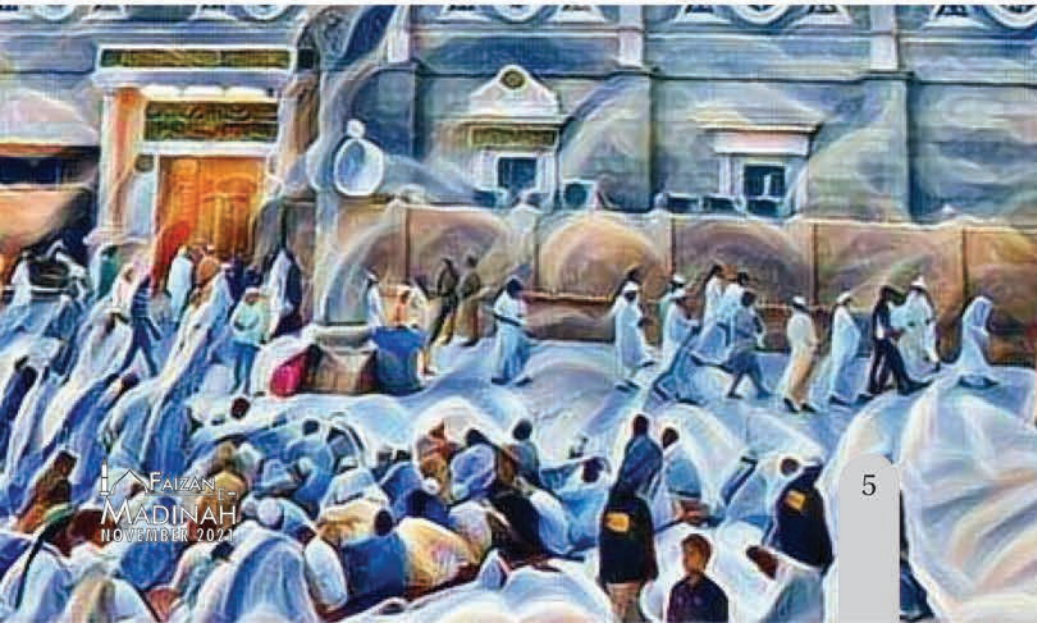
Maulana Muhammad Adnan Chishti Attari Madani



Beholding the Messenger

and its blessings

(Episode 03)



It is truly an indescribably auspicious honour to behold our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There are countless saints and pious individuals who have beheld the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their dreams, and if all of these incidents were to be gathered together in literary form, a book comprising of many chapters would be made. All categories of people may experience countless different types of dreams, however, may we be sacrificed upon the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the dream in which he honours us with his arrival. His blessed presence in our dreams is also of such perfection and grandeur that our faculty of intellect is left astounded. In a dream, if he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to place his blessed lips on the face of an individual, not only would the latter's body become fragrant, but the entire household itself would become enveloped in his blessed fragrance, as happened with Sayyiduna Muhammad Ibn al-Sa'eed رَحْمَةُ اللهِ عَلَيْهِ. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into his dream and kissed him upon the face, upon which Sayyiduna Ibn al-Sa'eed رَحْمَةُ اللهِ عَلَيْهِ awoke. His blessed wife also opened her eyes, and the entire house was immersed in the scent of musk. With the blessings of the sacred kiss of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a sweet fragrance emanated from the face of Sayyiduna Muhammad Ibn al-Sa'eed رَحْمَةُ اللهِ عَلَيْهِ for eight days.¹

Granting sight to the blind

By blessing us in our dreams, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also relieves difficulties with his sublime presence, and on some

occasions grants sight to the blind. A revered imam and Muhaddis (expert in the field of hadith), Sayyiduna Ya'qoob Bin Sufyan Faswi رَحْمَةُ اللهِ عَلَيْهِ states: In search of hadith, I journeyed to many cities and dwellings. I encountered a Shaykh on my travels and desired to stay with him, so I may secure as much benefit as possible. At that time, I had a small amount of provisions, and I was a traveller too, so I would perform literary work at night and recite it to the Shaykh during the day. One night, as per my usual schedule, I was working, with a large portion of the night having already passed. Suddenly, I found moisture beginning to develop in my eyes, and instantly became blind. Unable to see the lamp I used for work or my house, I began to weep intensely at the loss of my eyesight and my inability to acquire knowledge. Such was my state that having cried profusely, I eventually lay down and fell asleep. I then had the honour of beholding the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream, and he stated: 'O Ya'qoob, son of Sufyan! Why are you crying?' I replied humbly: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have now become blind! I am saddened by the fact that I am away from home, and now unable to have the honour and blessing of writing your hadith.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then stated: 'Come closer', and I moved closer to his blessed presence. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then placed his merciful hands upon my eyes, in such a manner, as though he was performing damm. Sayyiduna Ya'qoob bin Sufyan Faswi رَحْمَةُ اللهِ عَلَيْهِ goes on to mention: When I awoke, my eyes had become enlightened and my vision was restored, and I was able to see everything around me. Immediately, I grasped my textbook and began to write hadith in the light of my lamp.²

The blessed hospitality of the Messenger

It has been reported that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into the dream of a person who was hungry and granted him fresh bread, from which he ate. Upon awakening, he found the remainder of the bread in his hands. A distinguished imam and 'Arif (one who has spiritual recognition of Allah Almighty), the Shaykh of Syria, Abu Abdullah Ahmad Bin Yahya Ibn Al-Jala رَحْمَةُ اللهِ عَلَيْهِ (who passed away in the year 306 Hijri) states: I visited Madina-tul-Munawwarah رَزَادَهَا اللهُ شَرْفًا وَتَعْظِيمًا and intense hunger began to set in. I visited the luminous grave

of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and requested: كَأَنَّكَ صَيْفُكَ (meaning, I am your guest). Afterwards, a deep sleep overcame me and I beheld the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. He granted me flatbread, and I began to eat in the dream. After eating half, my eyes opened, and the remaining bread was in my hands.³

An invitation to Madinah

During the days in which Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ lived in Syria, he saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: مَا بِذِهِ الْجَفْوَةَ يَا بِلَالُ O Bilal! Why such avoidance? You do not come to meet us? Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ awakened, immediately prepared items of travel and set forth to visit the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴

Sayyiduna Imam Abu Abdullah Muhammad Bin Musa Maliki (passed away in 683 Hijri) mentions this incident in his work مِصْبَاحُ الظَّلَامِ فِي الْمُسْتَعِينِينَ بِخَيْرِ الْأَنَامِ فِي الْيَقْظَةِ وَالْمَمَامِ شَوَاهِدُ الْحَقِّ فِي الْأَسْتِغَاثَةِ رَحْمَةُ اللهِ عَلَيْهِ in his work بِسَيِّدِ الْخَلْقِ.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself gifted his blessed hair

Sayyiduna Shah Abd-ur-Raheem Dihlavi رَحْمَةُ اللهِ عَلَيْهِ states: On one occasion, I developed a fever. Illness seized me so firmly that I expected not to live further. One day in the duration of my illness, I became sleepy. In my sleep, I saw a pious person, who began to say: O son! The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is coming to visit you in your sickness, and perhaps he is honourably arriving from the direction your feet are faced. As such, change the direction of your bedstead.

Upon this, I recovered slightly from my ailment, and although I could not speak, I now had the strength to signal to those present and they moved my bedstead. Straightaway, the generous Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ honoured us with his presence. His noble lips began to move, and the words that emerged from them were: كَيْفَ حَالُكَ يَا بُنَيَّ - Son, how are you?

The sweetness of these eminent words overpowered me to such an extent that I entered a state of spiritual ecstasy. Tears began to flow from my eyes, and the

Messenger of Allah ﷺ took me upon his blessed lap in such a manner that his blessed beard was above my head, and his blessed shirt became wet with my tears. After some time, my state changed from this into silence. A thought arose in my heart; as I had desired to obtain the blessed hair of the Messenger of Allah ﷺ for a long time, I pondered upon how grand would it be if he were to gift me this priceless treasure. As soon as this thought entered my heart, the Messenger of Allah ﷺ instantly became aware of it. He passed his blessed hand upon his illustrious beard, and placed two noble hairs in my hand. Another thought came into my heart: Will these two noble hairs remain with me in wakefulness or not? Once again, the Holy Prophet ﷺ became aware of the thoughts within my heart, and stated: These two hairs will remain even in that state (of wakefulness). Furthermore, the Messenger of Allah ﷺ gave me good news of full recovery and a lengthy lifespan. I became relaxed and at ease upon hearing this.

I had a lamp brought forth, and when I looked at my hand, I did not see either of the blessed hairs. In a state of dejection, I focused my attention towards the Messenger of Allah ﷺ and presented my matter. Once again, a state of sleepiness overcame me, within which the Messenger of Allah ﷺ stated to me: My son! I placed those two hairs under your pillow as a precaution to keep them preserved. As soon as I awoke, I held the two hairs and placed them in a pure place, with utmost respect and adoration. After this incident, my fever was removed, but a state of weakness then came over me. Those present with me assumed it was the time of my death, and they began to cry and mourn. After some time, I attained strength, returning back to full health.⁵

Encouraging and strengthening the morale of Hakeem-ul-Ummat

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ possessed immense love and yearning for the Messenger of Allah ﷺ. Look at the gifts bestowed upon him in his dream: As such, it is narrated that when the great mufti finished writing his work 'Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ

par aik nazar', he was honoured with a vision of the Holy Prophet ﷺ on that night. The blessed lips of the generous Prophet ﷺ began to flow with flowers of mercy in the following way: 'You have made efforts to preserve the honour of my Sahabi, Allah will preserve your honour.'⁶

May Allah عزوجل gift every devotee of His Messenger a vision of the master of creation ﷺ.

أَمِيرِنَ بِجَاةِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ (Al-Qaul Al-Badi', p. 281)
- ² (Siyar A'lam-un-Nubala, vol. 10, p. 552; Tahzeeb-ul-Kamal, vol. 32, p. 332)
- ³ (Misbah al-Zulaam, p. 61)
- ⁴ (Usd-ul-Ghaabah, vol. 1, p. 307, summarised)
- ⁵ (Anfas-ul-'Aarifeen, p. 74)
- ⁶ (Halaat-e-Zindagi Hakeem Al-Ummat, Hayat-e-Saalik, p. 127, summarised)



Ask for WELL-BEING

Maulana Nasir Jamal Attari Madani

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make this Du'a: 'اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ' Meaning, O Allah! Make our end good in all our affairs and protect us from the disgrace of this world and the torment of the Hereafter.¹

"Du'a" is beseeching Allah Almighty for goodness. Allah Almighty has commanded us in the Holy Quran to supplicate, and has given the glad-tidings that Du'as are accepted.² Also, this is a statement of Allah Almighty:

'O Son of Adam! If you ask from me, I will give you and if you do not ask from Me, then I will express My wrath upon you.'³

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned the importance of Du'a in the following manner: 'الدُّعَاءُ مَخُّ الْعِبَادَةِ' meaning, 'Du'a is the brain (essence) of worship.'⁴

At one place, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'الدُّعَاءُ سِلَاحٌ' meaning, 'Du'a is the weapon of a believer, the pillar of the religion and the light of the heavens and the earth.'⁵

What should be supplicated for?

In this regard, the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

'Ask for Allah's grace, for Allah likes (the) asking (of His Bondsman).'⁶

The Mercy unto the universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has taught us comprehensive supplications about the 'grace of Allah Almighty', among them is an encouragement to supplicate for well-being, which has been mentioned in the previous hadith.

In this blessed hadith, a Du'a has been made for a good end in all affairs, as well as protection

from disgrace in the world and punishment of the Hereafter. A good ending in all affairs is (a plea) for the outcome of our every action to be good, and what is meant by (protection from) disgrace in the world is protection from calamities, arrogance, deception and from being overpowered by enemies.⁷

The detail to these three supplications:

1. A good ending to all permissible works

Keep this in mind that the result of a good deed is beautiful, whereas the outcome of bad deed is dreadful. Therefore, it is not wise to hope for good after committing evil. Sometimes, it is the case that one begins the work well but the outcome is bad, and when he begins to find the apparent causes of the bad outcome, he realizes that it is due to an evil intention, lack of consistency, carelessness and laziness in work. However, when a bondsman beseeches his

Lord regarding his good actions, the mercy of Allah grants hope. Allah Almighty also bestows His Divine Grace upon His bondsman and grants him a good result for his efforts. If he does apparently fail, then the mercy of Allah will support him, it will mend his broken heart, and with a new determination, it will encourage him to once again strive to acquire his purpose. However, it is necessary that during this entire stage, one remains attached to Allah Almighty, does not utter words of ungratefulness and continues supplicating.

Allah gives hope to those who supplicate to Him in a Hadith al-Qudsi, where He states: 'أَنَا مَعَهُ، إِذَا دَعَانِي' Meaning, 'I am with him when he supplicates to Me.'⁸

2. Refuge from disgrace in the world

Everyone wishes to live a respectful life, and he tries to save himself from a life of humiliation and disgrace. He takes precautions, however, these are all human measures; for a better outcome, one must have the mercy of Allah Almighty with him, and one way of drawing the focus of Allah's mercy towards himself is Du'a. Therefore, our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is teaching us to supplicate in order to be safe from humiliation and disgrace.

3. Refuge from the punishment of the Hereafter

How important is it to seek refuge from the punishment of the Hereafter? In order to understand this, take a look at the punishments mentioned in the Blessed Hadith:

- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Fire lit by humans is one part of the 70 parts of the fire of hell.' The companions رَضِيَ اللهُ عَنْهُمْ humbly said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! (For punishment) the worldly fire is enough.' The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'The fire of hell has been increased 69-fold to the fire of the world and each level of its heat is equal to it.'⁹
- Boiling water will be poured over the heads of the inmates of Hell. It will tear their skulls and would reach their stomachs. It will then sever everything within the stomachs which will exit from the feet. This is 'صَهْر' (melting). This will be done repeatedly.¹⁰

- If a huge boulder is thrown from the edge of Hell, it will continue to fall for 70 years and still not reach its depth. Sayyiduna Umar رَضِيَ اللهُ عَنْهُ used to say, 'Make mention of Hell in abundance, because its heat is severe, its depth is very deep, and its hammers are of iron.'¹¹
- In Hell, there are snakes to the size of the necks of camels. When any one of them bites an inmate of Hell, the heat of its poison will be felt for 40 years. Similarly in Hell, there are scorpions to the size of the necks of mules, and when any of them sting an inmate of Hell, he will feel the heat of its sting for 40 years.¹²
- Inmates of Hell will be overcome by tears, they will cry profusely, to such an extent that their tears will come to an end and they will begin to cry tears of blood; it will reach such an extent that if ships were left in them, they would begin to flow therein.¹³
- The inmate of hell who will receive the lightest form of punishment will be made to wear shoes and laces of fire. It will cause his brain to boil the way pots boil. He will think he is receiving the most severe punishment, whereas, he will be receiving the lightest punishment.¹⁴

Therefore, abstain from all those actions which will be a cause of punishment in the Hereafter, and make a habit of making Du'a as well.

