

MONTHLY MAGAZINE

FAIZAN — E — MADINAH

DECEMBER 2021

**MESSENGER
OF THE ENTIRE
CREATION**

**PROFESSIONS IN THE
QURAN**

**REINCARNATION
OR TRANSMIGRATION
FROM AN ISLAMIC
PERSPECTIVE**

**LIMBS WILL TESTIFY
ON THE DAY OF
JUDGEMENT**

**QUTB AL-AQTAAB
SHAH
RUKN-E-'AALAM** ﷺ

Presented by

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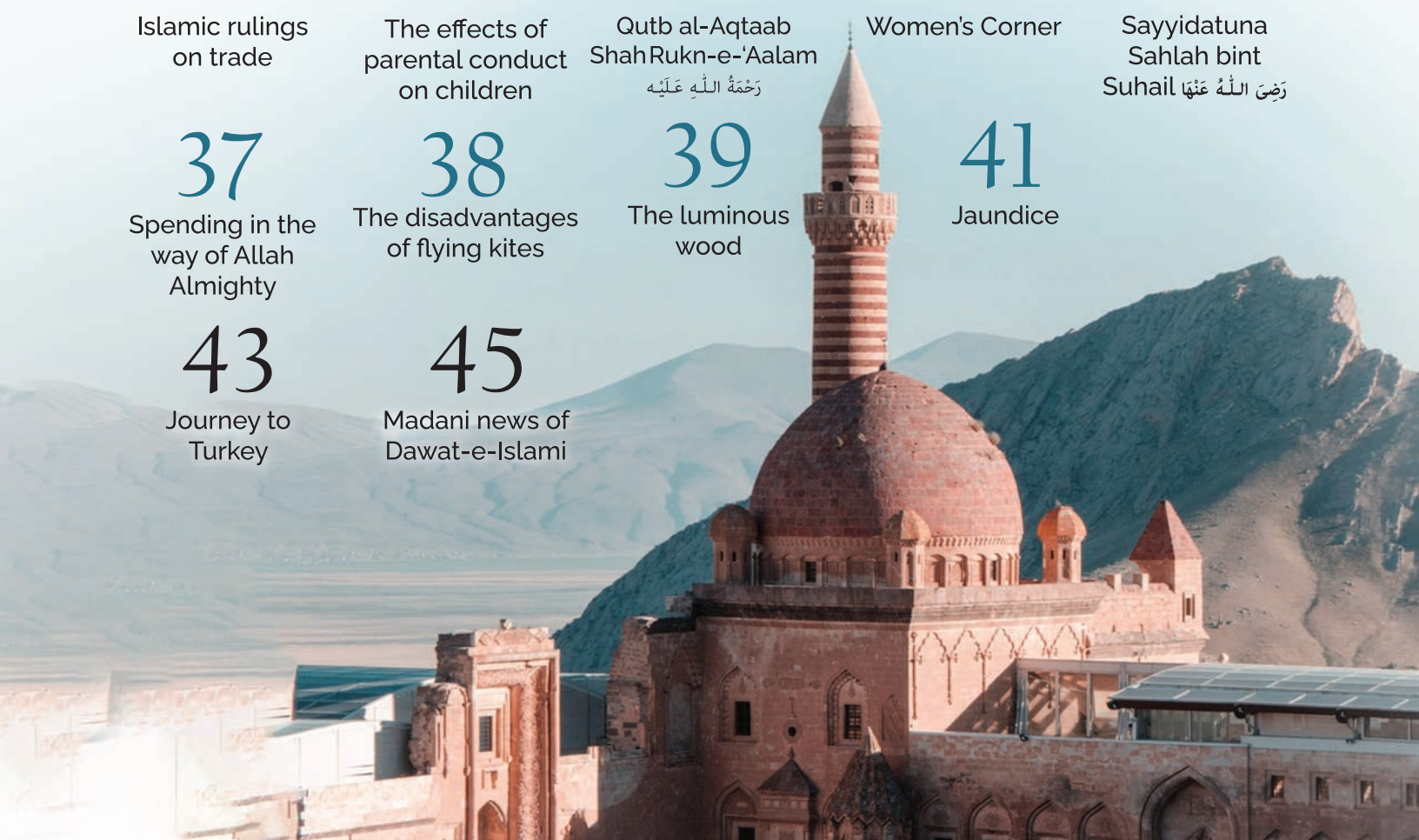
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THE MANAGEMENT OF UNIVERSAL AFFAIRS

Mufti Muhammad Qasim Attari

Allah

Almighty has stated:

وَالَّذِينَ عَزَّوَجًا ۖ وَالَّذِينَ نَشَاطًا ۖ وَالَّذِينَ سَبَحًا ۖ فَالشيءِ سَبَقًا ۖ
فَالْمُدَبِّرَاتِ أَمْرًا ۖ

By the oath of those (angels) who harshly extract the soul (of the disbelievers). And (by those) who untie knots (i.e. remove the souls of believers) gently. And (by those) who float (in the heavens and the earth) with ease. Then (by those) who race forward reaching quickly (as though they are in a contest). Then (by those) who plan the operation (in the system of this universe), that the disbelievers will definitely be punished

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Nazi'at, Verse 1 - 5)

Exegesis: In these verses, five types of groups have been mentioned. Most scholars and Quranic exegetists (*Mufasssireen*) are of the view that either all these are separate categories of angels, or that some are categories of angels whilst others are attributes that all the angels possess.

'وَالَّذِينَ عَزَّوَجًا' refers to the angels who pull out the souls with extreme force. 'وَالَّذِينَ نَشَاطًا' denotes the angels that gently remove the souls of believers. 'وَالَّذِينَ سَبَحًا' is in reference to the angels who float in the heavens with the believers' souls. 'فَالشيءِ سَبَقًا' refers to angels who advance to carry out divine orders. 'فَالْمُدَبِّرَاتِ أَمْرًا' denotes the angels who manage universal affairs.

In these verses, the following oaths are referred to: oath by the angels who pull out the souls of disbelievers with extreme force; oath by the angels who gently

remove the souls of believers; oath by the angels who float with the believers' souls between the heavens and the earth; oath by the angels who advance in carrying out the task assigned to them; and oath by the angels who manage the affairs of the universe. The hidden reply to these oaths (*jawab al-Qasam*) is: 'O disbelievers of Makkah, you will certainly be resurrected and be held accountable for your deeds.'¹

It is a principle from Allah Almighty that things are done through some means (*wasilah*)

Allah is Almighty, and every matter—small or big—can happen by His command without any means. His might is such that the Quran states:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٦﴾
And His action is only this; that when He intends (to create) anything, so He (only) says to it, 'Be,' it immediately becomes.

[Kanz-ul-Iman (translation of Quran)]
 (Part 23, Surah Ya Seen, Verse 82)

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

undoubtedly, Allah can do everything.

[Kanz-ul-Iman (translation of Quran)]
 (Part 1, Surah Al-Baqarah, Verse 20)

فَعَالٌ لِّمَا يُرِيدُ ﴿٧٠﴾

(He) always does whatever He wills.

[Kanz-ul-Iman (translation of Quran)]
 (Part 30, Surah Al-Burooj, Verse 16)

لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ
 الذَّلِيلِ

In kingship no one is His partner, and no one is His supporter due to weakness (because He is never weak)

[Kanz-ul-Iman (translation of Quran)]
 (Part 15, Surah Bani Israel, Verse 111)

Despite such greatness, it is a principle set by Him that things are accomplished through some form of means. This is why every matter of the universe is assigned to the angels who manage its affairs.

The verse illustrates how some attributes—at least in terms of their wording—are used for both Allah Almighty and His creation. Examples of this are بصير and سميع على. Managing universal affairs is also one such example, because in reality, it is Allah Almighty who manages its affairs, but angels are also مُدَبِّرَاتِ أَمْرٍ, meaning they too manage affairs. Many Quranic verses allude to this role of the angels, some of which are as follows:

Some angels carry the throne (Arsh) of Allah. The Quran states:

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿٨٠﴾
And on that Day, eight angels will carry the Throne of your Lord above themselves.

[Kanz-ul-Iman (translation of Quran)]
 (Part 29, Surah Al-Haaqqah, Verse 17)

Revelation is sent through some angels. The Quran states:

يُنزِلُ الْمَلَكَاتُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿١٠٠﴾

He sends down the angels with the soul of faith i.e. the revelation towards those of His bondsmen He wills. That (O Prophets) 'Give warning that there is no one worthy of worship except Me; so, fear Me.'

[Kanz-ul-Iman (translation of Quran)]
 (Part 14, Surah Al-Nahl, Verse 2)

An individual's actions are recorded by some angels. The Quran states:

وَإِنَّ عَلَيْكُمْ حَافِظِينَ ﴿١٠٠﴾ كِرَامًا كَاتِبِينَ ﴿١٠١﴾
 يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٠٢﴾

And there are some guardians indeed (appointed) over you. The honourable scribes (i.e. Kiraaman Kaatibeen). That they know whatever you do.

[Kanz-ul-Iman (translation of Quran)]
 (Part 30, Surah Al-Infitaar, Verse 10-12)

Some angels act as guardians. The Quran states:

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ﴿٦١﴾
And sends guardians over you

[Kanz-ul-Iman (translation of Quran)]
 (Part 7, Surah Al-An'aam, Verse 61)

Furthermore, it is stated in another verse:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
 مِنْ أَمْرِ اللَّهِ ﴿٦٢﴾

For mankind there are alternating angels; in front and behind him, who guard him by Allah's command.

[Kanz-ul-Iman (translation of Quran)]
 (Part 13, Surah Al-Ra'd, Verse 11)

Removing the soul is the duty of some angels. The Quran states:

حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
 لَا يُفْرَطُونَ ﴿٦١﴾

To the extent that when death comes to one of you, Our angels remove his soul, and they do not make mistakes

[Kanz-ul-Iman (translation of Quran)]
 (Part 7, Surah Al-An'aam, Verse 61)

In another place, it is stated:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ
 إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٠١﴾

Say you (O Beloved), 'The angel of death, who is appointed over you, causes you to die and then towards your Lord you will return.'

[Kanz-ul-Iman (translation of Quran)]
(Part 21, Surah Al-Sajdah, Verse 11)

Angels also arrive to assist the people of faith. The Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا

O believers! Remember the Favour of Allah upon you when some armies came to (attack) you, so We sent on them a windstorm and the armies which you do not see,

[Kanz-ul-Iman (translation of Quran)]
(Part 21, Surah Al-Ahzaab, Verse 9)

Divine punishment also befalls the disbelievers through angels. The Quran states:

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٤٠﴾

And when Our angels came to Loot (in the form of handsome young boys), he was grieved for them and was distressed due to them, and he said, 'This is a day of great hardship.'

[Kanz-ul-Iman (translation of Quran)]
(Part 12, Surah Hood, Verse 77)

Important points to note

1. Although only a few Quranic verses have been mentioned here, there are many verses and hadith that mention how the angels manage the affairs of the universe. This is a sign of the great Might of Allah. One ascertains from

the Quran that the authority granted to those chosen by Allah is significant. Believing that those granted permission by Allah Almighty can carry out a range of actions in the universe is a sound belief that corresponds with the Quran and Hadith.

2. Allah Almighty did not only grant angels the authority to carry out different works in the universe, rather His chosen people amongst humans have also been given this honour. For instance, the Prophets عليهم الصلوة والسلام were given great abilities, as is evident from the Quranic example of Prophet Isa about whom it is said:

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَمْرِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَمْرِي وَتُبْرِئُ الْأَكْمَنَةَ وَالْأَبْرَصَ بِأَمْرِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأَمْرِي

When you used to mould a birdlike figure from clay by My command and breathed into it. It would therefore fly by My command, and you used to cure him who was born blind and cure the leper by My command, and when you used to raise the dead (back to life) by My command,

[Kanz-ul-Iman (translation of Quran)]
(Part 7, Surah Al-Maa'idah, Verse 110)

Such manifestations at the hands of the Prophets عليهم السلام are called Mu'jizaat (prophetic miracles).

3. Saints have also been permitted to intervene in the affairs of the universe by Allah Almighty. The Quran states:

قَالَ يَا أَيُّهَا الْمَلَأُوا أَيُّكُمْ يَا تَيْنِي بِعَرَشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَءَأَشْكُرُ أَمْ أَكْفُرُ

Said Sulayman, 'O members of my chamber, which one of you can bring me her throne before this; that they come in my respected court; submitting? An extremely evil Jinn said, 'I will present that throne in your respected court before this; that your highness terminates this assembly, and I am indeed powerful and trustworthy upon it' He who had knowledge of the Book submitted; that, 'I will present it in your majesty's court before the blink of an eye.' When he then saw it placed next to him, Sulayman said, 'This is from the Favours of my Lord; so that He may test me whether I give thanks or I am ungrateful;

[Kanz-ul-Iman (translation of Quran)]
(Part 19, Surah Al-Naml, Verses 38-40)

May Allah Almighty give us the ability to hold beliefs according to the Quran and Sunnah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ (Baghawi, Al-Nazi'at, Ayah. 5, vol. 4. p. 411)

The final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Save yourself from lying because it leads one towards sin and sin leads towards the Hellfire. A man will continue to lie and he will pursue his lie to the extent that, in the court of Allah Almighty, he is recorded as a great liar.¹

What is a lie?

For a matter to be contrary to its reality is called a lie.²

Lying, due to its terrible outcome and evil consequence, is known as the root of all evils. As a by-product of lying, the door of slander opens. From slander, hatred is born. From hatred, enmity is established; peace and

Gateway to Hadith

LEADER OF SINS



Nasir Jamal Attari Madani

serenity can never be found for the one who possesses this trait.³

This is why the final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has described the defects of lying in varying manners. This Hadith is one from amongst them. At the beginning of the aforementioned Hadith, lying has been declared the cause of sins. Also bear in mind that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked the habit of lying the most (when compared to other evil habits).⁴

A believer cannot be a liar

The excellence of a believer is elevated beyond lying and is evident from the following saying of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A question was raised in the court of the Prophet: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! "Can a believer be a coward?" He replied: "yes." It was asked: "can a believer be miserly?" He replied: "yes." Someone asked: "can a believer be a liar?" The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "No."⁵

In other words, a believer may be cowardly or stingy naturally as these defects do not oppose faith. However, being a great liar; a persistent liar and a habitual liar is against the signs of a believer.⁶

Why is there emphasis on refraining from lying?

A great amount of emphasis has been made to ensure one does not lie because it has many drawbacks in both, this world and the Hereafter. For example: Lying is the worst of the great sins.⁷ Lying is one of the signs of hypocrisy.⁸ Lying is contrary to faith. ⁹ When a person lies, the angels stay a mile away from him because of the foul odour it causes.¹⁰ The beauty and excellence of someone who lies will continue to leave him.¹¹ According to one narration, the one who lies loses the brightness and radiance of the face.¹² Lying opens the doors to every sin, just as water irrigates the roots of trees. ¹³ Lying causes the face to darken.¹⁴ On the Day of Judgement, in the sight of Allah Almighty, the liar will be amongst the most disliked people.¹⁵ There is no goodness in lying.¹⁶

Due to these details, the wisdom behind emphasis found in the Hadith; "save yourself from lying", has become apparent. Now the second part of the Hadith, "lying leads to sin" will be explained.

Lying leads to sin like so

Although it may seem like salvation is found in lying, in reality it is destruction. Due to this apparent nature, people will deceive others and then follow up with a lie; leading one to commit multiple major sins. To understand this point further, I will present to you a few examples:

1. You may have heard phrases such as "It is in the Quran"; "It is mentioned in a Hadith like this"; "One narration mentions..." etc. Some people will provide false references to conceal their ignorance or to present themselves as knowledgeable. Then, they boldly offer their own explanations whilst committing the major sin of slandering Allah and His Messenger. Sometimes, a lie like this results in the "rejection of the statements of Allah and His Messenger or one of the fundamental beliefs of Islam" and can be the cause of committing the biggest sin of disbelief.
2. Nowadays, people have become so audacious in their lies to the extent that they are willing to say they are not Muslim just so they can travel abroad. They think that, "In our hearts, we are still Muslims. Nothing happens by saying or writing anything like this." They do all of this, out of greed to gain a few luxuries of this temporary world and to fulfil worldly desires. Remember! No matter how great the need is, to appear falsely as a non-Muslim (Christian, Jew, Qadiyani, or any other member of a disbelieving or apostate group) is disbelief.
3. The one who knows a little about medicines; or the one who works in a clinic or hospital and calls himself a doctor; or the one who knows a little about herbs and calls himself a herbalist; or using any other title in a similar way are all considered lies. Giving bribes and committing fraud are a common way of acquiring and maintaining false degrees and qualifications. The consequence of their lies leads to damage of life and wealth.