(Footnotes)

- ¹ (Musnad Ahmad, vol. 6, p. 196, Hadith 17645)
- ² (Part 2, Surah Al-Baqarah, verse 186; Part 24, Surah Al-Mumin, verse 60)
- ³ (Al-Du'a Lil Tabarani, p. 29, Hadith 24)
- ⁴ (Tirmizi, vol. 5, p. 243, Hadith 3382)
- ⁵ (Mustadrak Hakim, vol. 2, p. 162, Hadith 1855)
- ⁶ (Tirmizi, vol. 5, p. 333, Hadith 3582)
- ⁷ (Al-Tayseer Sharh Jami' Al-Sagheer, vol. 1, p. 207)
- ⁸ (Muslim, p. 1442, Hadith 2675)
- ⁹ (Bukhari, vol. 2, p. 396, Hadith 3265)
- ¹⁰ (Tirmizi, vol. 4, p. 262, Hadith 2591)
- ¹¹ (Tirmizi, vol. 4, p. 260, Hadith 2584)
- ¹² (Musnad Ahmad, vol. 6, p. 216, Hadith 17729)
- ¹³ (Ibn Majah, vol. 4, p. 531, Hadith 4324)
- ¹⁴ (Muslim, p. 111, Hadith 517)

Dar-ul-Ifta Ahl-e-Sunnat

Mufti Qasim Attari

1. What is the ruling for writing 'Ya Muhammad' upon a wall?

Question: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: In some homes, masjids etc., 'Ya Muhammad' is written upon the walls. Is this allowed in Shari'ah? And if it is already written with paint or a plaque is hung, then what should be done?

Answer:

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

It is not correct in the shari'ah to call upon the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with the wording of 'Ya Muhammad'. This is because the Holy Quran has prohibited calling upon the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the manner in which we address one another by mentioning each other's names.

Instead of saying 'Ya Muhammad', one should use 'Ya Rasoolallah', 'Ya Habiballah', 'Ya Nabiiyallah', etc., to call upon him, and this should also be kept in mind when writing. If 'Ya Muhammad' is written on the wall of a house, masjid, etc., it should be removed respectfully, and if a plaque is hung up, it should be replaced with another upon which 'Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' is written.

When doing so, care must be taken to ensure that it is not hung in a place where there is even a possibility of disrespect. Rainwater should not come into contact with the writing and fall onto the floor; these blessed words should not be in a place where this possibility exists. For example, the outer wall of a home, where rainwater will fall upon it and then fall on to the ground.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. What is the ruling of taking benefit from a loan?

Question: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: I work for a company, and there is an individual who supplies meat to this company. I met him on one occasion, and he said that he supplies meat to the company for an entire month, and he receives an on-going bill from the company to cover his costs in supplying the meat. However, he receives the payment at the end of the month. For this reason, he wishes to make the following agreement with me: He will take the bill from the company and give it to me, and whatever the cost comes to, it will be paid by myself. After

a month, when he is paid by the company, he will then return the amount of money he took from me, and in addition to this, he will give me Rs. 10 per kilo of the meat he supplies. Is this arrangement correct in light of the Shari'ah?

Answer:

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

The method described in the aforementioned situation is nothing, but interest. As such, you cannot adopt this method. This is because according to the Shari'ah, the money that you will give to that individual is considered a loan. Meaning, you will give that individual money as a loan, and the principle regarding loans is that the amount to be returned should be exactly as the borrowed amount. If the repayable amount is set to be higher than the borrowed amount, this will be considered interest. Taking and giving money in this manner is unlawful (*Haram*) and impermissible.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Making a will regarding the carrying out of a good deed

Question: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: Some people, during their lives, leave a will regarding the carrying out of a righteous work and that after death, their money should be utilised for a certain righteous cause. For example, it should be spent on a masjid, madrasa, student of knowledge or to support an orphan or the poor.

My question is: Does Islam allow us to make this sort of will regarding our wealth whilst we are alive, that our wealth be spent on a righteous work or as continuous reward (i.e. *sadaqah jariyah*)? If Islam does allow this, then what is its limit? Meaning, to what extent can we make a will regarding our wealth?

Answer:

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

Islam facilitates for every affair of those who believe

in it, both, in this world and the Hereafter; it enhances their worldly matters, and instructs them on how to better their permanent life in the Hereafter. For this reason, on numerous occasions, the Quran and Hadith encourage us to gather provisions (pious deeds) for our approaching eternal life. We are told that man only has three forms of wealth; the first is that which he has utilised by consuming, the second is that which he wears (clothes) making it worn out, and the third is that which he gives as charity (*sadaqah*) and saves for the Hereafter.

By granting permission to formulate a will, the Shari'ah has established a great means of fulfilling permissible worldly desires and needs of the Hereafter, because through a will, a person may perform a work which helps their friend or family member, and that act itself is permissible, and righteous deeds are especially emphasised within a will. For example, building a Masjid or Madrasa, or helping the poor, orphans, etc.

The ruling regarding the establishment of a will is that if the money is withdrawn according to the terms of the will and the remainder is distributed among the inheritors but it will render the inheritors destitute, then it is better to not formulate a will. Otherwise, formulating a will is considered desirable (*Mustahab*), a means of great reward and a virtuous act. The limit prescribed by shari'ah in this respect is that a person can allocate one-third of their wealth for their will. If more than one-third is included in a will, then this is not considered. In the same way, a will made regarding the one who is already rightful of receiving inheritance is also not considered.

However, if a person made a will for more than one-third or made a will for a rightful inheritor and after the passing of the testator, all inheritors give permission for the will made for more than one-third, or the will made for an inheritor to be carried out - provided they are all capable of giving this permission - then this will be actioned.

Note: If anybody has made, or intends to make a will, he should gather the full details regarding this and then he can receive guidance regarding his specific case.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Questions and answers of *Madani Muzakarah*

1. If parents were to pass away in the state of being displeased with their children, then?

Question: What should children do if they adopt bad conduct with their parents and abandon them, and during this time, their parents (or one of them) pass away?

Answer: In this situation, the children should perform those tasks which have been stipulated by Shari'ah. This involves arranging all aspects of their funeral, washing, shrouding, participating in their burial, making extensive supplications for their forgiveness, and conveying good deeds to their souls.¹

2. Oh Ghaus, how powerful is your strike!

Question: When Ghaus al-A'zam, Shaykh Abd Al-Qadir al-Jeelani رَحْمَةُ اللهِ عَلَيْهِ said, 'My foot is upon the necks of the Awliya (saints),' did any of them reject this?

Answer: Yes, indeed! And those who denied it had their sainthood taken from them. Also, there are certain accounts which mention that those of them who retracted had their sainthood returned to them.²

*Al-Amaan qahar hay ay Ghaus woh teekha tera
Mar kay bhi chain say sota nahin mara tayra³*

Translation:

*We take refuge in Allah! Oh Ghaus, how powerful is your strike!
The one struck by you never has comfort, even after their demise*

3. How much Salat upon the Prophet should be recited daily?

Question: There is a lot of emphasis placed upon reciting Salat upon the Prophet. Please kindly explain how much Salat upon the Prophet we should recite daily?

Answer: The more Salat that is recited, the more benefit one attains. Therefore, one should develop a habit of reciting as much Salat upon the Prophet as possible. One should recite Salat upon the Prophet at least 313 times daily.⁴

4. The difference between Fatihah and Niyaz

Question: What is the difference between Fatihah and Niyaz?

Answer: Both, Fatihah and Niyaz, have the same meaning, however, the food, etc., that is prepared in order to convey its reward to religious elders is respectfully entitled 'Niyaz'. The food that is prepared in order to convey reward to a normal person is known as the food of 'Fatihah'. In reality, the word Niyaz has greater connotations of respect,

hence, it is utilised for religious elders. Just as those lower in rank are told to 'Sit down', but those higher in rank are requested to 'Please, take a seat'. Fatihah and Niyaz are both done in order to gain the pleasure of Allah Almighty. There is also no harm in saying that it is the 'Niyaz of Ghaus al-A'zam'.⁵

5. Was Ghaus al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ a Mufti?

Question: Was Ghaus al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ a Mufti?

Answer: Ghaus al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was a Mujtahid Mutlaq, i.e. a true Mufti.⁶ In reality, only a Mujtahid is a true Mufti. The Muftis of today are known as 'Muftiyan-e-Naaqil'. This means that they derive Fatawa from the original work conducted by a Mujtahid.⁷

6. A book containing the statements of Ghaus al-A'zam

Question: In today's day and age, are there books containing the words and statements of Ghaus al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ? If they are available, can they be relied upon?

Answer: What is the reason for not believing it to be reliable? The book of Ghaus al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, 'فُتُوْحُ الْغَيْبِ', is well known, and has been translated into many different languages. Shaykh Abd al-Haq Muhaddis Dihlawi رَحْمَةُ اللَّهِ عَلَيْهِ has written a commentary on this book, which can also be found in Urdu. Remember! When acquiring such books, one should buy the translation which has been written by a true devotee of Ghaus al-A'zam.⁸

7. How is it to take an image of your Murshid⁹ and place it within a frame?

Question: Are we allowed to frame a picture of our Murshid?

Answer: We seek refuge! We seek refuge! This is impermissible. By doing this, the angels of mercy do not enter the home.¹⁰ Some people even have so-called images of Shaykh Abd al-Qaadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ, which are undoubtedly fake. This is because there was no camera in those days. Furthermore, they even illustrate his blessed beard to be short. For the sake of argument, مَعَادًا لِلَّهِ, even if that image was true, it would still be impermissible to hang it. If one's murshid is pious, fulfils all relevant conditions and is a scholar, it would still be sinful to hang his picture. If the Murshid himself desires his image to be framed in

this way, then he shall cease being considered pious, and will fall into another category altogether.¹¹

8. Reciting the Quran for the entire night whilst standing on one leg for 15 years!

Question: It is found within the biography of Shaykh Abd al-Qaadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ that for 15 years, after completing the Isha prayer, he would stand on one leg, lean against a wall, and begin reciting the Holy Quran, and would complete it by the time of Suhoor.¹² What was the wisdom behind this?

Answer: He رَحْمَةُ اللَّهِ عَلَيْهِ would do this in order to extinguish the influence of the Nafs, and to show Satan that no matter how hard he tries to stop him, he رَحْمَةُ اللَّهِ عَلَيْهِ will proceed that much further, and no matter how hard he tries to decrease the amount of worship Ghaus al-A'zam performed, he رَحْمَةُ اللَّهِ عَلَيْهِ would worship Allah Almighty that much more. Whatever Ghaus al-A'zam did, our eyes are closed upon it (meaning, we accept everything without question). If our eyes are not closed upon Ghaus al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, then who else will they be closed upon?¹³

(Footnotes)

- ¹ (Madani Muzakarah, 12 Muharram-ul-Haram, Hijri 1440)
- ² (Tafreeh Al-Khaatir, pp. 97-99, summarised; Madani Muzakarah, 4 Rabi'-ul-Awwal, Hijri 1441)
- ³ (Hadaiq-e-Bakhshish, p. 28)
- ⁴ (Madani Muzakarah, 19 Muharram-ul-Haram, Hijri 1440)
- ⁵ (Fatawa Razawiyyah, vol. 9, p. 578, summarised; Madani Muzakarah, 4 Rabi'-ul-Awwal, Hijri 1441)
- ⁶ He رَحْمَةُ اللَّهِ عَلَيْهِ was always a Hanbali, and then later on, he reached the rank of 'Ijtihad Mutlaq'. When he saw the Hanbali school becoming weak, he gave Fatwa in accordance to it, because Ghauth al-A'zam is Muhyuddin, and these are the four pillars of the mighty religion, and any weakness that he saw from the people regarding any pillar, he strengthened it. (Fatawa Razawiyyah, vol. 26, p. 433)
- ⁷ ('Ilm-o-Hikmat kay 125 Madani Phool, pp. 41,42, summarised; Madani Muzakarah, 5 Rabi'-ul-Awwal, Hijri 1441)
- ⁸ (Madani Muzakarah, 5 Rabi'-ul-Awwal, Hijri 1441)
- ⁹ Spiritual guide
- ¹⁰ The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The home which contains a dog or an image, the angels of mercy do not enter it. (Bukhari, vol. 2, p. 385, Hadith 3225)
- ¹¹ (Madani Muzakarah, 6 Rabi'-ul-Awwal, Hijri 1441)
- ¹² (Akhbar-ul-Akhyar, p. 11)
- ¹³ (Madani Muzakarah, 6 Rabi'-ul-Awwal, Hijri 1441)



GHAUS AL-A'ZAM

AND THE REVIVAL OF DEEN

Maulana Mun'im Attari Madani

Having a variety of names and titles is the evidence of an individual possessing a host of attributes and qualities. Sayyidi Ghaus al-A'zam, Shaykh Abd al-Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ is one of those figures whose global renowned reputation encompasses a spectrum of titles and appellations. Ghaus-e-Samdaani, Mahboob-e-Subhani, Qindeel-e-Noorani, Shahbaz-e-Laa Makani, Ghaus al-A'zam, 'غوثُ الْإِنْسِ وَالْجَانِّ', and 'مُحْيِي الْمِلَّةِ وَالْدِّينِ' are from the exemplary titles spoken for this prestigious personality.

From amongst his titles, he is referred to as مُحْيِي الدِّينِ. In description, this entails being one who revived the Deen, empowering and spreading its message. This title, when used in context with Ghaus al-A'zam himself, carries a wide horizon of varied meanings and possibilities. Sayyidi Ghaus al-A'zam adopted a pivotal role in the publication of religious texts as well as the spreading of

the message of Islam. He utilized a variety of approaches and methods in reviving the practice of actions found in Islamic tradition. Let's now study a handful of these aforementioned methods.

Reviving Deen through good character

Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ himself is an embodiment of truthfulness and uprightness, possessing sublime character and heartfelt concern for the needy. He never allowed lying to enter any facet or phase of his life, even when as a child, he was approached by robbers desiring to steal from him. Upholding the truth, he revealed to them that he carried forty dinars, in spite of the potential danger this involved. He also had such care for the poor that on one occasion, a poor man intended to journey across a river, but did not possess enough money to pay for his boat fare, and thus, the sailor of the boat did not allow entry to him. Upon

acquiring knowledge of this, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ sent thirty dinars as payment himself, and stated: 'From now, do not say no to any poor individual who wants to cross the river.'¹

Reviving Deen through changing mindsets

For a long period of time, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ saved the masses from misguidance by means of his statements and delineating a change in mindset, promoting internal reflection and contemplation. Gatherings held under his supervision were a treasure of advice, education, and admonishment, with many of those who were previously misguided becoming rectified by means of such. Within his gatherings, a wide array of people from a host of demographics would be seen in attendance, with scholars and jurists also in attendance. At one time, 400 people would gather with pens and inkpots, and studiously write down his words of wisdom. In this fashion, Ghaus al-A'zam delivered these Madani pearls of knowledge and wisdom to the people for forty years.²

Reviving Deen through (saintly) miracles

Ghaus al-A'zam's رَحْمَةُ اللهِ عَلَيْهِ miracles reach the extent of mass transmission, as in, they were witnessed by so many that they cannot be falsified or denied. The scholars universally agree that the number of miracles that became apparent from him are not found with any other possessor of sainthood.³

Reviving Deen through speeches and advice

Furthermore, via speeches and propagation, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ undertook countless tasks in the service of Islam. There was not a speech of his, except within it, people would accept Islam. Thieves, criminals, transgressors and sinners would repent upon his hand.⁴ His practice was to speak publicly three times a week, and countless scholars and virtuous individuals would attend. It is narrated pertaining to the number of people who would attend these gatherings that upwards of 70,000 people could be found in attendance. From amongst them, esteemed scholars and jurists of Iraq, and religious and spiritual elders could also be found.⁵

Reviving Deen through teaching

He رَحْمَةُ اللهِ عَلَيْهِ would educate others in thirty branches of Islamic knowledge. Within his *madrassa*, people would learn *Tafseer* (Exegesis of the Holy Quran), *hadith*, jurisprudence, theology, principle and grammar from him. After Zuhr prayer, he would teach the Holy Quran with *Tajweed*, as well as its various methods of recitation.⁶

Reviving Deen through writing books

In service of Islam and to rectify the Muslim nation, he رَحْمَةُ اللهِ عَلَيْهِ penned a host of books and literary content. Allamah Ala al-Deen Baghdadi رَحْمَةُ اللهِ عَلَيْهِ writes the names of seven books of Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ in his booklet, namely, *Tazkira Qadiriyyah*. After doing so, he mentions that the most reliable narration regarding the entirety of books written by Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ is sixty-nine.⁷

Reviving Deen through issuing religious edicts (fatwa)

In the field of issuing religious rulings, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ was a possessor of such perfection and knowledge that his contemporary scholars, jurists and legal experts in Islamic rulings were left in wonder at his insight, giving indelibly easy to understand answers to complicated topics and issues. He spent numerous years in teaching, writing, issuing religious edicts and serving the religion. During his time, whenever his *Fatawa* would be taken to the scholars of Iraq, they would also express awe at the excellence of his answers.

May Allah Almighty, for the sake of Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ, allow us the honour of ardently serving the religion of Islam.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ (*Akhbar-ul-Akhyar*, p. 18)

² (*Akhbar-ul-Akhyar*, pp. 9-12)

³ (*Nuzha-tul-khaatir Al-Fatir*, p. 23)

⁴ (*Qalaaid Al-Jawahir*, p. 18)

⁵ (*Qalaaid Al-Jawahir*, p. 18, summarised)

⁶ (*Bahjat-ul-Asraar*, p. 225, summarised)

⁷ (*Seerat-e-Ghaus A'zam*, p. 61, selected)

Plea

The head of the central executive committee
of Dawat-e-Islami, Maulana Imran Attari

Do not give difficulty to the deceased



Sayyiduna Sadaqah Bin Sulayman Ja'fari رَحْمَةُ اللَّهِ عَلَيْهِ states: 'In my youth, I was distant from performing good and close to transgressions. In this time, my father passed away. As a result, the condition of my heart changed, I repented from my sins and busied myself in good deeds. However, as time began to pass, I once again fell prey to mistakes and errors, until I eventually saw my deceased father in my dream. He stated: 'My son! I was extremely happy with you as your deeds were presented to me, they resembled the actions of pious people. On this occasion, when your deeds were shown to me, I was left feeling ashamed. Do not embarrass me around the deceased who neighbour me!' After experiencing this dream, a transformation occurred in the life of Sayyiduna Sadaqah Bin Sulayman Ja'fari رَحْمَةُ اللَّهِ عَلَيْهِ. Repenting from all sins and transgressions, he proceeded to live a life of steadfast piety and righteousness.¹

O devotees of the Messenger! We should live our lives in such a manner that not only those who are alive remain safe from us causing them any difficulty, but also those who have passed away. How unfortunate would it be that our deeds are presented to our deceased ones, and it causes them pain and worry. In the aforementioned incident, the way we discover that the good actions of children cause their parents to receive happiness in their graves, in the same stead, we come to learn that the sins of children cause their parents to become worried and placed in difficulty. Furthermore, as mentioned in hadith that bad deeds performed by the living become a cause of sadness for deceased family members. Observe these two statements of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

1. On Monday and Thursday, deeds

are presented in the court of Allah Almighty. On Friday, they are presented to the Prophets عَلَيْهِمُ السَّلَام, fathers and mothers. They become happy with good deeds therein, and the brightness of their faces increases. (And due to bad deeds, they become saddened) So, you should remain fearful of Allah Almighty, and do not give difficulty to your deceased (by performing sins).²

2. Do not give difficulty to your deceased by means of your reprehensible deeds, as they are presented upon your family members who have passed away.³

For this reason, the companion of the Messenger, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ would make Du'a regarding his martyred uncle, Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ in this way: 'O Allah! I ask you for refuge from those deeds which become a means of (my uncle) Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ becoming embarrassed.' Imam Ghazali رَحِمَهُ اللهُ عَلَيْهِ states that Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ would supplicate as follows: 'O Allah! I ask you for refuge from every work that becomes a means of my humiliation in front of Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ'⁴

Sayyiduna Sa'eed Bin Jubayr رَحِمَهُ اللهُ عَلَيْهِ once advised Sayyiduna Usman Bin Abdullah Bin 'Aws رَحِمَهُ اللهُ عَلَيْهِ regarding his wife, and stated: 'O Usman! Do good in your relationship with her. Whatever conduct you adopt in your dealings with her will reach (your father-in-law), Sayyiduna 'Amr Bin 'Aws رَحِمَهُ اللهُ عَلَيْهِ.' Sayyiduna Usman Bin Abdullah رَحِمَهُ اللهُ عَلَيْهِ then asked: 'The news of the living reaches the dead?' Sayyiduna Sa'eed Bin Jubayr رَحِمَهُ اللهُ عَلَيْهِ replied: 'Yes, everyone connected via familial relationship has news of their family members conveyed to them. If they are involved in good, this gives them profound happiness, and if they are involved in bad, this leaves them saddened and broken hearted.'⁵

Once, when Ibrahim Bin Saalih Bin Ali Bin Abdullah Bin Abbas Haashimi was the ruler of Palestine, he was advised by a the great Tabi' of the Tabi'een, Sayyiduna Abbaad Al-Khawwaas رَحِمَهُ اللهُ عَلَيْهِ, who stated to him: 'This matter has come to my knowledge that the deeds of the living are presented to their deceased family members. By extension, you should consider what state your deeds are in when

they are presented in the court of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon hearing this, Sayyiduna Ibrahim Bin Saalih wept until his beard became drenched in tears.⁶

Further detail of deeds which give difficulty and worry to the deceased can be found in a variety of books. For example, the final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once saw somebody leaning against a grave, and stated: 'لَا تُؤْذِ صَاحِبَ هَذَا الْقَبْرِ' meaning, do not give pain to the inhabitant of this grave.⁷

A'la Hadrat, the Imam of Ahl Al-Sunnah, Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ states: 'This pain given to the deceased is something which was observed by those of the illustrious Tabi'een and the honourable scholars, who were possessors of spiritual insight (Baseerah).' After discussing this issue, the Imam of Ahl Al-Sunnah then proceeded to narrate incidents relating to placing one's head upon a grave to sleep, stepping upon a grave, etc., and provided evidence highlighting how these actions cause difficulty for the deceased.⁸

Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ also mentions: 'The mother of the believers, Sayyidah Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا even forbade combing the hair of the deceased, as this causes them pain.'⁹

'Allamah Abd al-Mustafa al-A'zami رَحِمَهُ اللهُ عَلَيْهِ writes: 'It is universally agreed upon that anything which can cause difficulty or pain to the living also causes difficulty or pain to the deceased. As such, to urinate or leave excretion upon graves, leaving anything filthy upon it, breaking apart graves until they are destroyed or trampling upon them, building houses upon them, and sitting or lying upon them; because these actions cause pain to the deceased, they are all impermissible and disallowed. It is necessary for every Muslim to respect and honour Muslim graveyards, and refrain from any act which disrespects a Muslim grave or causes it damage and harm.'¹⁰ In the same fashion, the deceased should not be placed in storage freezers, as this causes them difficulty.¹¹

It is impermissible, Haraam and sinful for Muslim medical students to operate on human bodies in order to gain experience in regards to operations, because this causes pain to the deceased.¹²

It is my humble request to every devotee of the Messenger! Maintain your lifestyle in such a manner that your words and deeds are not only free from causing pain and worry to the living, but also to the deceased. The scholars mention: 'The respect of a living and a deceased Muslim is the same, and giving them pain is Haraam.'¹³

Khudaya, na takleef ka mayn baa'is banoon

Tayri jannatoun ka mayn waaris banoon

May Allah Almighty grant us the privilege of acting upon what has been said.

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ ('Uyoon-ul-Hikayaat, p. 401)

² (Nawadir-ul-Usool, vol. 1, p. 671, Hadith 925; Al-Tayseer bi Sharh Al-Jami'-us-Sagheer, vol. 1, p. 450)

³ (Mawsu'ah Ibn-e-Abi AL-Dunya Kitab Al-Manamaat, vol. 3, p. 14, Hadith 2)

⁴ (Al-Zuhd Li Ibn-ul-Mubarak, p. 42, Hadith 165; Ihya-ul-'Uloom, vol. 5, p. 252)

⁵ (Al-Zuhd Li Ibn-ul-Mubarak, p. 151, Hadith 447)

⁶ (Hilya-tul-Awliya, vol. 10, p. 19, Raqm 14345)

⁷ (Musnad Ahmad, vol. 39, p. 476)

⁸ (Fatawa Razawiyyah, vol. 9, p. 435)

⁹ (Fatawa Razawiyyah, vol. 9, p. 164)

¹⁰ (Jahannam kay Khatraat, p. 148)

¹¹ (Mahnamah Faizan-e-Madinah, Rabi'-ul-Aakhir 1440 AH January/December 2018, p. 12)

¹² (Mahnamah Faizan-e-Madinah, Jumadal Ukhra 1442 AH/Februarv 2021 p. 12)



Maulana Asif Jahanzaib Attari Madani

Q: Where is the blessed shrine of the blessed mother of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

A: In a place between Makkah and Madinah known as Abwaa' (أَبْوَاء).

Q: Which Companion was previously a Jewish rabbi but after accepting Islam was appointed as one of the selected scribes of the divine revelation?

A: The Companion of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ubay b. Ka'b رَضِيَ اللهُ عَنْهُ.²

Q: Which martyr's funeral prayer was offered 70 times?

A: This exclusivity belongs to the leader of the martyrs, Sayyiduna Ameer Hamzah رَضِيَ اللهُ عَنْهُ. The Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the funeral prayer of each martyr of the Expedition of Uhud and included the blessed body

of Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ with each of them.³

Q: Which blessed Companion's name is mentioned in the Holy Quran?

A: Sayyiduna Zayd b. Harithah رَضِيَ اللهُ عَنْهُ.⁴

Q: In which Islamic year did the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ perform Hajj?

A: In the 10th year of Hijri.⁵

Q: For how long did Sayyiduna Adam عَلَيْهِ السَّلَام remain in Paradise?

A: Sayyiduna Adam عَلَيْهِ السَّلَام stayed in Paradise for 500 years.⁶

(Footnotes)

¹ Al-Rawd al-Unuf, vol. 3, p. 213; Mirat-ul-Manajih, vol. 2, p. 523

² Al-A'lam Lil-Zurqaani, vol. 1, p. 82

³ Tabqat Ibn-e-Sa'd, vol. 2, p. 33

⁴ Part 22, Surah Al-Ahzaab, verse 37

⁵ Tabqat Ibn-e-Sa'd, vol. 2, p. 130

⁶ Tabqat Ibn-e-Sa'd, vol. 1, p. 30





Selfishness

Our Shortcomings

Maulana Muhammad Abu Rajab Asif Attari Madani
(Islamic scholar, Member of Al-Madina-tul-Ilmiyyah: Islamic Research Centre Karachi)

An individual's brand-new car collided in a street with a truck, causing damage to the headlight on the passenger's side. In search for another headlight, he went to shops that sold used car parts. Despite visiting shop after shop, he could not find a headlight for the passenger's side. Before returning home, he asked the owner of an old shop as to why it was so difficult to find a headlight for the passenger's side. Based on his experience and observation, the shop owner informed him that the parts sold in this market were mainly from accident cars, and in most cases, the shop owners obtain working headlights that were for the driver's side of a car. Conversely, headlights from the passenger's side are usually found broken. The individual asked the shop owner the reason behind this, to which he replied that it seems as though when a driver becomes certain that a collision is inevitable, he instinctively swerves his car to the right (driver's side). This leads to less damage being incurred on

the driver's side of the vehicle compared to the passenger's side. Irrespective of whether it is the driver's wife sat in the passenger seat or anyone else he holds dear, the selfishness stored in some corner of his brain manifests itself within seconds. Hence, without making a conscious effort to do so, the driver gives precedence to his own benefit, and in trying to save himself, he ends up doing that which may lead to regret for the rest of his life.

O devotees of the Prophet, we too go through many experiences in life where we only do that which benefits us; this is part of human nature. Such conduct is positive until it does not involve others suffering loss. Students sit exams, candidates attend interviews and contestants partake in contests such as Zehni Aazmaish [all of whom are involved in gaining personal benefit]. However, when the advantages we gain are contingent upon others suffering loss, this is called selfishness. People guilty of this are not concerned about benefitting others, as

they only think, 'What will I gain from this?' Such people remain busy in thinking how they can exploit others. They only maintain relations with others for as long as they gain some kind of benefit from them, otherwise, they look in the opposite direction.

Harms of selfishness

None of us would like others to call us selfish. Selfishness leads people to becoming involved in other vices, such as: flattering others; committing fraud; oppressing people; violating rights; stealing; plundering; endangering the lives of others; selling counterfeit medicine; making patients undergo unnecessary medical procedures in order to gain commission; raising obstacles in the work of others to gain bribery; plotting against others to become successful yourself; accusing others; making false benefit claims; jumping the queue at a petrol station, bank or any other place; or becoming involved in the black market. In short, countless other examples of selfishness can be seen in our society. Just ponder, how can we live peaceful lives when selfishness is prevalent to such a degree? It is not the case that the world is void of altruistic people, albeit there are not many.