The epidemic of lying has become so widespread that ignorant and non-practising people associate words like religious scholar etc. to themselves whereas in fact, it is a complete and utter lie. Whilst incorrectly using these religious titles, giving self-made commentaries on the Quran and Sunnah results in ongoing sins such as people being non-practising and misguided.

4. Some people lie as a joke. Sometimes, this one lie

is a collection of many sins. In prohibiting lying as a joke, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Woe to him who lies in his talk to make people laugh, woe to him, woe to him.”¹⁷

Lying to make people laugh is always a crime, actually a double crime. However, to appease people, joking and laughing is not a sin as long as it is truthful and falls within the boundaries of Shar’iah.

Hakim Al-Ummah, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ states:

Making someone who is distressed or anxious laugh by saying something truthful out of merriment a good deed. Sayyiduna Umar رَضِيَ اللهُ عَنْهُ once made the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ laugh by telling him about a household incident; this is a practice of Sayyiduna Umar رَضِيَ اللهُ عَنْهُ. Nevertheless, there should be moderation in permissible acts like this; it is not good to make it a common occurrence.

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ states that whenever the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be jovial with someone, then it would be with absolute truth.¹⁸

The meaning behind “he will be recorded as a liar”

The Hadith states that the one who continuously lies will be recorded as a great liar. In other words, a

ruling is passed that he is a liar; him being a liar is made apparent to the Angels and this is also made to enter the hearts of the people.

Sayyiduna Malik رَحْمَةُ اللهِ عَلَيْهِ reports the statement of Sayyiduna Ibn Mas’ood رَضِيَ اللهُ عَنْهُ: “A black spot appears on the heart of the one who lies and the one who intends to lie, such that his entire heart becomes black. In the court of Allah, he will be recorded as a liar.”¹⁹

If you have a habit of lying, then stop doing so because the final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “whoever abandons lying, which is falsehood, a house will be built for him in the surroundings of Paradise.”²⁰

May Allah Almighty protect us from the major sin of lying.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Tirmizi, vol. 3, p. 391, Hadees. 1978

² Hadeeqah Nadiyyah, vol. 2, p. 400

³ Adab Al-Dunya Wal-Deen, p. 413

⁴ Sunan Kubra, vol. 10, p. 331, Hadees. 20821

⁵ Muwatta Imam Malik, vol. 2, p. 468. Hadees 1913

⁶ Mirat-ul-Manajih, vol. 6, p. 477

⁷ Khaza'in-ul-Irfan, p. 519, Mu'jam Kabeer, vol. 18, p. 140. Hadees. 293

⁸ Muslim, p. 53. Hadees. 106

⁹ Musnad Ahmad, vol. 1, p. 22. Hadees. 16

¹⁰ Tirmizi, vol. 3, p. 392, Hadees. 1979

¹¹ Mawsu'ah Ibn Abi Al-Dunya, vol. 5, p. 220, Raqm. 88

¹² Shu'ab Al-Iman, vol. 4, p. 208, Hadees. 4814

¹³ Mawsu'ah Ibn Abi Al-Dunya, vol. 5, p. 214, Raqm. 49

¹⁴ Shu'ab Al-Iman, vol. 4, p. 208, Hadees. 4813

¹⁵ Kanz ul 'Ummal, Juz. 16, vol. 8, p. 39, Hadees. 44037

¹⁶ Al-Zuhd Li Abi Dawood, p. 68

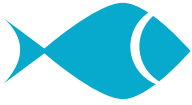
¹⁷ Tirmizi, vol. 4, p. 142, Hadees. 2322

¹⁸ Mirat-ul-Manajih, vol. 6, p. 462

¹⁹ Fath-ul-Baari, vol. 11, p. 430, Hadees. 6094

²⁰ Tirmizi, vol. 3, p. 400, Hadees. 2000





1. Ruling on consuming a fish found inside another fish

Question: What do the honourable scholars say regarding the following: We bought a fish which had another fish inside it. Is it halal to eat a fish that is found inside another fish?

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

If a fish that is found inside another fish has a normal firm texture, is unchanged [from how fish usually are] and does not have a foul smell, then it is permissible to eat it. However, one cannot eat it if it has changed and has a foul smell. (*Al-Muheet Al-Burhani*, vol. 6, p. 71, *Tanveer Al-Absaar Ma' Durr Mukhtar*, vol. 9 p. 515)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



3. Is there any narration that deems Jumu'ah prayer the Hajj of the poor?

Question: What do the honourable scholars say regarding the following: Is there any narration in which Jumu'ah has been deemed the Hajj of the poor? If so, what is the purport of this narration?

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

Yes, there is such a narration. One explanation of the narration is that the poor and destitute receive the same reward on Jumu'ah as those performing Hajj (*Hujjaj*) in the plains of Arafat.

Jumu'ah has been likened to Hajj in part due to numerous reasons. Jumu'ah is offered after the call to it, i.e. the azan of Jumu'ah. Similarly, Hajj was made an obligation after the call of Prophet Ibraheem عَلَيْهِ السَّلَام. Bathing (*Ghusl*) is performed for Jumu'ah, just as it is performed for Hajj. A sermon takes place

DAR.

Mufti Abu Muhammad Ali Asghar Attari Madani



2. What to do if there is a dispute regarding the number of units (Rak'ahs) performed in prayer (Salah)

Question: What do the honourable scholars say regarding the following: An imam led the Asr prayer, after which some of those who prayed behind the imam stated that only three units had been offered. However, the imam and most other attendees had predominant thought (*zan-e-ghalib*) that all four units had been offered. In this case, must the prayer be repeated?

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

In the given scenario, it is not necessary to repeat the prayer if the imam has predominant thought that all four units of the 'Asr prayer have been offered. (*Rad Al-Muhtar*, vol. 2, p. 679, *Bahar-e-Shari'at*, vol. 1, p. 594)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

during Jumu'ah, and so too does it for Hajj. Buying and selling are unlawful (*Haraam*) after the call to Jumu'ah—the azan—and so is hunting unlawful after entering the state of *ihram*. Buying and selling are permitted after the Jumu'ah prayer, as is hunting after exiting the state of *ihram* after Hajj.

A Hadith in *Kanz al-Ummal* states: الجمعة حج المساكين. Translation: 'Jumu'ah is Hajj of the poor and destitute.' (*Kanz al-Ummal*, vol. 7, p. 707, *Hadees* 21031, 21032)

In mentioning this Hadith and its explanation, Imam Jalal al-Din al-Suyuti al-Shaafi'i رَحْمَةُ اللَّهِ عَلَيْهِ stated:

قال النبي صلى الله تعالى عليه وآله وسلم: الجمعة حج المساكين اى يحصل لهم فيها ما يحصل لاهل عرفة

Translation: 'The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Jumu'ah is the Hajj of the poor", meaning, the reward that the people in Arafat receive is the reward that the poor will receive on Jumu'ah.' (*Haashiyah al-Suyuti 'Ala al-Nasa'ee*, vol. 1, p. 219, *Hadees*. 1373)

It is stated in *Fayd al-Qaadir* in the commentary of this Hadith: من عجز عن الحج وذهابه يوم الجمعة الى المسجد Translation: 'For the one unable to go Hajj, to attend the masjid on Friday is like Hajj for him.' (*Fayd al-Qadeer*, vol. 3, p. 474, *Hadees*. 3636) Imam Jalal al-Din al-Suyuti رحمه الله عليه has written on this Hadith in detail in his book called معترك الاقران فى اعجاز القران.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



4. What should be done if blood flows from the deceased after the bathing (Ghusl) and shrouding (Takfeen)?

Question: What do the honourable scholars say regarding the following:

Someone who died with wounds was bathed, i.e. his *Ghusl* was performed. Whilst bathing the deceased, the blood that was flowing from his

scenario? Also, was it correct to offer the funeral prayer? *Questioner: Abdullah Attari (Karachi)*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْحَبٰیْبُ یَعُوْزُ النَّمْلِکَ الْوَهَّابِ اَللّٰهُمَّ هِدَایَةَ الْحَقِّ وَالصَّوَابِ

In the given scenario, it was correct to offer the funeral prayer. Moreover, it was not necessary to purify the deceased's shroud due to the blood that flowed after the bathing and shrouding took place.

In order for the funeral prayer to be offered correctly, it is a condition that the body and shroud of the deceased be pure. For the body to be pure means that either the deceased was bathed – i.e. *Ghusl* was given – or dry ablution (*Tayammum*) was performed in the case of bathing not being possible. If impurity leaves the deceased's body prior to being shrouded, the impurity should be washed away. If impurity leaves the body after the deceased is shrouded, it is not necessary to wash away the impurity.