O devotees of the Prophet, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Translation: 'None of you is a complete believer until he loves for himself that which he loves for his brother.'¹ The beautiful teachings of Islam encourage us to be altruistic, well-wishing for others, condoling and sympathising with others.

Altruism

The noble companions رَضِيَ اللهُ عَنْهُمْ—who were educated by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ—thought of the wellbeing of others even when they themselves needed water to survive. Sayyiduna Huzayfah رَضِيَ اللهُ عَنْهُ stated: 'Many companions were martyred during the battle of Yarmuk. Carrying water in my hand, I was searching for my cousin amongst the injured. Eventually, I found him. He was in his last moments. I asked him: 'O my cousin, would you like to drink water?'

'Yes', he replied in a low shaky voice. In the meanwhile, someone could be heard sighing. My cousin, taking his last breaths, gestured to give water

to the other injured person first. I looked, and it was (Sayyiduna) Hishaam Bin 'Aas رَضِيَ اللهُ عَنْهُ. He was struggling to breathe. As I was asking him (Hisham) if he wanted water, someone else could be heard sighing nearby. Hisham said, 'Give him water first.' When I approached that injured person, he no longer needed my water as he had quenched his thirst by attaining martyrdom. I immediately turned towards Hisham, but he too had embraced martyrdom. Then, I reached my cousin, and he too had embraced martyrdom (رَضِيَ اللهُ عَنْهُمْ اجمعين).²

The lamp was blown out and yet no one ate a morsel

The following account illustrates how our pious predecessors educated their followers:

Once, many guests came to Sayyiduna Shaykh Abu al-Hassan Antaqi رَضِيَ اللهُ عَنْهُ. When it was time for the evening meal, there was not enough bread. Hence, the bread that was present was broken into pieces and put out on the dining mat, and the lamp was removed from the room. All the guests sat on the dining mat in the dark. After it was thought that everyone had eaten, the lamp was brought back into the room. All the pieces of bread that were laid out were exactly in the same state. Nobody had eaten even a single morsel due to their selflessness and altruism, as all the guests wished to sacrifice their portion of food so that their Muslim brother sat next to them could eat to their fill.³

A message to the readers of the Monthly Magazine, Faizan-e-Madinah

To improve our social life, all of us need to control our negative conduct, including being selfish. To accomplish this, everyone should assess themselves to gauge how selfish they are. An effort should then be made to adopt noble traits such as altruism and selflessness.

May Allah Almighty make us people of good character in a true sense.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Bukhari, Vol. 1, p. 16, Hadith. 13

² Kimiya-e-Sa'adat, Vol. 2, p. 648

³ Ithaf-us-Sadat, Vol. 9, p. 783

Reincarnation or Transmigration: The Islamic View (Part 2)

Mufti Muhammad Qasim Attari

Psychologists posit a myriad of views about the soul. We will critically assess some of these views and claims:

Claim: A “master spirit” in the universe informed a doctor, through a patient, that nature sends the soul to earth for training.

Response: This claim is void of scientific, rational, and scriptural evidence. Regarding the soul, the Creator of the universe states:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا ﴿١٥﴾

“They ask you concerning the soul; say you (O Beloved), ‘The soul is an entity from the command of my Lord, and (O people) you did not receive knowledge, but a little.’”

Views about the soul can only be deemed definitively correct² if they are based on definitive sources such as the Quran and hadith. Such views are also acceptable as valid, albeit not definitively but with relative conviction,³ if they are shared by trustworthy scholars and saints of Allah who based those views on observation, intuition, or spiritual insight. And if such information is based on the dreams and states of normal people, then at most, their views are acceptable as speculations⁴ that may be correct, as long as they do not conflict with the Quran and hadith. If information about the soul is deduced from the experiences of psychologists or ordinary folk, then a conclusion can only be inferred after considering the authenticity, reliability, and breadth of the experience. However, general experiences are very ambiguous and cannot yield certainty. The real causes of normal experiences are not known – do they stem from the soul, the brain, or jinn and devils.

Claim: The souls have related that there are seven levels in the realm of souls. A soul belonging to a

particular level is repeatedly reborn until it completes the training of that degree, and when it completes its training, it moves on to the next grade. This process is constant through its degrees.’

Response: This is a mere claim of a psychiatric patient in a state of neurosis and lacks even an iota of evidence. No sensible person will accept such a claim, especially when it is bereft of any evidence. If tomorrow one claims that there are 25 levels in the realm of souls and there is reincarnation thrice at every level before progression, what would be the refutation of this claim? Hence, the claim of the psychiatrist is without evidence and implausible.

Claim: Souls have said that humans are not having spiritual experiences, rather souls are having human experiences.

Response: Not only does this claim lack evidence, it is disproven by the Quran, hadith, and the personal experiences of thousands of Muslim saints. The Night Ascension (*al-Mi'raj*), the wonders of the Divine Kingdom witnessed by Prophet Ibrahim عَلَيْهِ السَّلَام, and Prophet Musa's observance of Divine Manifestation are described in the Quran. These real events consisted of physical and spiritual elements. Furthermore, there is mention of the intuitions of previous Prophets عَلَيْهِمُ السَّلَام in sacred scriptures revealed in the past; and there are countless accounts of the spiritual experiences, occurrences, and observations of the noble saints. All of these events are not examples of souls experimenting with humans, rather, they are experiences of matter and spirit or only spiritual observations. However, if the claim means that the affairs of humans are, in reality, the actions of the soul experimenting on humans, whether or not they are aware, then this is an unfounded claim. This claim should either be proven through the Quran, hadith, and the people of insight (the noble saints), or a great number of souls should

emerge stating it; this cannot be the case that a person, through a dream or thought, or due to a mental disorder, or after supposed contact with jinn, where the jinn claims to be a soul or the master of souls, receives all kinds of supernatural communication and psychiatrists accept everything.

Claim: A psychiatrist met many psychiatric patients who spoke languages from previous lives in a trance-like state despite not knowing a word of those languages in their trance-free states.

Response: This claim commits the fallacy of affirming the consequent. In other words, it takes the observable phenomenon of speaking other languages and assumes that the cause must be a past life, while disregarding other, more plausible explanations. In any case, linguists are still perplexed by the nature of the human brain and how we acquire and produce language. It is impossible to prove that a past life caused these folks to speak different languages, not only because of the limitations of our current

linguistic research, but because past lives and reincarnation are fictitious fables that the Creator Allah Almighty has declared as false notions. So now, who can claim to know more than Allah? مَعَاذَ اللَّهِ. (More questions and answers will be included in next month's edition.)

(Footnotes)

¹ [Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israeel, Verse 85)

² *Qat'*; with absolute certainty.

³ *Tum'anina*; relative conviction, beyond reasonable doubt.

⁴ *Dhann*; acceptable claim as long as stronger evidence does not disprove it.

Expansion of the Blessed Chest

Kashif Shahzad Attari

One exalted excellence of the Beloved Prophet ﷺ is the opening of his blessed chest (*shaq al-sadr*), which occurred four times.¹ This means that Sayyiduna Jibril عَلَيْهِ السَّلَام split his blessed chest and extracted his sanctified heart, then washed it in a golden tray with the water of Zamzam filling it with light and wisdom, and then returned it to its place.²

Opening of the blessed chest; the first instance

It is reported on the authority of Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ:

The Messenger of Allah ﷺ was playing with children (as befits his honour). Sayyiduna Jibril عَلَيْهِ السَّلَام then came, took hold of him and made him lie down. Sayyiduna Jibril عَلَيْهِ السَّلَام then opened the blessed chest and extracted the sanctified heart; a clot of blood was then taken out, and he (Sayyiduna Jibril) said: هَذَا حَظُّ الشَّيْطَانِ مِنْكَ, i.e. 'This was the

portion of Satan within you.' (Meaning, the Holy Prophet ﷺ is a mercy for all creation, and the aforementioned removed portion of the blessed heart was that which contained mercy for Satan.)³ Thereafter, Sayyiduna Jibril عَلَيْهِ السَّلَام washed the blessed heart in a golden tray with Zamzam water; he then placed it back in its original place, stitching the opening. The children (upon witnessing this) rushed to the foster mother of the Beloved Prophet رَضِيَ اللهُ عَنْهَا (Haleemah Sa'diyyah), and said: 'The (Holy Prophet) Muhammad ﷺ has been killed.' Hearing this, the people hastened to him, and saw that his blessed complexion had changed. Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ stated: 'I used to see the marks of stitching upon his blessed chest.'⁴

Ghazali-e-Zaman, 'Allamah Sayyid Ahmad Sa'eed Kaazimi رَحِمَهُ اللهُ عَلَيْهِ has stated in the explanation of this narration: 'It is understood from this hadith that all interpretations about the opening of the chest (*shaq*

al-sadr) being spiritual or in a dream, etc., are false. Rather, this opening occurred in reality and in a physical state, because the stitching would visibly glow upon the pure chest.⁵

Opening the blessed chest; the second instance

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated in a blessed statement of his:

‘At ten years of age, I was travelling through the desert, when suddenly, I saw two individuals (Jibrīl and Mikāil عَلَيْهِمَا السَّلَام) above my head. One asked the other: ‘Is that him?’ The other replied: ‘Yes.’ They both took hold of me, lay me down, and cut open my abdomen. Jibrīl was bringing water in a dish, whilst Mikāil was washing my stomach. Then one of them said to the other, ‘Open his chest.’ I saw that my chest had been split, but I felt no pain. This angel then said: ‘Cut open his heart and remove malice and jealousy from it.’ My heart was then split, and something resembling a mass of coagulated blood was removed. The angel then said: ‘Place affection and mercy in his heart’. The second angel placed something which resembled silver into my chest, and then took out something grounded and sprinkled it on top. Thereafter, he moved the hallux of my foot, and said: ‘You may now take leave.’ Upon returning from this, my heart was embedded with compassion for children and respect for elders.⁶

Opening the blessed chest; the third instance

The Mercy of the entire universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a vow that he will perform I’tikaf for a month in the cave of Hirā, alongside Sayyidatuna Khadijah al-Kubrā رَضِيَ اللهُ عَنْهَا. As it happened, it was also the month of Ramadan. One night, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came forth (from the cave) and heard اَلسَّلَامُ عَلَيْكَ. He assumed that it was the sound of a Jinn, and hastened to Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا. The mother of the believers wrapped a blanket around him and asked:

‘O, son of Abdullah! What happened?’ He replied: ‘I

heard a sound of اَلسَّلَامُ عَلَيْكَ, and thought it was a Jinn.’ The Mother of the believers humbly stated: ‘O son of Abdullah, glad-tidings to you, salām is a good thing.’ After this, on another occasion the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came outside and saw Sayyiduna Jibrīl عَلَيْهِ السَّلَام present within the sunlight. One of his arms was in the east, and the other in the west; on this occasion he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ conversed with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, promised to meet him again, and then left.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached the specified meeting point as he was informed, however, Jibrīl’s arrival was delayed. When he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intended to return, all of a sudden, he saw Jibrīl and Mikāil عَلَيْهِمَا السَّلَام, filling the sky. Mikāil عَلَيْهِ السَّلَام remained between the earth and the sky, whereas Jibrīl عَلَيْهِ السَّلَام descended and laid the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on his back. Then, (after opening the prophetic chest) he removed the pure heart, and whatever Allah willed was taken out. Thereafter, the luminous heart was washed in a golden tray with Zamzam water, then it was returned to its place, and the cut was stitched and sealed. Thereafter, Jibrīl عَلَيْهِ السَّلَام laid the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on his stomach and placed a seal upon the blessed back, the effect of which he felt in his blessed heart. Then he was made to recite the first five verses of *Surah al-‘Alaq*. On his return, whichever stone or tree the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by, it greeted him with salām. To the extent that when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returned to Sayyidatuna Khadijah al-Kubrā رَضِيَ اللهُ عَنْهَا, she also expressed salām by saying, اَلسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ, (*Musnad Abu Dawood Tiyalsi, p. 215, Hadith 1539; Dalaail Al-Nubuwwah li Abu Nu’aym, p. 125, Raqm, 163*).

4th instance of the opening of the blessed chest

On the night of *Mi’raaj*, the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was resting in the Hatim (semi-circular wall near the Holy Ka’bah), when 3 angels came forth. Awakening him, they took him to the blessed well of Zamzam; here, Sayyiduna Jibrīl عَلَيْهِ السَّلَام – who was one of the three angels – split the blessed prophetic body from the throat to the chest, and (after

removing the blessed heart,) washed it with Zamzam water. Thereafter, a golden tray was brought forward, which had a golden vessel containing faith and wisdom. The blessed heart was filled with the contents of the vessel, the opening was stitched, and the blessed chest was sealed.⁷

Wisdom of opening the blessed chest

It is the exalted statement of Allah Almighty:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Did We not expand your chest for you (O Beloved)?

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Alam Nashrah, verse 1)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has mentioned regarding this verse:

‘Expansion of the chest is either the splitting, or opening, or enhancing of the chest.

If the first meaning is taken (meaning splitting of the blessed chest), then consider that the Holy Prophet’s blessed chest was split, and his heart was washed on 3 or 4 occasions.

Firstly: During the time spent with Sayyidah Haleemah, so that an inclination towards playing is not found in the heart.

Secondly: It occurred in the beginning of his adolescence, so that the heedlessness of youth does not affect him.

Thirdly: Near the time of being granted Prophethood so that his heart could bear its responsibility.

Then this event took place on the night of *Mi’rāj*, so that he could see the celestial spectacles and experience the vision of Allah.

This is the apparent expansion of the chest (*sharh al-sadr*).⁸

Wisdom behind the usage of a golden tray

The commentator of Bukhari, Imam Badr al-Deen

Mahmood Bin Ahmad al-‘Ayni رَحْمَةُ اللهِ عَلَيْهِ has mentioned a few faith refreshing wisdoms regarding the splitting of the blessed chest of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and why it was placed into a golden tray. They are presented here with some amendments and additions in wording:

1. Gold is the most superior and excellent metal; and, the heart of the Messenger of Allah is the most excellent of all hearts.
2. Gold has qualities which are not found in other metals. Likewise, there are such excellences (exclusivities) of the sacred, prophetic heart that no one else in creation possesses.
3. Fire does not consume gold, nor does soil ruin it, nor does it rust. The heart of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not tainted by any form of sin or disobedience, and cannot be consumed by soil or fire.
4. Gold is generally the heaviest type of conventional jewellery. The tray being fashioned from gold alludes to the weight and responsibility of revelation.⁹

Wisdom behind bathing the pure heart

Ghazali-e-Zaman, Sayyid Ahmad Sa’eed Kazimi رَحْمَةُ اللهِ عَلَيْهِ has written:

‘The blessed heart was not washed in Zamzam water due to any impurity, because the Messenger of Allah سَيِّدُ الطَّيِّبِينَ وَالطَّاهِرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the master of all those who are exceptionally pure. Thus, after the miraculous birth, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not given ghusl (bath). This indicates that the wisdom behind washing the blessed heart with Zamzam was so that this particular water was blessed and honoured with uniqueness; an attribution which was not afforded to any other water. Furthermore, Zamzam water coming into direct contact with the blessed heart meant that it has an excellence that not even the waters of *Kawthar* and *Tasneem* possess.¹⁰

Blessed heart has eyes and ears

After the first opening of the blessed chest, while washing the sacred prophetic heart with Zamzam

water, Sayyiduna Jibril عَلَيْهِ السَّلَام said: قَلْبٌ سَدِيدٌ فِيهِ عَيْنَانِ تَبْصُرَانِ وَأُذُنَانِ تَسْمَعَانِ i.e. This sacred heart is pure from all divergence, it has two eyes which see and two ears that hear.¹¹

The opening of the chest is a proof of the Prophet being alive

Generally, the body cannot remain alive without a soul. However, the pure bodies of the noble Prophets عَلَيْهِمُ السَّلَام remain alive even after the soul has departed. The human heart is the location of the soul, this is why, when the heart is removed from the chest, a person dies. The heart of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only came out of his blessed chest, but it was then split, and the congealed blood attached to the heart was washed. Even after all this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was completely alive. This is an evident proof that after the extraction of the soul, the beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is still alive. The one who retains life after his heart is taken out will also retain life upon the removal of the soul.¹²

O Allah! For the sake of the heart of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, keep our hearts firm on faith.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ (*Kashf-ul-Ghummah*, vol. 2, p. 53; *Zurqaani Alal Mawahib*, vol. 7, p. 191)
- ² (*Siraat-ul-Jinaan*, vol. 10, p. 739)
- ³ (*Naseem Al-Riyaz*, vol. 3, p. 38, *Maqalat Kaazimi*, vol. 1, p. 159)
- ⁴ (*Muslim*, vol. 88, p. 413)
- ⁵ (*Maqalat-e-Kaazimi*, vol. 1, p. 209)
- ⁶ (*Dalaail Al-Nubuwwat li Abi Na'eem*, p. 128, *Raqa*, 166)
- ⁷ (*Bukhari*, vol. 4, p. 580, *Hadith* 7517)
- ⁸ (*Naseem-ul-Riyaz*, vol. 3, p. 70, *extracted*)
- ⁹ (*'Umda-tul-Qaari*, vol. 11, p. 600)
- ¹⁰ (*Maqalat-e-Kaazimi*, vol. 1, p. 85)
- ¹¹ (*Fatah Al-Bari*, vol. 14, p. 407)
- ¹² (*Maqalat-e-Kaazimi*, vol. 1, p. 159)

Virtues that unlock Paradise

Maulana Muhammad Nawaz Attari Madani

Paradise has many doors; some are opened every Monday and Friday throughout the year whereas others are only opened in the month of Ramadan.¹ There are some key deeds which cause the doors of Paradise to open.

3 Sayings of the Beloved Prophet ﷺ

1. Perfect Wudu

“There is nobody who performs wudu in the best manner, then raises his gaze to the heavens and recites:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
except that the doors of Paradise are opened for him, and he may enter through whichever one he chooses.”²

2. Obedience to parents

“Whosoever spent the morning in the state of obedience to his parents, the doors of Paradise open for him in the morning, and if only one parent is alive, than one door is opened.”³

3. Observing religious duties and abstaining from sin

The Beloved Prophet ﷺ said thrice, “By the one in whose control is my life, whoever continues to offer the five prescribed prayers, fasts in the month of Ramadan, pays the zakah, and abstains from the

seven deadly sins⁴, the doors of Paradise will be opened for him and it will be said to him: ‘Enter with peace.’”⁵

Forming the rows for Salah and Jihad

Sayyiduna Yazeed Bin Shajarah رَضِيَ اللَّهُ عَنْهُ would say:

“When people make the rows for Salah or jihad, the doors of the skies and Paradise are opened, the doors of Hell are closed, and the houris are adorned and left. When a person advances for Jihad, the houris cry out, ‘O Allah! Support him,’ and when he retreats, they veil themselves from him and say, ‘O Allah! Forgive him.’”⁶

Fulfilling rights

Sayyiduna Yunus b. Maysarah b. Halabas رَحِمَهُ اللَّهُ عَلَيْهِ stated,

“Glad tidings for the one who fulfils rights in a place where he is not recognised. Allah Almighty grants him insight regarding His pleasure and it is such an era in which the one who is unknown attains salvation. Allah opens the door of Paradise for him.”⁷

May Allah Almighty enable us to adopt these deeds and open the doors of Paradise for us.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ (Asha'-tul-Lam'aat, vol. 2, p. 77, Mirat-ul-Manajih, vol. 6, p. 608)

² (Musnad Imam Ahmed, vol. 1, p. 52, Hadith 121)

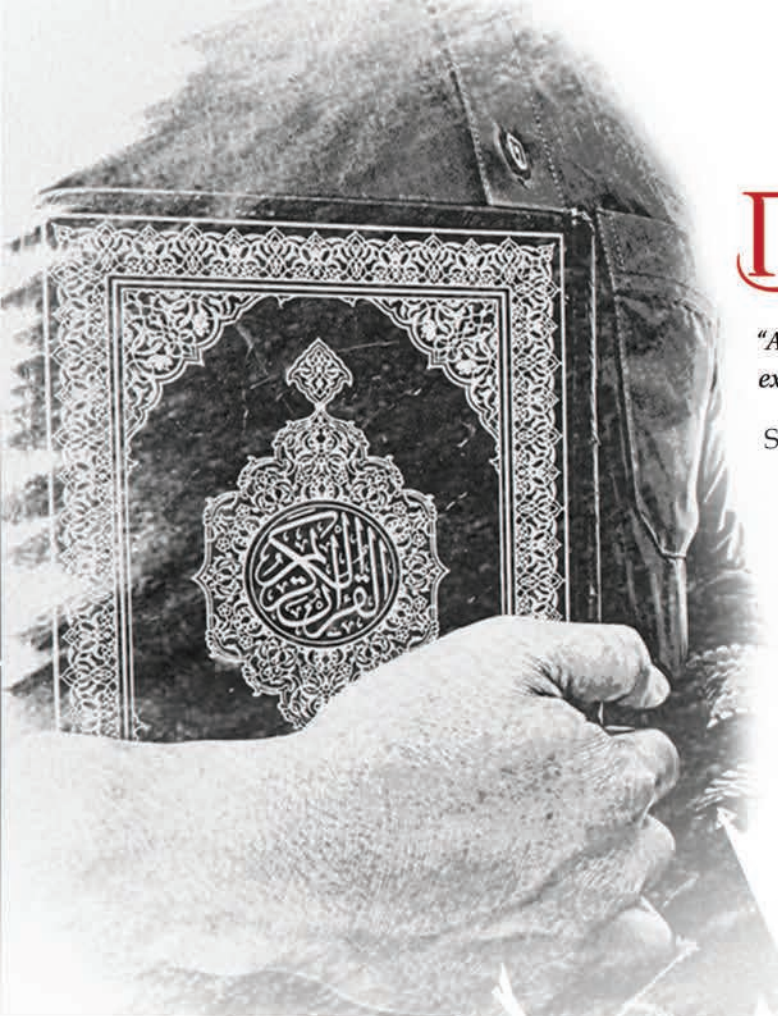
³ (Shu'ab-ul-Iman, vol. 6, p. 206, Hadith 7916)

⁴ The number of major sins that have been mentioned vary from 7, 10, 17, 40 up until 700. Therefore, to learn about the major sins, read under verse 31 of Surah al-Nisa from Tafseer Sirat-ul-Jinan, also it will be beneficial to study the 2 books of Maktaba-tul-Madinah, namely, ‘76 Major Sins’ and ‘Actions leading to Hell’.

⁵ (Sunan Nasa'ee, p. 399, Hadith 2435)

⁶ (Mu'jam Kabeer, vol. 22, p. 246, Raqm 641)

⁷ (Makarim Al-Ikhlaaq, p. 334)



Islam and Business

Mawlana Abdur-Rahman Attari Madani

Dear Islamic brothers! Mention of everything can be found in the Holy Quran. Allah Almighty states:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

"And We have sent down this Quran upon you, which is a clear explanation of all things."¹

Sayyiduna Abu Bakr Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ stated:

مَا مِنْ شَيْءٍ فِي الْعَالَمِ إِلَّا وَهُوَ فِي كِتَابِ اللَّهِ

"There is nothing except that it has been mentioned in the Holy Quran."²

'Abdullah b. 'Abbas رَضِيَ اللَّهُ عَنْهُمَا said, "If the rope of my camel is lost, I will certainly find it in the Book of Allah."³

In conclusion, the Holy Quran contains knowledge of everything, although our intellects may limit how much of it we grasp.

A variety of occupations mentioned in the Holy Quran

Given the depth of the Holy Quran, it is not surprising that this glorious revelation describes several vocations and occupations. Imam Jalal al-Deen al-Suyuti al-Shaafi'i رَحْمَةُ اللَّهِ عَلَيْهِ writes, "The origins of occupations are mentioned in the Glorious Qur'an, as well as the names of the tools needed for them."⁴

Selected vocations in the Holy Quran:

Metalwork

The Quran states:

أَتُونِي رُبْرَ الْحَدِيدِ

"Bring me sheets of iron."⁵

This verse is part of the narrative about Sayyiduna Dhul Qarnayn رَضِيَ اللَّهُ عَنْهُ — one of four people to rule over the world. He met a group of people who were being tyrannised by the Yajuj and Majuj people. They

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QURAN

requested him to construct a wall to defend them against Yajuj and Majuj. The construction of the wall started, and Sayyiduna Dhul Qarnayn رَضِيَ اللهُ عَنْهُ said, "Bring me sheets of iron." When iron was presented to him, he built the foundations of the wall. When the aforementioned foundations reached a body of water nearby, stones were melted to form copper, and this was utilized as a means of joining together further slabs of iron. Wood was placed between these slabs and the gaps were filled with coal. The slabs of iron and copper were then given flame, fashioning and shaping them into a wall which reached the height of a mountain, leaving no space between it and the neighbouring mountain. Finally, molten copper was poured over this wall, eventually solidifying into a sturdy body.⁶

It is mentioned in another verse of the Holy Quran:

وَالَّذِينَ لَهُمُ الْحديدُ ﴿١٧﴾

*'We made iron soft for him.'*⁷

The blessed hand of Sayyiduna Dawood عَلَيْهِ السَّلَام would soften metal like kneaded flour, without the use of fire or equipment to shape it.⁸

Agriculture

Statement of Allah Almighty:

أَفَرَأَيْتُم مَّا تَحْتَوْثُونَ ﴿٣٣﴾ أَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّازِقُونَ ﴿٣٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلَمْتُمْ تَفَكُّهُونَ ﴿٣٥﴾ إِنَّا لَنَعْلَمُ مُمُوتَهُمْ بِئْسَ لِمَن يَحْكُمُ مَحْرُومُونَ ﴿٣٦﴾

*So, have you considered that which you sow? Is it you who cause crops to grow, or are We the Grower? If We will, We can make it like dry trampled grass, so you would remain saying sorrowfully. That 'We have been ruined (in our wealth).' 'Rather, we remained ill-fated.'*⁹

Pottery

It is a statement of Allah Almighty:

فَأَوْفِدْنِي بِهَا مَن عَلَي الطينِ فَأَجْعَلَ لِي صَرْحًا

*"Therefore, O Haman, after baking the clay (bricks), build a (tall) palace for me."*¹⁰

This verse describes an interesting event. When Sayyiduna Musa عَلَيْهِ السَّلَام invited Fir'awn to believe in the Oneness of Allah Almighty and to worship Him alone, Fir'awn refused and said to his minister,

Haman, "O Haman! Make me bricks of fire and build me a very high palace, so that I may see the Lord of Musa."

In fact, Fir'awn was grossly mistaken, thinking that Allah Almighty dwelled in a specific location and has a body that Fir'awn could reach. So he ordered Haman to construct a building. Acting upon this wretched order of Fir'awn, Haman gathered thousands of artisans and labourers, made bricks, assembled construction materials, and built the tallest building in the world at the time.

Haman is said to be the first brick-maker in the world. This occupation did not exist before him.¹¹

Jewellery making

Allah Almighty has said:

وَالتَّحْدِثُ قَوْمَ مُوسَى مِنْ بَعْدِهِمْ مِنْ حُلِيِّهِمْ حِجْلًا لَّهٗ خَوَارِثُ

*And in the absence of Moosa, his people moulded a calf from their ornaments;*¹²

When Sayyiduna Moosa عَلَيْهِ السَّلَام went to Mount Toor to speak with Allah Almighty, after 30 days, an individual named Samri collected all the jewellery of the Israelite tribes. Samri was a respected community member and a goldsmith. Once all of the jewellery was melted down, he cast a calf sculpture which the Israelites began to worship.¹³

Glass work

Allah Almighty has stated:

قَالَ إِنَّهُ صَرْحٌ مُسْتَدِيمٌ قَوَارِيرَہٗ

*'Sulayman said, 'This is only a smooth courtyard; paved with glass.'*¹⁴

When Queen Bilqees came to Sayyiduna Sulayman عَلَيْهِ السَّلَام, she was told to come to the courtyard. The throne of Sayyiduna Sulayman عَلَيْهِ السَّلَام was situated in the middle of the courtyard and his noble presence was seated upon it. The courtyard featured a marvellous glass floor with fish swimming in the water underneath it. When Queen Bilqees saw this, she assumed it to be deep water, and she lifted

the clothing covering her ankles to walk across. Sayyiduna Sulayman عَلَيْهِ السَّلَام said to her, "This is not water, rather, this is a pleasant courtyard, fashioned with glass".¹⁵

(Footnotes)

¹ [Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, verse 89)

² (Al-itqaan Fi 'Uloom Al-Quran, vol. 2, p. 1027)

³ (Al-itqaan Fi 'Uloom Al-Quran, vol. 2, p. 1028)

⁴ (Al-Itqaan Fi 'Uloom Al-Quran, vol. 2, p. 1031)

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Al-Kahf, verse 96)

⁶ (Sirat-ul-Jinaan, vol. 6, p. 36)

⁷ [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Saba,

verse 10)

⁸ (Khazain Al-Irfan)

⁹ [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Waaqi'ah, verse 63 to 67)

¹⁰ [Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Qasas, verse 38)