UUL-IFTA

AHL-E-SUNNAT

wounds was stopped and cleaned away, and then he was shrouded according to the Sunnah. At this point and for some duration later, blood did not flow from the wounds. When the final viewing took place, the deceased was then carried to the place of funeral prayer. As the funeral prayer was about to commence, it was observed that the shroud around the wounded area had turned red due to blood. Someone claimed that it is necessary for the deceased's shroud to be pure in order for the funeral prayer to take place, and hence, the funeral prayer cannot take place without purifying the shroud. However, the imam continued with leading the funeral prayer, and the burial also took place. Was it necessary to have purified the shroud in the given

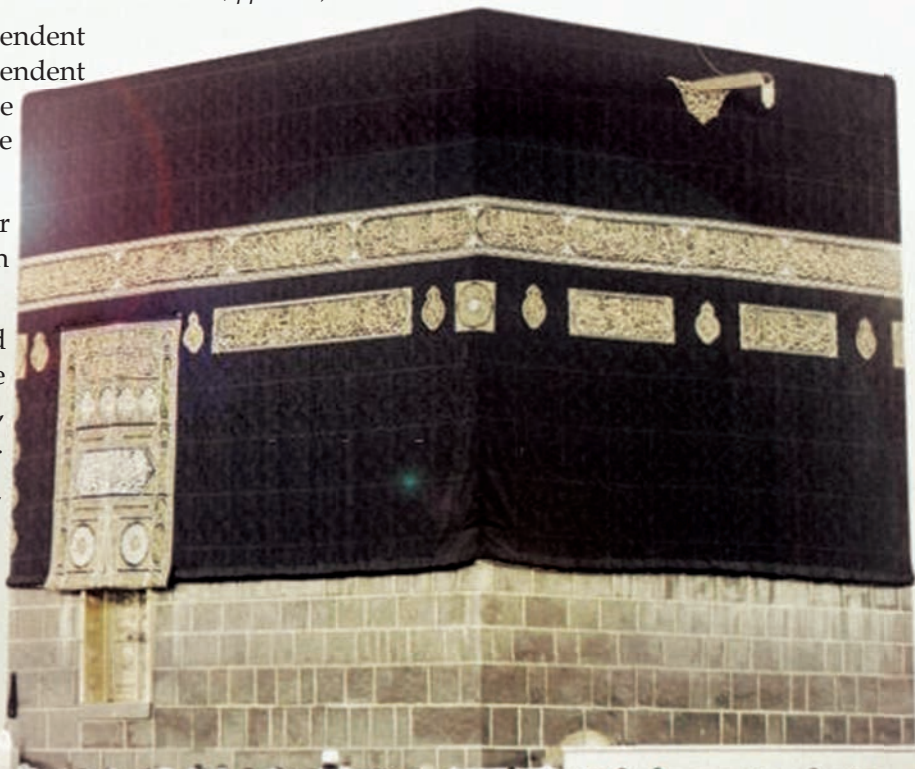
As for the requirement that the shroud must be pure, this refers to [initially] shrouding the deceased in a pure shroud. There is no issue if impurity leaves the deceased's body afterwards and smears the shroud. In the given scenario, there was no need to purify the shroud as blood flowed from the wound after the deceased was bathed and shrouded. Hence, as there was no requirement to purify the shroud, it was correct to perform the funeral Salah without the shroud being purified. (*Rad al-Muhtar Ma' Durr al-Mukhtar*, vol. 3, p. 122, *Bahar-e-Shari'at*, vol. 1, p. 827)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Beliefs regarding Allah Almighty

Sayyid Muhammad Sajjad Attari Madani

- Allah Almighty is one.
- He has no partners.
- Only He is worthy of worship. Nobody created Him, rather, He has always existed and will always exist.
- There was nothing except His being and His attributes, and then He created everything.
- These lofty skies, this vast earth, the shining sun, the luminescent moon, the glimmering stars, the towering mountains, the immense oceans, the crashing rivers, the cold, the heat, the various seasons, the winds, the rain, the humans, the Jinn, the angels, in short, every single thing in this universe was created by Him.
- He is the nurturer of all. He is not dependent upon anyone; the entire universe is dependent upon Him. He does as He wills, and none can stop Him. Nothing can take place without His will.
- He is neither anyone's father nor son nor does He have a partner; He is free of such things.
- Allah Almighty is the owner of life and death. He has power over everything. He possesses every perfection and excellence, and He is free from every defect and flaw.
- Likewise, He is free from sleep, slumber, boredom, tiredness and other such things.
- He is aware of every apparent and hidden thing. He hears the faintest of sounds, and sees the smallest of things, in fact, He is aware of the secrets, intentions, whispers and thoughts of the hearts.
- He is free from a body. He grants honour to whomever He wills, and He debases whomever He wills. He is pleased by good deeds, and He is displeased by evil deeds.
- It is He who aids the oppressed, and grants cure to the sick.
- We should fear His wrath at all times, for His grip is severe. He does not oppress anyone in the slightest.
- Every action of His is full of wisdom. He is more compassionate than mothers and fathers. His mercy is the solace of broken hearts. (*Bahar-e-Shari'at*, Vol. 1, pp. 2-27)



Messenger of the entire creation

Allah Almighty granted such abundant merits to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which He did not grant to any other prophet or messenger. One exclusive merit from among these is that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a messenger to all of creation, i.e. humans, Jinn, and angels, in fact, even to the animals and non-living things alike. Whereas, the other Noble Prophets عَلَيْهِمُ السَّلَامُ وَآلِهِمُ السَّلَامُ were sent to a specific group of people.¹

O devotees of the Prophet! This excellence and greatness of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is established through many Quranic verses and hadith. For the purpose of gaining blessings, read a few proofs below:

3 Quranic verses:

1.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And O Beloved, We have not sent you except with such Messengership that encompasses the entirety of mankind, as a conveyor of glad tidings and warning.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Saba, verse 28)

2.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say you (O Beloved), 'O people! I am the Messenger of that Allah towards you all.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, verse 158)

3.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

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

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Furqan, verse 1)

The commentaries of 2 pious predecessors on the third verse are presented here:

1. The commentator of Bukhari, Imam Ahmad bin Muhammad Qastalani

رَزَمَةُ اللَّهِ عَلَيْهِ

In this blessed verse, 'bondsman' refers to Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and 'Aalam (universe)' refers to everything besides Allah Almighty (i.e. all of creation). This verse includes all Mukallifeen

(those who are bound by the rulings of Shari'ah), and this establishes that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Messenger for the whole of creation.²

2. **Sadr al-Afadil, Syed Na'eem al-Din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ:**

This contains mention of the Beloved Prophet's universal Messengership, meaning, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a Messenger to all of creation. Whether it is Jinn, humans, angels or any other creation, they are all a part of his Ummah, for 'Aalam refers to everything besides Allah Almighty, and they are all included in this. Not counting the angels in this is baseless.³

Three statements of the Beloved Prophet ﷺ

1. **مَا مِنْ شَيْءٍ إِلَّا يَعْلَمُ أَنِّي رَسُولُ اللَّهِ إِلَّا كَفَرَةَ الْجِنَّ وَالْإِنْسِ**, meaning, "There is no such thing except that it knows that I am the Messenger of Allah, except the disbelieving Jinn and humans."⁴

This statement includes all of creation, even animals and lifeless things (stones, etc.), and their being aware that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger of Allah, and they have faith in this. However, despite having knowledge of him being the Messenger, the disbelieving Jinn and humans do not bring faith in him.⁵

2. **كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ**, meaning, 'Every Prophet was sent to his own nation; however, I was sent to every red and black.'⁶

'Red and black' refers to the Arabs and non-Arabs, or to humans and Jinn.⁷

3. **أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً**, meaning, 'I was sent to the entire creation (as a messenger).'⁸

The statements of two commentators on the third Hadith:

1. **Allamah Ali bin Sultan Qaari رَحْمَةُ اللهِ عَلَيْهِ:**

Meaning, I was sent (as a messenger) to everything in existence; whether it be Jinn, humans, angels, animals or non-living things.⁹

2. **The commentator of Bukhari, Sadr al-Ulama, Allamah Ghulam Jilani Meerthi رَحْمَةُ اللهِ عَلَيْهِ:**

Although the word 'خَلْق' (creation) already encompassed humans, Jinn, angels, and every other creation, the word **كَافَّةً** was added to make it known that the word **خَلْق** is for complete inclusivity, and no creation is excluded from this. However, the difference is that, according to consensus, him being sent as messenger to humans and Jinn, is Irsaal-e-Takleef, i.e. they are bound by the rulings of Shari'ah, and according to some scholars, this is also the case for the angels. However, the angels being legally responsible (Mukallaf) is not like that of humans and Jinn, rather, they are responsible for such rulings which are appropriate for their states. According to some scholars, his being sent to the angels is Irsaal-e-Tashreef, i.e. by him being the Messenger, they are granted the honour of

being from his Ummah. Apart from the humans, Jinn and angels, his Irsaal (being sent as a Messenger) is an Irsaal of honour and mercy.¹⁰

Dear Islamic brothers! The Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Messenger for all of creation, including humans, Jinn and angels, and this has been mentioned by many scholars. For the sake of brevity, the statements of two scholars are mentioned:

1. Imam Ahmad bin Hajar Makki Haytami Shaafi'i صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ writes: "The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Messenger for the angels too (asides from humans and Jinn)." Imam Taqi al-Din Subki رَحْمَةُ اللهِ عَلَيْهِ gave preference to this opinion and further wrote: "He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also the Messenger of all prophets and previous nations. The statement of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 'بُعِثْتُ إِلَى النَّاسِ كَافَّةً', i.e., 'I was sent to all people,' includes all individuals from the time of Sayyiduna Adam صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ until the Day of Judgement." Imam Baarzi رَحْمَةُ اللهِ عَلَيْهِ also gave preference to this opinion and added that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger of all animals and non-living things too. He took proof for this from the fact that a monitor lizard¹¹, trees and stones testified that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger.¹²
2. The Imam of Ahl Al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: "The previous prophets were only messengers of their respective nations, and our Messenger is a messenger for every member of creation."¹³

In another place, he writes: "The scholars state: 'Him being sent as a Messenger to Jinn and humans is agreed upon, and according to the researchers, the angels are also included in this' **كَمَا حَقَّقْنَاهُ بِتَوْفِيقِ اللَّهِ تَعَالَى فِي رِسَالَةِ "إِجْلَالِ جِبْرِيلِ"** (just as we proved in our booklet **خَادِمًا لِلْمُحِبُّوْبِ الْجَبْرِئِيلِ**, with the ability bestowed by Allah Almighty). In fact, the research proves that the stones, the trees, the earth, the skies, the mountains, the oceans, and everything besides Allah Almighty are all included in this all-encompassing boundary and complete circle."¹⁴

¹ *Al Yawaqee'at Wal-Jawahir*, p. 282, *Bahar-e-Shari'at*, vol. 1, p. 61

² *Mawahib Al-Ladunniyyah*, vol. 2, p. 284

³ *Khaza'in Al-Irfan*

⁴ *Jaami' Sagheer*, p. 492, *Hadees*. 8049

⁵ *Al-Tanveer*, Vol. 9, p. 477, *Al-Siraaj Al-Muneer*, Vol. 4, p. 216

⁶ *Muslim*, p. 210, *Hadees*. 1163

⁷ *Naseem Al-Riyad*, Vol. 1, p. 466

⁸ *Muslim*, p. 210, *Hadees*. 1167

⁹ *Mirqat ul Mafatih*, Vol. 10, p. 14, *Hadees*. 5748

¹⁰ *Basheer Al-Qaari*, p. 125

¹¹ *A desert animal similar to a lizard, which has two tongues, burrows into the ground*

¹² *Fatawa Hadeesiya*, p. 283

¹³ *Fatawa Razawiyyah*, Vol. 30, P. 142

¹⁴ *Fatawa Razawiyyah*, Vol. 30, P. 145

Crying in the fear of Allah Almighty is a great virtue, and this is something only granted to the fortunate. Sometimes, through the blessings of a crying person, a person who cannot cry also begins to cry. If you are unable to cry, then adopt a crying appearance, for imitating the righteous is a good thing. If

Fear of Allah Almighty

someone begins to cry out of the fear of Allah Almighty, then we should not make bad assumptions about him, for it is Haram to form bad assumptions about a Muslim, and an act that leads to Hell.¹

Blessed hadith

01

The Beloved Prophet

ﷺ said:

لَا يَلْجُ النَّارَ مَنْ بَكَى مِنْ حَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ

meaning, 'The one who cries out of the fear of Allah Almighty will never enter Hell until the milk returns to the udder.² (Meaning, just as it is not possible to return milk back to the udder, similarly, it is impossible for such a person to enter Hell.)

02

The Beloved Prophet

ﷺ said:

'Every eye will shed tears on the Day of Judgement, except for three eyes: Those which cried out of fear of Allah Almighty, those which were closed upon the things declared Haraam by Allah Almighty, and those which opened in the way of Allah.³

03

The Beloved Prophet صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ وَسَلَّمَ once delivered a Khutbah, whereupon, one of the attendees began to weep. Seeing this, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If all those believers whose sins are equal to mountains were among you now, they would all be forgiven due to the crying of this one individual, for the angels were also crying with him and making Du'a: اللَّهُمَّ سَمِّعِ الْبَكَائِينَ فِيمَنْ لَمْ يَبْكِي (meaning: O Allah! Accept the intercession of those weeping for those who do not weep).⁴

Maulana Rumi رَحْمَةُ اللَّهِ عَلَيْهِ states:

بِرْ كُجَابِ رَوَانِ غُنْجِه بُوْد

بِرْ كُجَا اشِكِ رَوَانِ رَحْمَتِ بُوْد

Meaning: When rain falls from the skies, buds and roses bloom upon the earth, and when a person sheds tears out of fear of Allah, the flowers of mercy bloom.

(Nayki ki Dawat, p. 273)

04

Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Even if a tear the size of a fly falls from the eye of a believing slave and flows onto his face out of fear of Allah Almighty, Allah Almighty makes Hell Haraam upon him.⁵

May Allah Almighty allow us to also cry out of his fear.

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

5

Signs of Judgement Day which are found in today's age

Bint-e-Rizwan Ahmad 'Attariyah
(Jami'ah-tul-Madinah
Qutb-e-Madinah, Malir, Karachi)



Just as everything in the world will come to an end at its appointed time, likewise, the entire universe also has an age and appointed time in the knowledge of Allah Almighty. After this time has elapsed, such a day will arrive when the entire universe, the earth, skies, oceans, mountains, non-living things, plants and animals will all perish, and this is known as the Day of Judgement. However, just as before a person's death, the severity of illness, the pangs of death, the signs of death, and the extraction of the soul become apparent, similarly, when the Day of Judgement is established, i.e. before the world perishes, some signs will appear.⁶

Some of these signs can be found in today's age, five of which are mentioned below:

1. The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'It is from the signs of the Day of Judgement that knowledge will be lifted and ignorance will appear.'⁷

Hakeem al-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes the following in the commentary of this Hadith: Knowledge refers to religious knowledge, and ignorance refers to heedlessness of religious knowledge. This sign has already begun today. Worldly knowledge is at its peak, yet knowledge of Tafseer, Hadith and Fiqh is scarce. Muslims have mostly stopped seeking religious knowledge. All of this is the fulfilment of this prophecy.⁸

2. One of the signs of Judgement Day mentioned in the Hadith is that the Day of Judgement will not be established until the lands of Arabia become green and full of water.⁹

Hakeem Al-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: This prophecy is being witnessed today. Green gardens have appeared from Jeddah to Makkah, and the sandy plains of Iraq have changed into meadows.¹⁰

3. There will be no blessings in time: Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ narrates that the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The Day of Judgement will not be established until time will pass quickly. A year will pass like a month, a month will pass like a week, a week will pass like a day, and a day will be like something set on fire which quickly burns out.'¹¹
4. The prevalence of singing and dancing is also a sign of Judgement Day.¹² And this is very common in the current age. Through TV, social media statuses, and other means, singing and dancing is not only common among disbelievers but is prevalent among Muslims too, even though the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited singing and listening to songs.¹³
5. Another sign of the Day of Judgement is that a person will be close to his friends but distant from his father.¹⁴ However, in comparison to friends, the rights of parents are undoubtedly many more, and every person of understanding is aware of this. Those who violate the rights of their parents and hurt their feelings due to their closeness with their friends should refrain from this conduct of theirs.