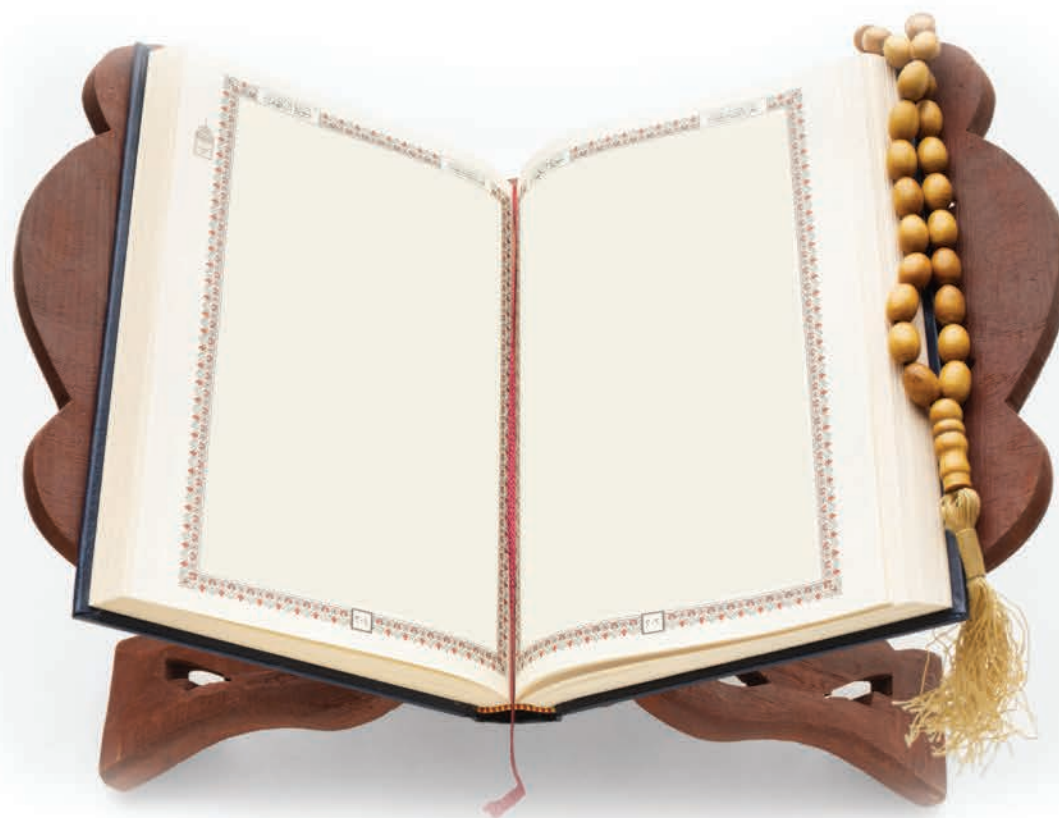
¹¹ (Sirat Al-Jinaan, vol. 7, p. 284, 285, summarised)

¹² [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raaf, verse 148)

¹³ (Sirat Al-Jinaan, vol. 3, pp. 434, 435, summarised)

¹⁴ [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Naml, verse 44)

¹⁵ (Sirat Al-Jinaan, vol. 7, p. 208, summarised)



Tale-telling

Maulana Javed Attari Madani

The Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَا يَدْخُلُ الْجَنَّةَ فَتَّاتٌ. Meaning: A tale-bearer will not enter Paradise.¹

Tale-telling or gossiping is talking about someone to another, with the intention of harming him.²

Dear children! It is not a praiseworthy trait to gossip, as doing so is a sin and an act which displeases Allah Almighty. A tale-teller or gossip is one who creates discord; spreading tales is a cause of punishment in the grave. Those who indulge in gossip are from the worst people in the court of Allah; such people cause separation between friends.

The habit of tale-telling is also found in some children. They will tell on their brothers and sisters to their parents, as well as on other children in their school to their teachers. Such children often say that the elder brother hit his sister, or he did not read his lesson today in school and the teacher told him off. Sometimes, while two children are conversing with one another, a third student comes along and (secretly) listens to their conversation, and then

informs others of their discussions; there are similar instances where children are spreading gossip about their brothers, sisters and friends.

It is related regarding a girl who passed away that after her burial, her brother remembered that a pouch containing some money he had earned had fallen into her grave. When the brother returned and opened the grave, he saw a blazing fire within. He returned home and asked his mother, 'What did my sister use to do?' His mother informed him in reply: 'Your sister had the habit of secretly listening to conversations of neighbours and she would engage in spreading gossip.'³

May Allah Almighty grant us the ability to abstain from tale-telling and all sinful actions.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Footnotes

¹ Bukhari, vol. 4, p. 115, Hadith 6056

² Umda-ul-Qaari, vol. 2, p. 594, Hadith 216

³ Mukashafa-ul-Quloob, p. 71, summarised

Islamic rulings on trade

Mufti Abu Muhammad Ali Asghar Attari Madani

How is it to give tips to a junior office worker?

Question 1: What do the honourable scholars say regarding this issue: Within offices, there are junior office workers who are paid to perform various tasks. On occasions, they receive tips from company staff. These tips are usually given from money leftover from other forms of expenditures. Does doing so in this fashion result in bribery?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Occasionally, because an individual may be financially impaired, he is assisted in this manner and there is no repulsion in doing so. However, if somebody gives them money in order to gain more of their attention in a certain affair, have them perform more work for someone, or for any other personal gain, then this will be considered bribery. Meaning, in order to have personal work carried out, if money is given, then this is now bribery.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Taking flowers from graveyards and selling them

Question 2: What do the honourable scholars say regarding this issue: How is it to take flowers from a graveyard and sell them?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The foundational reason behind people bringing flowers to graveyards and placing them upon the graves of their loved ones is that as long as flowers remain fresh, they perform Tasbih (praise of Allah Almighty), and this benefits the deceased. Within the graves, there is a decrease in troubles and calamities due to this, and the deceased will also develop familiarity (start to become comfortable) with their surroundings. Otherwise, the graveyard is not a place of decoration or adornment where flowers are placed as a means of ornamentation, and this itself should not be done. It is clearly stated in *Fatawa Razawiyyah* in regards to placing flowers upon a Janazah that if it is done for decoration, then it is Makruh (disliked). As without doubt, anything fresh indeed performs the remembrance of Allah Almighty. There is no repulsion or restriction to place flowers upon a Janazah for this reason, as this will give comfort to the deceased.

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states: "To place a cover of flowers, accompanied with the intention of ornamentation, is Makruh. However, if flowers are placed in order to take upon rulings issued in hadith, to make the affair of the deceased comfortable for them and for good fragrance so that the flowers perform remembrance of Allah Almighty, and to acclimatize the deceased to their surroundings, then there is no repulsion in doing so."¹

As for taking the said flowers from the graveyard, then those who placed flowers at the graveyard would certainly dislike the flowers being taken and sold. These flowers do not belong to those taking them (unlawfully), nor has it been made *Mubah* for them to do so.

In conclusion, for anyone to take flowers from the graveyard or to sell them is impermissible and disallowed.

Note: The flowers placed at the resting places of the

pious have a different ruling to the aforementioned. The custom and tradition of things brought to such places is different. The regulations regarding normal graves cannot be applied in this situation, as there is the possibility that rulings may differ.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Forging a counterfeit bill and claiming medical allowance

Question 3: What do the honourable scholars say in this regard: Some companies issue medical allowances to their employees. Please kindly explain, can an employee forge a medical bill and thereby claim allowance from their respective employers? Also, at times, medicine is left unused; what is the ruling regarding this also?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is unlawful for one to take another's wealth or money via unlawful means. If somebody is not suffering ill-health, but presents themselves to be unwell in order to claim medical allowances, then this is totally impermissible. In fact, this amounts to trickery and deceit, which are both Haraam.

If somebody does not lie or trick their employer, and whilst maintaining adherence to company principles and laws, obtains any form of medicine, after using them, if any medicine remains, this will be considered to belong to the employee, as such, he will be able to retain it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it for an electrical company to charge for each unit separately?

Question 4: What do the honourable scholars say in this regard: An electrical company charges 15 rupees per unit for the usage of up to 300 units. For usage of more than 300 units, they charge 22 rupees per unit. As the amount of units increase, the price per unit also increases, but there is no change in the electricity being utilized or delivered. How is it to increase prices in this way?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: There are a host of issues which fluctuate in price due to the amount being utilized or in accordance with quantity the same way as mobile companies offer different packages at a multitude of prices, within which the amounts of minutes offered, data services etc., are all of different quantities. In the same fashion, there is no Shar'i restriction in offering a certain amount of units at a certain price, and so on and so forth. In terms of jurisprudence, it is completely correct and permissible to do so.

However, the consumer has the right to object to these prices after filling in the related form on the graph detailing these prices, and given the opportunity to discuss reduction or equality in price. For example, one intends to travel from Karachi to Lahore and ticket prices are expensive; if the traveller purchases a ticket out of their own desire, then such business is permissible. However, the traveller should be provided with a channel, like a form or other means, to voice his opinion that ticket prices are too high. This right cannot be removed from them.

Concerning the difference in prices for electrical bills, this matter has been seen in a wide spectrum of other fields. For example, when a doctor works in a wealthy area, he will charge more for his expertise, whereas, the same doctor working in a middle class area will naturally charge less. In the same way, purchasing something from a big shopping mall will cost more, and the same item will cost less when bought from a normal store or shop.

Numerous demographics appoint varying standards for products, and if they are purchased with the satisfaction of the consumer, then this cannot be called an impermissible act of business. As long as there are no Shar'i prohibitions found, selling units in this manner is permissible and allowed.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ (Fatawa Razawiyyah, vol. 9, p. 137)

The Ameer of Ahl al-Sunnah's ^{دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ} advice to children about keeping clean

O sensible children:

The Ameer of Ahl al-Sunnah ^{دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ} has said:

'Dear children, one should use the slippers placed near the toilet or bathroom when required. When going to the toilet, you should wear slippers which are specifically used for going to the bathroom. Some children come home from school, tuition or from playing outside, and then enter the toilet without changing their footwear; as a result, the courtyard of the home, or the floor of the toilet area becomes dirty. This also creates an undesirable condition for those who use these areas thereafter. Moreover, after exiting the toilet, footwear can often become wet, hence, increasing dirt and grime within the home and courtyard. Therefore, you should not go to the toilet wearing shoes or slippers that are used for outside.

Maulana Owais Yameen Attari Madani



An account, a miracle

Learn in this way

Arshad Aslam Attari

Khubayb said: "Grandad! Nowadays I cannot revise for my test, please tell me what to do?" "Son," Grandad answered, "I will teach you a few revision methods:

1. Understand the lesson well before revising.
2. Repeat it, by reciting the lesson aloud.
3. Fix a time to revise.
4. Revise when you are relaxed.
5. Check what you have learnt by writing it out."

Suhayb said in a worried tone:

"Grandad! I am able to remember my notes but how do I preserve it for a long period of time." Grandad replied smilingly:

1. "After learning it, look at it again from beginning to end.
2. What you have learnt, share it with someone else.
3. Whenever you get a chance, repeat it.

Acting upon these methods will help you remember it for longer, *إِنْ شَاءَ اللَّهُ*."



Umm-e-Habibah joined in: "It has been many days and you have not told us a story." "Yes! Many days have passed, now a story is in order!" Grandad immediately responded:

"Allah Almighty gave our Beloved Prophet ﷺ a miraculous memory and intelligence. Now let's listen to the story:

One companion relates: "I complained about being unable to remember hadith, saying, 'Dear Messenger of Allah! I hear many hadith from you, but I forget them.'"

The beloved Prophet ﷺ replied, "Spread your shawl." So I spread out my shawl, and the beloved Prophet ﷺ joined his hands together in the form of a cup and gestured as if he was pouring something with his hands into the shawl. Then, he ﷺ said, "Hold this shawl against your chest." I did exactly as the Beloved Prophet ﷺ instructed, and from that time, I have never forgotten anything."¹

Grandad continued, "After this incident, his memory became very powerful. Now can you tell me the name of this companion?" "Grandad!" cried Suhayb, "you did not tell us, so how are we to know?" Grandad said smilingly, "He is that fortunate companion, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ. His name was Abd Al-Rehman." Khubayb spoke again, "Yes! You told us about the incident regarding his drinking of milk!" While praising Suhayb, Grandad said, "Excellent! You remembered that incident."

Khubayb said: "Grandad! This is about the time when our beloved Prophet ﷺ was with the noble companions, and they had their memories further strengthened. If we ask the Beloved Prophet ﷺ for help, will he come to our assistance?"

Grandad replied: "Of course he will help us! In fact, there are numerous accounts which have been written in books."

Grandad continued this discussion by saying: "Among these accounts is one account of Imam Busiri رَحِمَهُ اللهُ عَلَيْهِ." All three children simultaneously remarked: "His Qasidah Burdah is really famous,

we recite it every day at school."

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Grandad said: "However, dear children! There is a beautiful story behind this Qasidah.

It went something like this, on one occasion, Imam Busiri رَحِمَهُ اللهُ عَلَيْهِ was extremely unwell and half of his body was left completely paralysed. He was very worried. One day, he wrote this Qasidah and sought help from our beloved Prophet ﷺ. On completing this Qasidah, he fell asleep. He saw the beloved Prophet ﷺ in his dream and recited this Qasidah in front of him. After listening to the Qasidah, the beloved Prophet ﷺ wiped his blessed and miraculous hand over his body and covered Imam Busiri with his own blessed shawl. When the great imam woke up, he was completely cured, and the cloak he was covered with was with him. You do know when this account took place? Khubayb immediately asked: "When is it from Grandad?"

"Dear children! This incident happened about 600 years after the arrival of the beloved Prophet ﷺ. "Khubayb said surprisingly: "Grandad! With no medicine or injection, how did they attain cure solely from the passing of those blessed hands?" Grandad answered smilingly: "This is the Prophetic miracle of the generous Messenger ﷺ. Illnesses which doctors cannot cure are cured immediately by the hands of the beloved Prophet ﷺ."

Umm-e-Habibah said: "Tell us an incident like this." Grandad said: "Children, now, it's time to do your homework, there will be time for more accounts later." Saying this, Grandad returned to his room.²

Footnotes

1 (Bukhari, vol. 1, p. 62, Hadith 119)

2 (Asida-tul-Shohada sharh Qasidah al-Burdah, p. 37; Kashf al-Zunnun, vol. 2, pp. 1331, 1332)



Arba'een - the forty

From the first century after hijrah, honourable scholars have gone to tremendous lengths to be included in the excellence detailed by the following blessed hadith: 'نَضَرَ اللَّهُ إِمْرًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ' - May Allah Almighty keep him fresh who hears any of my hadith, and remembers it, to the extent that he conveyed it (to others).¹

They prepared such grand bouquets and collections of blessed hadith that the one who journeys through these literary gardens has their hearts and eyes cooled and refreshed by what they behold. Sahih, Sunan, Musnad and Mustadrak categories found within the science and study of hadith are all fragrant flowers within these gardens of knowledge. One distinguished flower in this garden is the Arba'een, a collection of forty blessed hadith.²

The excellence of compiling an Arba'een

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'In my Ummah, whosoever memorizes forty hadith from

which the Ummah draws benefit, Allah Almighty will raise him on the Day of Judgement in the state of being a jurist and scholar.'