¹ (Nayki ki Dawat, p. 272)

² (Tirmizi, vol. 3, p. 236, Hadees 1639)

³ (Kanz-ul-'Ummal, juz 15, vol. 8, p. 356, Hadith 43350)

⁴ (Shu'ab Al-Iman, vol. 1, p. 494, Hadees. 810)

⁵ (Ibn Majah, Vol. 4, p. 467, Hadees. 4197)

⁶ (Sunni Bihishti Zaywar (Kamil), p. 47)

⁷ (Bukhari, Vol. 3, p. 472, Hadees. 5231)

⁸ (Mirat-ul-Manajeer, vol. 7, p. 254, summarised)

⁹ (Mustadrak lil Hakim, vol. 5, p. 674, Hadees. 8519)

¹⁰ (Mirat-ul-Manajeer, vol. 7, p. 256)

¹¹ (Tirmizi, vol. 4, p. 148, Hadees 2339)

¹² (Bahar-e-Shari'at, Vol. 1, P. 119)

¹³ (Kanz-ul-'Ummal, Vol. 8, p. 95, Hadees. 40655)

¹⁴ (Bahar-e-Shari'at, vol. 1, p. 119)

Do not obstruct pathways

Head of Central Executive Committee of Dawat-e-Islami,
Maulana Muhammad Imran Attari

Just as the religion of Islam has provided guidance on various aspects of life, guidance has also been given pertaining to pathways. The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said (to his companions), 'Avoid sitting on the roads'. They replied: '(Sometimes) we need to sit there to talk.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'If you must sit, then fulfil the rights pertaining to the road.' They asked: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the right of the road?' He said: 'Lowering the gaze, removing harmful objects, replying to salaam, commanding good and forbidding evil.' (Bukhari, vol. 1, p. 165, Hadith 6,229)

Once, during a journey for battle, people occupied a lot of space and blocked the road. Upon seeing this, the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent someone to announce to the people: 'Whoever occupies a lot of space or blocks the road, then there is no battle for him.' (Abu Dawood, vol. 3, p. 58, Hadith 2,629)

In relation to the words 'occupied a lot of space and blocked the roads' found in this Hadith, Mufti Ahmad Yar Khan Na'eemi writes: 'People placed their luggage on the road, resulting in the road becoming blocked and those passing by facing difficulty. And some people had taken more space than required, causing a lack of space for others.' (Mirat al-Manajih, vol. 5, p. 498)

Even nowadays, people tend to place shop goods on the footpath or in front of the shop, and therefore obstruct the pathway of those going by. In some countries, people sometimes construct a terrace or a seedbed in front of their house which constricts the road. Likewise, in some places, a pit is dug in the street

for cooking food and various functions are held, all which lead to public footpaths being closed. People are seen to cause problems for drivers by parking incorrectly on the streets and roads without any regard for road regulations.

A while ago, I left my house in an emergency to take a family member to the hospital. Afflicted with pain, he was moaning in agony and his condition was worrying. I drove the car myself. That day, I realised that many people were not mindful whilst driving and that they were negligent of the laws concerning road traffic. Some people had parked their cars in the road as if it was a car park. In one place, a motorcyclist stopped in the middle of the road to have a conversation with someone else. In some areas, rickshaw drivers had parked obstructively.

I experienced this incident which although was not a major emergency, it was an emergency nonetheless. It is possible that people experience such things on a daily basis, but who can they complain to? Likewise, just how people sometimes do not give way to a normal car, they also do not give way to an ambulance in which a patient is being taken to the hospital in an emergency. Ambulance drivers might constantly horn to make way, but senseless drivers do not seem bothered. In some instances, people may see an empty ambulance and think that its driver is causing an issue for no reason as there is not a patient inside. However, it may be the case that the ambulance quickly needs to reach someone injured and take them to hospital.

There are some moments in life where we come to realise the importance of a few seconds, let alone a few minutes. Matters of this nature include incidents when we are taking someone to the hospital due to an emergency. The mere sound of them crying out in pain is enough to make us feel distressed. Our patience is really tested during such a journey if unnecessary things become a source of worry and prevent us from reaching the hospital on time. In such situations, some people become enraged, get out of their car, show anger and swear. At times, the situation escalates to the point of physical confrontation. They should not act this way. The time spent in these matters is perhaps the time it would take to get the patient to hospital. Moreover,

one should ponder over whether such behaviour reduces or adds to the discomfort of the patient they are taking to hospital. Not only does such conduct cause oneself to reach the hospital late, but it also becomes the reason for the people in the cars behind reaching their destination late too.

Returning to the original point, all drivers should ask themselves when parking their car: 'Is this place actually a parking area?' Motorcyclists and rickshaw drivers should also reflect on their approach. We should not cause distress to other drivers, nor should we create issues that will either lead to an ambulance reaching the hospital late or cause other drivers to reach their destination late.

Sometimes, two cars face one another when passing through a narrow street, and each driver tries to pass through first. However, as a result, both cars end up getting stuck. This then leads to a queue of cars forming behind them, eventually causing a traffic jam. If any of the two drivers were patient and decided to move their car to the side instead of advancing towards the narrow part of the road, they would not encounter a situation like this.

If only we develop a mindset that instead of creating problems for others, we should become people who solve the problems of others. It is my request to all that we should reduce other people's hardships instead of adding to them. As well as improving other matters in life, improve your driving habits. Assess yourself and ensure that you are not causing anyone any difficulty through your speech or actions. Do not confront others irrespective of whether or not there is a reason for doing so.

To learn about the ways in which people incur difficulties as a result of our actions, refer to the book from Maktabah-tul-Madinah entitled '*Takleef mat di jiye.*'

May Allah Almighty grant us the ability to better ourselves.

اٰوِيْن بِجَاوِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Honest trader

For Traders

To earn enough Halal income that suffices for yourself and your family is Fard. There are many ways of earning a Halal income, from which one excellent way is 'trading.' Alongside being a Sunnah of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, trading is also an excellent means of earning a living. 'Allah Almighty divided sustenance into ten parts and apportioned nine parts to trading, and one part to the entire world.' (Islami Zindagi, p. 149)

Trading can only be a good source of income and a means of goodness in this world and the Hereafter if the trader adopts truthfulness and faithfulness. Just as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Indeed, the best income is of those traders who do not tell lies when speaking, do not show treachery when they are trusted, do not break their promises, do not rebuke others when they purchase things (from someone else), do not falsely praise their (own goods) when selling them, do not delay (in paying) when they are in debt, and do not make it difficult for others when they are owed.' (Shuab Al-Iman, Vol. 4, p. 221, Hadees. 4854)

If a trader avoids lying, treachery and deception, and carries out his trading with truthfulness and integrity, he can achieve success in both, this world and the Hereafter, just as it is mentioned in a Hadith, 'The truthful and trustworthy trader will be the Prophets عَلَيْهِمُ السَّلَامُ وَالسَّلَامُ, Siddiqeen and martyrs (on the Day of Judgement).' (Tirmizi, Vol. 3, p. 5, Hadees. 1213)

Under this Hadith, Hakeem al-Ummah, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْعَالَمِينَ states: 'From this we come to know that from all occupations, trading is the superior occupation, and then trading in grains, followed by clothes and perfume is superior from this. Trading in the necessities of the world and the religion are the best among the forms of trade. Moreover, a truthful Muslim trader is even more fortunate, for he will be among the Prophets and Awliya on the plains of resurrection. However, this companionship will be like that of a servant before his master; it does not mean that the trader will become a Prophet. A good trader is a king, and an evil trader is a sinner.' (Mir'at ul Manajeer, Vol. 4, p. 244)

In another Hadith, it is stated, 'A truthful trader will be in the shade of the Throne on the Day of Judgement.' (Kanz ul 'Ummaal, Vol. 2, p. 5, Part. 4 Hadees. 9214) Therefore, in order to attain these virtues and blessings, and to earn a Halal income, all traders should operate with truthfulness and integrity, and should never take false oaths to sell their goods, because, 'Goods are sold with a false oath, but the blessings depart.' (Kanz ul 'Ummaal, Vol. 8, p. 297, Part. 16, Hadees. 46376)

Do not untruthfully praise your goods, rather, if they contain any defects or faults, mention them to the customer. May Allah Almighty grant us the ability to earn and consume Halal sustenance in accordance to the Shari'ah and Sunnah.

اٰمِيْنُ بِجَاوِزِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Beholding the Prophet ﷺ

Maulana Adnan Chishti Attari Madani

What can be said about beholding the Prophet ﷺ in a dream. *سُبْحَانَ اللَّهِ*, at times, the Prophet ﷺ shows just a glimpse of his beautiful countenance. In other instances, he ﷺ brings coolness to the eyes of those longing to see him by showing himself and honours them with his soothing speech. Here, to gain blessings, just a few accounts are mentioned regarding those who saw him, otherwise volumes of works are required to produce detailed works on this subject.

The blessings of loving the pious

Imam Abu Ja'far Muhammad Bin Ahmad al-Saidlani *رَحْمَةُ اللَّهِ عَلَيْهِ*—a leading figure of his time—said: 'I saw the Messenger of Allah ﷺ in my dream. He was surrounded by a group of poor people. Suddenly, two angels descended from the heavens. One of them was holding a basin, and the other was holding an ewer. The basin was placed before the Messenger of Allah ﷺ. He ﷺ washed his hands, and the poor people around him also washed their hands after he instructed them to do so. Then, the basin was placed before me, and one angel said to the other: "Do not pour water over his hands. He is not from amongst them." I said:

"O Messenger of Allah ﷺ, has it not been narrated from you that *الْمَرْءُ مَعَ مَنْ أَحَبَّ* (A man will be with the one he loves)?' The Prophet ﷺ replied, "Sure." I stated: *وَأَنَا أُحِبُّكَ وَأُحِبُّ هَؤُلَاءِ الْفُقَرَاءِ* (I love you and these poor people). The Prophet ﷺ said, "Pour water over his hands too; he is also from them."²

The individual who the Prophet ﷺ called a 'Master of Hadith' (*Sheikh al-Hadith*)

Imam Jalal al-Din al-Suyuti al-Shaafi'i *رَحْمَةُ اللَّهِ عَلَيْهِ* said: 'On a Thursday night on 8 Rabi al-Awwal, 904 AH, I saw a dream in which I was present before the Messenger of Allah ﷺ. Whilst referring to a compilation of hadith that I had started to gather (*جَمْعُ الْجَوَامِعِ* ro *جامع الكبير*), I asked: "O Messenger of Allah ﷺ, if you allow me to, may I read out something from it?" The Prophet ﷺ replied, *بَاتِ يَا شَيْخَ الْحَدِيثِ* ("Read, O Master of Hadith.")" Imam al-Suyuti *رَحْمَةُ اللَّهِ عَلَيْهِ* states: 'For me, this was better than the world and all that which is in it.'³

The command to govern like Abu Bakr and Umar *رَضِيَ اللَّهُ عَنْهُمَا*

Sayyiduna Umar Bin Abd al-'Aziz *رَحْمَةُ اللَّهِ عَلَيْهِ* stated: 'I was honoured with beholding the Prophet ﷺ in my dream. He ﷺ said, "O Umar, come near me." I went so close that I could have shaken his hand. Then, two middle-aged men came and stood next to him. The Prophet ﷺ said to me: "When the affairs of my Ummah are entrusted to you, then govern just how these two governed." I asked, "Who are these two?" The Prophet ﷺ replied, "Abu Bakr and Umar."⁴

The Prophet ﷺ conveyed salaam to him

The Prophet ﷺ came in someone's dream and asked, 'Where do you intend on going?' The individual replied: 'I intend

on visiting Muhammad Bin Ismail al-Bukhari [Imam Bukhari].’ The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Convey salaam to him on my behalf.’⁵

Beholding the Prophet ﷺ due to a Mawlid offering

Sheikh Shah Waliyyullah رَحْمَةُ اللهِ عَلَيْهِ wrote the following about his father Sheikh Abdul Raheem al-Dihlavi رَحْمَةُ اللهِ عَلَيْهِ: ‘My honourable father told me: “I used to distribute food in the name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On one occasion, my financial circumstances did not permit to cook food [to distribute]. All I had was roasted chickpeas, and so I distributed them. I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream; my offering was before him, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was pleased.”⁶

The Prophet ﷺ informed him of interceding for a hundred thousand people

Sayyiduna Abu al-Mawahib al-Shaazili رَحْمَةُ اللهِ عَلَيْهِ stated: ‘I saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream who said to me: “You will intercede for one hundred thousand people on the Day of Judgement.” I asked: “How did I become worthy of this?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “By sending peace and blessings (*Salat*) upon me and conveying its reward to me as a gift.”⁷ The method of this to intend at the time of sending peace and blessings that you will convey its reward as a gift. Alternatively, either prior to or after sending peace and blessings, one may verbally say that he intends on conveying the reward to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a gift.

The Prophet ﷺ responded to his salaam

Sayyiduna Sulayman Bin Suhaym رَحْمَةُ اللهِ عَلَيْهِ—a predecessor who met a companion (so he was a *tābi*)—said: ‘I saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream and said: “يَا رَسُولَ اللهِ هُوَ لَاءَ الَّذِينَ يَا تَأْتُونَكَ فَيَسَلُّمُونَ عَلَيْكَ أَتَفَقَهُ سَلَامَهُمْ؟” “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, do you acknowledge the Salam of those who visit you and present their salaam?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Yes, and I reply to their salaam.”⁸

The method to fulfil his needs

Sayyiduna Abu al-Mawahib al-Shaazili رَحْمَةُ اللهِ عَلَيْهِ said: ‘I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said “إِذَا كَانَ لَكَ حَاجَةٌ، وَارَدْتَ قَضَاءَهَا، فَإِنَّدِرْ لِتَفَيْسَةِ الطَّاهِرَةِ، وَتَوَفَّلَسَا

you have a need which you want fulfilled, then make a vow by Nafeesah Taahirah, even if it be a copper coin, and your need will be fulfilled.”⁹

The command to visit a shrine and pray to Allah Almighty

Imam Abu Ali al-Nayshapuri رَحْمَةُ اللهِ عَلَيْهِ said: ‘كُنْتُ ‘فِي عَمِّ شَدِيدٍ فَرَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ’ ‘Once, I was very upset, and I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream who told me to visit the grave of Yahya Bin Yahya, repent there and ask [for my needs to be fulfilled], and they will be. In the morning, I did this, and my need was fulfilled.’¹⁰

Yahya Bin Yahya رَحْمَةُ اللهِ عَلَيْهِ is a narrator mentioned in *Sahih al-Bukhari* and *Sahih Muslim*; he was a student of Imam Malik رَحْمَةُ اللهِ عَلَيْهِ.

The blessings of reciting Surah Nuh

A plague had spread in Rome. A pious person saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. He mentioned to him the difficulty that struck the people and asked for help. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to recite Surah Nuh 3,360 times and ask Allah Almighty for refuge from the plague. Listening to this, the people acted upon what the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said and supplicated to Allah whilst weeping and seeking forgiveness for their sins. They continued to do so for seven days, and by the mercy of Allah Almighty, the plague gradually ended.¹¹

May Allah Almighty grant every devotee of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the honour of beholding him.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Muslim, p. 1088, Hadees. 6718

² Tahzeeb Al-Asraar Lil-Kharkoshiy, p. 551, Risala Qushayriyyah, p. 763

³ Jami’ Al-Hadees, Tarjama Moojizah An Hayatul Imam Al Suyuti, Vol. 1, p. 12

⁴ Hilyat ul Awliya, p. 145, Raqm. 309

⁵ Seyar A’lam ul-Nubala Vol. 10, p. 305

⁶ Al-Dur al Sameen fi Mubashiraat al Nabi Al-Ameen, p. 40

⁷ Al-Tabaqat ul Kubra Lil-Sha’rani, Vol. 2, p. 101

⁸ Al-shifa, Vol. 2, p. 80

⁹ Al-Tabaqat ul Kubra Lil-Sha’rani, Vol. 2, p. 102

¹⁰ Tahzeeb Al-Tahzeeb, Vol. 9, p. 314, Raqm. 7947

¹¹ Al-Nojoom Al-Zahira fi mulook misr wa Qaahira, vol. 10, p. 161

Words of Wisdom

Maulana Abdullah Na'eem Attari Madani

Fragrance emanates from the words

Sign of love

A sign of love is that you continue obeying whilst fearing that the beloved will detach you from his friendship. (Saying of Khawaja Ghareeb Nawaz رُحْمَةُ اللَّهِ عَلَيْهِ) (*Akhbar ul-Akhyar*, p. 23)

Not hurting others' feelings

Wherever you go, do not hurt the feelings of another, wherever you go, live like a dead person (i.e. do not cause harm to anyone). (Saying of Khawaja Bakhtiyar Kaki رُحْمَةُ اللَّهِ عَلَيْهِ) (*Akhbar al-Akhyar*, p. 26)

Showing pride over lineage

Many people display pride over their lineages as though they have no fear of the Day of Judgement, and they do not know that there is no hope without righteous deeds. (Saying of Khawaja Shams al-Din Siyalvi رُحْمَةُ اللَّهِ عَلَيْهِ) (*Faizan-e-Shams al-Aarifeen*, p. 70)

The garden of Ahmad Raza blossoms even today

The importance of Taqleed

Taqleed has always taken place before and after the four Imams, and it is still taking place. Following the four schools of thought (Mazahib) is to directly follow the Sahaba, for they are the sources of these

schools, and there was no prohibition nor is there any prohibition in following them. (*Izhar ul-Haq al-Jali*, p. 75)

Causes of love and affinity

Any matter which is common among a group of people, and according to them, it is a proof of love and affinity and its growth, it is a direct objective of the Shari'ah, unless there is a specific prohibition regarding it. (*Fatawa Razawiyah*, Vol. 22, p. 306)

Most beautiful is the meadow of Attar!