The meaning to memorize in this context is to quote and narrate forty hadith so the Ummah may benefit, even if one has not memorized the hadith by heart themselves, or one does not know of their meaning or context. This is because, by means of literary reference and quoting, the Ummah will still be able to benefit.³

The aforementioned blessed hadith has been narrated with slight differences in wording by eleven honourable companions - our masters, Ali, Ibn-Mas'ood, Mu'aaz Bin Jabal, Abu Darda, Abu Sa'eed, Abu Hurayrah, Abu Umamah, Ibn-Abbas, Ibn-Umar, Ibn-'Amr, Jabir Bin Samurah, Anas, and Buraydah رَضِيَ اللَّهُ عَنْهُمْ.

If the wording of all of their respective narrations are observed, then the following excellences are found: Being

raised in the category of scholars and jurists on the Day of Judgement, or he will himself become a scholar or jurist, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede and be a witness for him, being able to enter Paradise through whichever door he wishes, being included amongst the ranks of honourable scholars and being raised amongst the martyrs.

Keep in mind, these qualities do not oppose one another. Rather, it is possible to reconcile between them. As Imam Ibn-e-Daqeeq-ul-Eid رَحْمَةُ اللهِ عَلَيْهِ states: 'Those who narrate forty hadith comprise of different ranks and degrees, as such, their respective rewards will differ from one another.'

The reasoning behind compiling forty hadith

The foundational objective behind undertaking this work is to gain the benefit and excellences previously mentioned in numerous blessed hadith. Alongside this, one seeks to act upon the following blessed hadith: 'Those present should convey to those not present', and obtain the virtue of 'May Allah Almighty keep him fresh who listens to any hadith of ours and remembers it, to the extent he conveys it (to others).'

The first Arba'een compilation was at the hand of Sayyiduna Abdullah Bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ.⁴ The succession of work initially started by him has still continued up until our present time. The honourable scholars have compiled an uncountably long list of Arba'een in a multitude of languages, such as Arabic, Urdu, Persian, etc. The goal and objective behind the compilation of Arba'een may differ from one another. For example, one Arba'een may comprise of hadith pertaining to principles of religion, whilst another may discuss the oneness of Allah Almighty. Another may comprise of legal affairs and rulings, whilst another may discuss striving in the way of Allah Almighty. One collection may discuss the excellences of a certain demographic, whilst another outlines the correct method of living and maintaining aversion from worldly matters. In this manner, blessed hadith are collected on certain topics and presented in various

bouquets, all comprising of forty hadith. Some are noted here:

Arba'een on mysticism (Tasawwuf)

This was compiled by Sayyiduna Muhammad Bin Husayn Abu Abd al-Rahman Sulami رَحْمَةُ اللهِ عَلَيْهِ (who passed away in the year 412 Hijri). Within this, he collated forty hadith pertaining to *Tasawwuf* and those who practice it.

Arba'een-e-Tiwaal

This was compiled by Imam Ali Bin Husayn Dimashqi, (d. 571 Hijri) who was famously known as Ibn al-Asakir رَحْمَةُ اللهِ عَلَيْهِ. This contains lengthy and detailed hadith on the Prophethood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the excellences and praise of the honourable companions. Alongside this, Imam Ibn al-Asakir also compiled Arba'een Buldaaniyya, in which he collected forty hadith, narrated from forty companions, collected from the Shuyukh of forty cities, and he also left a memorable compilation comprising of the excellences and praise of the mothers of the believers titled 'أَرْبَعِينَ فِي مَنَاقِبِ الْأُمَّهَاتِ الْمُؤْمِنِينَ'.

Arba'een Bayhaqi

This was compiled by Sayyiduna Imam Abu Bakr Ahmad Bin Husayn Bayhaqi رَحْمَةُ اللهِ عَلَيْهِ (d. 458 Hijri), who collected one hundred hadith on the topic of character and disposition, and compiled them into forty chapters.

Arba'een Taa-iiyyah

This was compiled by Imam Abu al-Futooh, Muhammad Bin Muhammad Taa'i Hamdani رَحْمَةُ اللهِ عَلَيْهِ (d. 555 Hijri). He gathered forty hadith from forty Shuyukh, with each hadith being narrated by a different companion. Furthermore, this contains the biography and excellences of each respective companion, as well as the benefits associated with and necessary explanation of each hadith. The name of his work is 'أَرْبَعِينَ فِي إِشَادِ السَّائِرِينَ إِلَى مَنَازِلِ الْبَقِيَّةِ'.

Arba'een Ilaahiyyah

This was compiled by Imam Abu al-Hasan Ali Bin Mufaddal Maqdasi رَحْمَةُ اللهِ عَلَيْهِ (d. 611 Hijri). Within this, a collection of forty hadith Qudsi can be found. Another collection of forty hadith Qudsi was collected at the hand of Shaykh-ul-Akbar, Muhiyyuddin Ibn al-'Arabi رَحْمَةُ اللهِ عَلَيْهِ (d. 638), who compiled it within Makka al-Mukarramah.

Arba'een 'Aaliyyah

Shaykh Hafiz Ibn al-Hajar 'Asqalani رَحْمَةُ اللهِ عَلَيْهِ (d. 852 Hijri) compiled this work, within which he narrates forty hadith from Saheehayn (Bukhari and Muslim - books of hadith), whose chain of narration is higher in Muslim than in Bukhari.

Arba'een Adliyyah

This was compiled by Shaykh Shihab al-Deen Ahmad Bin Hajar Makki رَحْمَةُ اللهِ عَلَيْهِ (d. 973 Hijri), who collected forty hadith pertaining to justice, fairness and just individuals.

Arba'een جَوَامِعُ الْكَلِمِ

Compiled by Allamah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ (d. 1014 Hijri), this collection contains forty hadith of جَوَامِعُ الْكَلِمِ (hadith in which, within a few words, an entire spectrum of meanings can be derived). He also compiled another Arba'een pertaining to hadith-Qudsi, entitled: 'الْأَحَادِيثُ الْقُدْسِيَّةُ الْأَرْبَعِيَّةُ'.

Arba'een Taash Kubra Zaadah

This was compiled by Sayyiduna Ahmad Bin Mustafa Rumi رَحْمَةُ اللهِ عَلَيْهِ (d. 968 Hijri), comprising of forty hadith regarding a beautiful facet of the blessed life of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his blessed and noble humour.

Arba'een Razawiyyah

Sayyidi A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ (d. 1340 Hijri) compiled an entire host of Arba'een across his lifetime. From amongst them, one will find Mukhtasar al-Meezan, in which he collected forty

hadith relating to following the large majority (of Muslims). He also compiled 'الرُّبُودَةُ الرَّكِيَّةُ فِي تَحْرِيمِ سُجُودِ التَّحِيَّةِ', within which forty hadith are presented,⁵ discussing the prohibition of prostrating to other than Allah Almighty.

أَرْبَعِينَ فِي طِبِّ الرَّقِيِّ النَّبِيِّ الْأَمِينِ

This was compiled by Abul-Barakaat Sayyid Ahmad Qadiri رَحْمَةُ اللهِ عَلَيْهِ (d. 1398 hijri). Within this, he compiled forty hadith pertaining to remedy, acquiring cure, and damm etc. Alongside this, he also compiled Arba'een discussing the excellences of the rightly guided caliphs, prophetic miracles, and reformation of character and deeds.

Blessings of Salat and Salam

Compiled by the Ameer of Ahl Al-Sunnah, 'Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ. This collection consists of forty blessed hadith outlining the benefits and excellences of reciting Salat upon the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Faizan-e-Chehl Ahadith aur 40 Faram-een-e-Mustafa ﷺ

The compiling of these works was supervised by the chief editor of the monthly magazine Faizan-e-Madinah, Maulana Abu Rajab Muhammad Asif Attari Madani. This collection of hadith was compiled in order to benefit the Muslims with their respective translations. Alongside this, necessary explanations are included in certain narrations. Within 'Faizan-e-Chehl Ahadith', a word for word translation of the narrated hadith is included, whereas in '40 Faram-een-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ', narrations related to the subject matter are also mentioned.

(Footnotes)

¹ (Abu Dawood, vol. 5, p. 501, Hadith 3660)

² (Abu Dawood, vol. 5, p. 501, Hadith 3660)

³ (Sharah Arba'een Al-Nawayatullah Bin Daqqaaq Al-Eid, p. 16)

⁴ (Arba'een Nawiyah, p. 14)

⁵ (Arba'een Imam Hussain, p. 93)

Bright Stars

Sayyiduna Qatadah Bin Nu'man رَضِيَ اللهُ عَنْهُ

Maulana Adnan Ahmad Attari

One honourable Companion of the Messenger states: A bow was once presented to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a gift. That very bow was granted to me by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the day of the Ghazwah (any battle the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ personally led) of Badr. Standing in front of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I fired arrows to such an extent that a corner of the bow broke. However, I did not move from standing in front of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and retained my position so, if an arrow was to strike anyone, it would be me. Whenever an arrow would come towards the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I would place my head in the way, in order to protect his blessed face. At that time, I was not firing arrows myself. This continued, until one particular arrow struck my eye, and due to this, my eye came out and onto my face. I held it in my palm, and immediately presented myself in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon seeing my eye in my hand, merciful tears began to flow from the blessed eyes of Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

He then stated: 'If you wish, be patient, and there will be Paradise for you. However, if you wish, I will put your eye back in its place and make Du'a to Allah Almighty, that there is no reduction in your faculty of seeing.' I submitted humbly: 'O Prophet of Allah! Without doubt, Paradise is a great reward and bestowal. However, I have deep love for my wife, and I fear she will not like to see me in this condition. I would therefore like for you to kindly make my eye better, and also ask Allah Almighty to grant me Paradise.' The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then stated: 'I shall make Du'a' - He then returned the eye to its original place and made Du'a to Allah Almighty for this blessed Companion. That Du'a has been reported to be as such: 'O Allah! Without doubt, by means of his face, he has kept Your Prophet successful, make this one eye the most beautiful out of the two, and make his vision sharp.'

This honourable Companion received the blessings of this Du'a in such an auspicious manner that the eye which was previously injured, became the most beautiful out of the two, and his faculty of vision was augmented and increased in the said eye. Furthermore, the other eye would be subject to illness, whereas the eye returned to its place by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never become afflicted by

illness or problems.² It is mentioned in some narrations that when this Companion reached old age, the eye previously injured was still powerful and clearer than the other.³

Dear Islamic brothers! This honourable Ansari Companion, who placed his life on the line and used it as a shield for the Messenger of Allah ﷺ on the battlefield, willing to give his life at a moments notice, an esteemed warrior of Islam, his blessed name is Sayyiduna Abu Umar Qatadah Bin Nu'man Zafari Badri رَضِيَ اللهُ عَنْهُ.⁴

His virtues and excellences

In the field of practical actions, he رَضِيَ اللهُ عَنْهُ can be seen amongst the ranks of those Ansari Companions whom were highly learned.⁵ Furthermore, in the battlefield, he is included amongst the Companions who were archers, and he is from those 70 Companions who took bay'ah (oath of allegiance) on the blessed hand of the Holy Prophet ﷺ in a valley of Mina before migration.⁶ He had the honour of participation in every Ghazwah alongside the Messenger of Allah ﷺ. On the day of the conquest of Makkah, the flag of the tribe of Bani Zafar was carried by this honourable individual.⁷ In the 12th year after Hijri, the leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ went to perform the rites of Hajj, and appointed Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ as his secondary in Madina-tul-Munawwarah in his absence.⁸ When Bayt-ul-Muqaddas was conquered, and the leader of the believers, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ travelled towards Syria, then Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ also travelled in front of him.⁹

Reciting Quran for the entire night

Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ recited Surah Ikhlaas for an entire night on one occasion. When this was mentioned to the Messenger of Allah ﷺ, he stated: 'I swear by that Being in whose power is my soul! No doubt, this surah is equal to one third, or half of the Quran.'¹⁰

Chasing away Satan

Sayyiduna Qatadah Bin Nu'man رَضِيَ اللهُ عَنْهُ states: One

night, there was extreme darkness and heavy rain. I thought to consider this night as valuable, and offer 'Isha Salah with the Holy Prophet ﷺ (meaning, despite darkness and rain, still go to the Holy Prophet ﷺ and offer Salah with him). Upon finishing Salah, the blessed gaze of the Messenger of Allah ﷺ came upon me, and he asked thus: 'O Qatadah! Are the clouds of the sky not cast above you?' I requested humbly: 'May my mother and father be sacrificed upon you! I wanted to attain closeness to you.' The Messenger of Allah ﷺ then granted me the branch of a date tree, and stated: 'Take this branch. You will remain safe with this. When you go outside, this will light up for ten (hand span) in front of you, and light up for ten (hand span) behind you. Satan, in your absence, is with your family members (in your home). When you reach home, you are to enter from the back entrance, and strike him (Satan) with this branch.' Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ then goes on to state: When I came outside, the branch began to shine like a lamp. Travelling with the light emitted by it, I reached home, and found my family members asleep. When I looked in a corner, I found Satan in the shape of a mouse, and I continuously struck him with the branch until he left my home.¹¹

Giving permission for others to take dates from his garden

Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ owned a garden of dates, for which he also possessed a key. Once, when the dates within the said garden became ripe, he رَضِيَ اللهُ عَنْهُ had another key made, and went to one of his Muhajir (he who hails from Makka-tul-Mukarramah) brothers رَضِيَ اللهُ عَنْهُ, and stated: 'I have this key to my garden, and it is for you.'

When he رَضِيَ اللهُ عَنْهُ went towards the garden, the young daughter of Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ also accompanied him. Once the entrance to the garden was opened, the young girl also came inside and began to gather dates. When he saw her doing so, he lovingly stopped her and ordered for her to not gather dates in this way, and she did not take a single date thereupon. Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ then went to the Muhajir Companion and said: 'My

daughter sometimes enters the garden and takes dates, do you give her permission to do so?' The Muhajir Companion رَضِيَ اللهُ عَنْهُ, with love and kindness, then said: 'There is permission for this!'¹²

Passing away

In the year 23 or 24 after Hijri, Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ left this temporary world at the age of 65. Sayyiduna Umar رَضِيَ اللهُ عَنْهُ offered his funeral prayers, and he was lowered into his grave by Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ, who was his brother by means of the same maternal ties.¹³

Narrations of hadith

There are 7 blessed hadith narrated by Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ, one of which Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ narrated in his compilation.¹⁴

(Footnotes)

- ¹ (Mu'jam-e-Kabeer, vol. 19, p. 08)
- ² (Zurqaani Alal Mawahib, vol. 7, p. 69; Sharh Al-Shifa li-Ali Al-Qaari, vol. 1, p. 654, Mu'jam-e-Kabeer, vol. 19, p. 08, Summarised)
- ³ (Dalaail Al-Nubuwwah lil Bayhaqi, vol. 3, p. 253)
- ⁴ (Siyar A'lam-un-Nubala, vol. 4, p. 10)
- ⁵ (Al-Wafi Bil Wafiyat, vol. 24, p. 142)
- ⁶ (Mustadrak lil Hakim, vol. 4, p. 345)
- ⁷ (Mustadrak lil Hakim, vol. 4, p. 345)
- ⁸ (Tareekh Ibn Al-Khayyat, p. 65)
- ⁹ (Siyar A'lam-un-Nubala, vol. 4, p. 11)
- ¹⁰ (Musnad Imam Ahmad, vol. 4, p. 32, Hadith 11115)
- ¹¹ (Mu'jam-e-Kabeer, vol. 19, p. 05; Tareekh Ibn-e-Asakir, vol. 49, p. 284)
- ¹² (Mukhtasar Tareekh Dimashq, vol. 21, p. 73)
- ¹³ (Al-Wafi Bil Wafiyat, vol. 24, p. 142)
- ¹⁴ (Tahzeeb Al-Asma -wal-Lughaat, vol. 2, p. 369)



Women's Corner

Mufti Qasim Attari

1. If a husband does not allow the waiting period (*iddah*) to take place

Question: What do the honourable scholars state regarding this issue; my brother divorced his wife and said that she should be left at her parental home. He is not allowing her to stay in his home, and for two days, she stayed on the bottom floor at the house of her brother-in-law. After this, the family of the wife took her with them, as the ex-husband was stopping her from performing *iddah* (waiting period). In this situation, is the financial expenditure of the *iddah* incumbent upon the ex-husband or not?

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

In the situation described, the female in question will have the expenditure of her *iddah* covered by her ex-husband, and this is necessary upon him to do so.

Detailing the specifics of this, it is compulsory for a divorced woman to spend the time span of her *iddah* in the home of her ex-husband. During this time, the financial costs related to her living there are all to be covered by the ex-husband, and this is incumbent upon him. However, if the *iddah* is spent in another place, then until she returns to her ex-husband's home, she will be considered disobedient (to Islamic laws), and also will not be entitled to the financial expenditure of the ex-husband.

However, if the ex-husband himself is removing her from the home and not allowing her to perform *iddah* thereupon, and she is forced to perform it elsewhere, then she will not be considered disobedient. Furthermore, the financial expenditure of the *iddah* is still compulsory upon the ex-husband, and he is also sinful for forcing her out of the home. As long as a divorced woman remains in *iddah*, it is necessary (Wajib) for the ex-husband to allow her to remain in the same home she lived in before the divorce.

Keep in mind, after three divorces, a woman becomes Haraam upon a man. In this case, the same rules of veiling will apply between them as are found between unacquainted men and women.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Regarding the state of Wudu during breastfeeding

Question: What do the honourable scholars say regarding this issue; if an Islamic sister is breastfeeding a child, will this action break her Wudu? If this does not break her Wudu, can she perform Salah etc., after having finished breastfeeding the child?

Answer:

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

Breastfeeding a child does not invalidate the Wudu of a woman. In explanation, the honourable jurists of Islam have listed all such actions which incur the breaking of Wudu in light of Quran and hadith. From amongst these, breastfeeding a child is not included. As such, if a woman breastfeeds a child in the state of Wudu, she is able to perform Salah etc. afterwards, and there is no harm in doing so.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Blessings of Awliya

Umm-e-Milad Attariyyah

By the grace and favour of Allah Almighty, the merciful blessings of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are continuing through the illustrious companions, Tabi'een and Tab' Tabi'een رَضِيَ اللهُ عَنْهُمْ, and then through the spiritual blessings of those nurtured by them, namely the honorable Awliya. Through the blessings of these sanctified souls, every era is blessed with the light of guidance and people are rectified both, inwardly and outwardly.

Who is a Wali?

Those accepted bondsmen of Allah Almighty who have the recognition of Allah Almighty and His attributes, who are steadfast upon the obedience and worship of Allah Almighty, and who abstain from sins. Through the mercy and grace of Allah Almighty, they are blessed with close proximity, and these very personalities are known as the Awliya Allah.¹

وَالْحَمْدُ لِلَّهِ, we have a connection and firm belief in the Awliya of Allah, and love for the Awliya of Allah is a means of attaining fortune and the pleasure of Allah. Through their blessings, Allah fulfils the needs of the people, people benefit from their supplications, supplicating through their mediation is a means of the acceptance of Du'a, acting according to their life is a way of attaining steadfastness upon the straight path, and following them is salvation. Likewise, the one who adopts the company of the honourable Awliya, even if he is evil, will become good, as it is reported:

A thief entered the home of Sayyidatuna Raabi'ah Basriyyah رَحْمَةُ اللهِ عَلَيْهَا at night. He searched the entire house but did not find anything besides an ewer. She رَحْمَةُ اللهِ عَلَيْهَا said: 'If you are an intelligent thief, you will not leave without taking something.' He said: 'I did not find anything.' She رَحْمَةُ اللهِ عَلَيْهَا said: 'Perform Wudu with this ewer, enter the room, and offer 2 units of Salah. You will take something from here.' He performed Wudu, and when he stood to offer Salah, Sayyidatuna Raabi'ah رَحْمَةُ اللهِ عَلَيْهَا made Du'a in this way: 'O My Lord! This man came to me but did not find anything. Now, I have made him stand in Your Majestic Court, do not deprive him of Your Divine Grace and Mercy.' When he completed his Salah, he felt the sweetness of worship. Therefore, he remained busy in offering Salah until the last part of the night. When the time of suhoor came, she went to him and found him in the position of Sajdah.²

It is understood from this faith-refreshing account that how much benefit one attains through the company of the honourable Awliya, hence we should remain affiliated with the true people of Allah, study their life, attain blessings by reading their works and speeches. Sayyiduna Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said:

'If you wish to control your Nafs, then study the lives of those men and women who struggled, so that one's nature becomes inclined and the passion to act accordingly is instilled.'³

(Footnotes)

¹ (Bunyadi 'Aqaaid Aur Ma'mulaat-e-Ahl-e-Sunnat, p. 81)

² (Hikayatayn aur Naseehatayn, p. 305, summarised)

³ (Ihya' Al-'Uloom, vol. 5, p. 152)

VILLAGE TRIP *(Part 1)*

Maulana Haidar Madani

During lunch, Little Zayd happily announced his summer holidays, whereupon, his (maternal) uncle said, "We can set off tomorrow." "Whatever you think is best," answered the mum. After speaking to his mother, Little Zayd asked, "Where are we going, dear mother?" his uncle replied, "We are taking you to our village, Little Zayd!" Little Zayd was delighted! He even forgot to finish his food! At night, Little Zayd lay there, tossing and turning, but he could not sleep. He was just too excited and kept on thinking about all the things he will see and do in the village. He had never been to a village before!

The next morning, after Fajr Salah, everyone had breakfast, mother had prepared the travel bag the night before, and after breakfast, everyone had a bath and got ready. In the meantime, father brought the rickshaw. After giving Salaam and taking Du'as from the grandmother and father, Little Zayd, his mother and uncle set off.

"The high-speed express going from Karachi to Rawalpindi has arrived at Platform 1!" The staff began loading people's luggage while uncle brought some water, juice bottles, fruit, and snacks for the journey. He gave the packets to mother, carried the heavy bag himself and said, "Sister, we are in coach number 4, follow me."

They all took their seats in the train. Mother had Little Zayd recite the travelling Du'a and then Surah al-Quraysh. The train guard blew the whistle. "This means that the train is about to move, so, Little Zayd, do not put your hand outside the window now," warned the uncle. Upon leaving the city, the speed of the train increased, and whilst looking outside, Little Zayd said, "Mother! Look at how the homes, trees and everything is rushing backwards." "Yes son. Drink some juice."

The time passed in talking, eating and drinking, and then they arrived at Hyderabad, whereupon, Little Zayd said, "Dear uncle! How long left until we arrive at our village?" Uncle, who was drinking tea, said, "Little Zayd, we will arrive at our stop after four stations. Come on, let me show you the train." Uncle took hold of Little Zayd's finger and began to walk, and it was written at a place: The one who pulls the chain unnecessarily will be fined Rs. 20,000. Little Zayd asked, "Dear uncle, why is this written here?" Uncle replied, "Son, in case of an emergency, there is a chain fixed to stop the train, however, this notice has been written and hung so that no one pulls it mischievously."

When he returned, Little Zayd fell asleep. Mother began to speak to her brother. Three hours later, his mother woke him up, "Little Zayd! We are about to arrive at our station, wake up." Little Zayd woke up, rubbing his eyes. Uncle helped him get down, then his mother took him to wash his face. On their return, the train had entered the Khairpur Station and the train workers were running alongside it on the platform. Uncle took both of the bags, and Mother held Little Zayd's hand. As they got off the train, they saw the young uncle in front of them, and after coming closer and giving salaam, he said: "Look, our Little Zayd has come to visit us," and then he picked up Little Zayd and embraced him. After meeting everyone, he took hold of one of the bags which his elder brother was holding and said, "Come on sister, a car is waiting outside to take us to the village."

Dear Children! Do you want to know what Little Zayd saw in the village? Then you will need to wait for the next part.

(Department Sahabiyat-o-Salihaat, Al-Madina-tul-'Ilmiyyah
(Islamic Research Centre, Karachi)

Sayyidatuna Umm-e-Bishr Bint-e-Qays رَضِيَ اللَّهُ عَنْهَا



Sayyidatuna Umm-e-Bishr Bint-e-Qays Bin Saabit رَضِيَ اللَّهُ عَنْهَا is from those Ansari (female) companions who accepted Islam before the prophetic migration. Some have mentioned her name as 'Khulaysah'¹ and others have mentioned it as 'Khulaydah'².

She رَضِيَ اللَّهُ عَنْهَا was from the tribe of Bani Duhmaan, and her entire household was an epitome of greatness, for she رَضِيَ اللَّهُ عَنْهَا was the wife of the well-known companion, Sayyiduna Bara` Bin Ma'roor رَضِيَ اللَّهُ عَنْهُ. She رَضِيَ اللَّهُ عَنْهَا also had the honour of taking the Bay'ah of Islam with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and narrated hadith from him too.³

Her noble son attained martyrdom in the Battle of Badr, and from this perspective, she رَضِيَ اللَّهُ عَنْهَا has the honour of being the mother of a martyred companion.⁴

It is narrated in *Sunan Ibn-e-Majah* that Sayyidatuna Umm-e-Bishr رَضِيَ اللَّهُ عَنْهَا went to Sayyiduna Ka'b Bin Malik رَضِيَ اللَّهُ عَنْهُ at the time of his passing and said, 'O Abu Abd al-Rahman! If you meet so-and-so (i.e. my son) after your death, then give him my Salaam.' Whereupon, Sayyiduna Ka'b said, 'O Umm-e-Bishr! May Allah Almighty forgive you, how do we have the authority to do this!' Sayyidatuna Umm-e-Bishr رَضِيَ اللَّهُ عَنْهَا replied, 'O Abu Abd al-Rahman! Did you not hear the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying that the souls of the Muslims are suspended on the trees of Paradise in the hearts of green birds.' He رَضِيَ اللَّهُ عَنْهُ replied, 'Yes.' She رَضِيَ اللَّهُ عَنْهَا said, 'This is what I am referring to.'⁵

It is mentioned in *Tabaqat Ibn-e-Sa'd* that Sayyidatuna Umm-e-Bishr رَضِيَ اللَّهُ عَنْهَا said to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ herself, 'Do the deceased recognise one another after their passing?' Thus, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (explaining through an example) said, 'Righteous souls reside in Paradise like green birds; so just as birds recognise each other on trees, they (the deceased) also recognise each other in a similar fashion.'⁶

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ writes: 'Whenever someone would pass away in Madina al-Munawwarah, she would (come to them at the time of their passing and) convey her salaam for her son.'⁷

She رَضِيَ اللَّهُ عَنْهَا also holds the honour of visiting the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during his final illness.⁸

May Allah Almighty have mercy upon her, and forgive us without accountability for her sake.

أَمِيرِينَ بِجَاةِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Isabah, Vol. 8, p. 107

² *Tabaqat Ibn-e-Sa'd*, Vol. 8, p. 241

³ *Tabaqat Ibn-e-Sa'd*, Vol. 8, p. 241

⁴ *Tabaqat Ibn-e-Sa'd*, Vol. 8, p. 241

⁵ *Ibn-e-Majah*, Vol. 2, p. 196, Hadith 1449

⁶ *Tabaqat Ibn-e-Sa'd*, Vol. 8, p. 241

⁷ *Mirat-ul-Manajeer*, Vol. 2, p. 459

⁸ *Tabaqat Ibn-e-Sa'd*, Vol. 8, p. 241

True devotee of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

Someone has narrated an incident which took place in Kutiyana (Gujarat, India), the ancestral village of Sag-e-Madinah عُقْبَانُ. There was a man in Kutiyana who had great admiration for Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. He used to celebrate Giyarhween consistently. Another praiseworthy trait of him was that he showed a great deal of respect to Sayyids. He used to be so kind and caring towards young Sayyids that he would pick them up, carry them around and would buy them sweets.

When he passed away and was covered in a shroud, people came to grieve but suddenly that true devotee of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ removed his shroud and sat upright. People were scared and were struck with panic. He cried out: Don't be scared, just listen to me! When people came closer he said, 'I tell you the truth that just now my Murshid, Sayyiduna Shaykh 'Abdul Qadir Jeelani قُدْسُ سِرَّةِ الرَّبَّانِيِّ honoured me with his presence and said, 'Being my disciple you died without repenting! Get up and repent!' My soul re-entered my body so that I could repent. After saying that, he asked for forgiveness for his sins and uttered the Kalimah. Suddenly, his head turned to one side and he died.

Congratulations to the devotees and disciples of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ because according to the saying of Sayyiduna Shaykh 'Abdul Qadir Jeelani قُدْسُ سِرَّةِ الرَّبَّانِيِّ, his disciple, no matter how sinful he is, will not die until he repents.'

(Bahjat-ul-Asraar, p. 191)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ



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