Hatred for hitting

Hitting another out of revenge is not in the dictionary of Ilyas Qadiri. (*Madani Muzakarah*, 6 Sha'ban ul-Mu'azzam 1442A,)

The importance of students

Students are important assets of a country, and they can change the destiny of a country. (*Madani Muzakarah*, 10 Ramadan ul-Mubarak 1442A,)

Calling towards righteousness through actions

Every action of a Muballigh should invite towards righteousness. (*Madani Muzakarah*, 11 Ramadan ul-Mubarak 1442A,)

Reincarnation or transmigration from an Islamic perspective

Claim: An elderly woman had experienced back pain for 17 years. Despite undergoing various treatments, her pain did not go away. She entered a state of hypnosis and realised that she was a man from the Roman Empire who lived in Jerusalem.

Response: What a peculiar claim! One is left to wonder what the poor soul may

What is right after all?

Some questions
and answers
regarding
reincarnation



Mufti Muhammad Qasim Attari

have experienced in transitioning from being a female to male or vice versa; perhaps it got caught somewhere in between. What happened to the feminine or masculine thoughts and experiences of the soul in the 'previous life'? She retained her language and pain from her 'previous life', but did she just happen to lose her gender on the way? All these matters remain unknown, and some doctor is still in search of the masculinity that went missing.

Furthermore, if someone who was a girl in the so-called previous life is now a boy or vice versa, then a strange scenario is created. This is particularly so because the gender of the people in concern seems to have changed, but their thoughts and language have not. What is the explanation for this?

Claim: According to expert psychologists, most of our illnesses and worries are connected to our previous life. However, once we recognise the pain from our previous life, then it ceases to exist.

Response: The claim that recognising our pain results in it ceasing to exist is astonishing. Such a claim goes against life's countless experiences and observations. We recognise thousands of problems in life, and yet recognising them does not cause our pain to cease. For example, if someone who broke a bone or became wounded was visited by all the world's doctors who came one by one to tell him that such and such bone has broken or that the wound is in so and so part of the body, this would not reduce the pain in the slightest. Hence, how can one make such a claim that is disproven through daily experiences?

Claim: Psychologists have observed that when patients suffering from pain are informed of its cause from a previous life, this causes their pain to end.

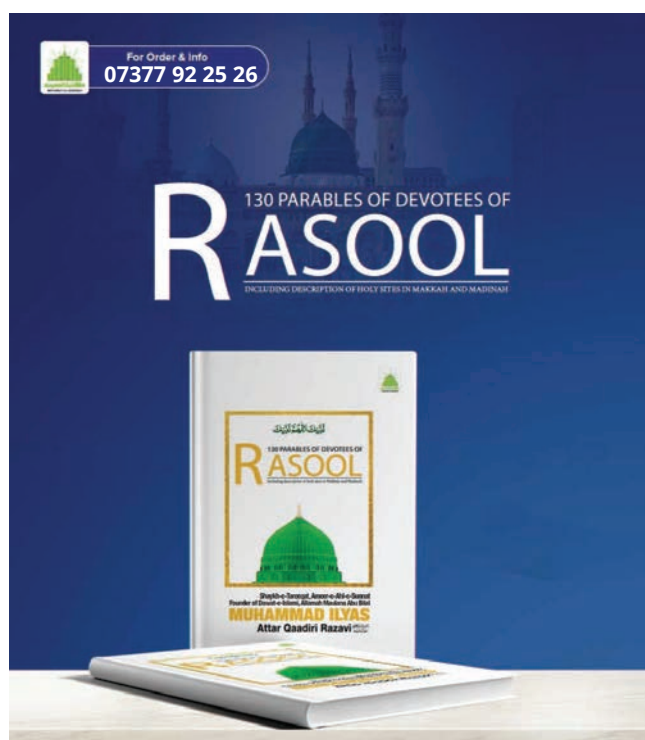
Response: Firstly, evidence needs to be presented that this phenomenon occurs as said and that the outcome is the same all the time. Then, suppose that the aforementioned is established, one can say that creating a thought related to one's past is a method to end pain. Hence, it is not necessary to accept that the thought created was due to the transmigration of the soul.

Secondly, suppose that attributing pain to a cause from a previous life becomes such a common way to alleviate pain that this method is then deemed as scientific. Even in such a hypothetical scenario, for someone's pain to disappear due to 'thoughts from a previous life' does not prove that: I) the person lived in this world in a previous life ii) the cause of the pain is associated with one's previous life, but its cure is linked to acknowledging that matter in this life. This is because pain is not only caused due to bodily issues, rather it is also caused due to psychological issues, even though the latter is generally caused by chemical changes in the body. Pain is associated with feelings, and feelings are linked to the brain. Anyone with even a little knowledge about medicine knows that if the nerves which transmit signals of pain to the brain stop working, then pain can no longer be felt. For example, the use of anaesthetics prevents pain being felt during surgery. Likewise, someone who is

unconscious or paralysed, or someone whose limbs are numb, also does not feel any pain.

Let us now return to the main point of discussion: psychologists claim that projecting an individual's previous life in their mind alleviates pain. In relation to this, note that in reality, by making an individual enter a state of hypnosis and practising mental exercises, the nerves that usually transmit signals of pain to the brain are impacted in a way so that they do not reach the brain, or so that the brain does not receive the signals. Now, if the cause of that pain was only related to the body, the chances of it returning are high due to the cause still being present. The relief was temporary due to the signals of pain being impeded, as is the case under anaesthetic, whereby the cause of the bodily pain is present and returns upon the anaesthetic's effects waning. Conversely, if the pain was solely due to a psychological matter, such as stress, then the effects of using this treatment are long lasting. This is because dealing with the mind removes the negative psychological elements associated with it, leading to long term or permanent ceasing of pain. Nonetheless, it is still possible for the negative psychological elements to relapse.

(To be continued)



Deception

Evils of Society

Abu Rajab Muhammad Asif Attari Madani

Missing things can be found in the place they were lost, except for trust, for if a person's trust is lost once, it is very difficult to establish it again. 'Deception' plays a role in the losing of one's trust. If we intentionally mention something untruthful to someone, or attempt to fool him by presenting something inferior as superior, then when the truth comes out, he will not be prepared to trust us again. The evil habit of deceiving others has caused fear between a trader and his customers, an employee and his boss, and a doctor and his patient; the customer fears that the shopkeeper will take the full amount from him but give him a substandard item in return, and the shopkeeper fears that the customer might give him counterfeit money.

In today's age, the friends, households, traders, etc., which have a strong relationship of trust, appear to be at ease, whereas, those who deceive others appear to be in difficulty. The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has expressed his dislike for those who deceive, hence, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *مَنْ عَشَّنَا فَلَيْسَ مِنَّا*, meaning, 'The one who deceived us, is not from among us.' (Muslim, p. 95, Hadith. 101) Allamah Abd al-Rauf Manaawi رَحْمَةُ اللهِ عَلَيْهِ writes: "Deception is to conceal the (actual) state of a thing." (Fayz Al-Qadeer, vol. 6, p. 240, Hadith 8879) For example, selling a defective thing whilst concealing its defect, selling a counterfeit or adulterated item whilst presenting it as genuine and pure, etc.

It is stated in The Masnawi: "A man purchased half a kilo of meat in order to feed his guests and gave it to his wife, but his wife was very cunning; she would ruin everything that he would bring home and her husband had grown tired of her. His wife cooked the meat, and instead of giving it to the guests, she ate it herself. Her husband came and asked, 'Where is the meat? It is time to feed the guests.' The wife lyingly said, 'The cat ate the meat, so bring some more if you want.' The man was overcome with anger and said to the servant, 'Bring the scales, so that I can weigh the cat!' When he weighed the cat, it was half a kilo. Seeing this, the husband said, 'O woman! I brought half a kilo of meat, yet this cat also weighs half a kilo, so if this is the meat, then where is the cat, and if this is the cat, then where is the meat?'" (Derived from, Anwar ul- Uloom Masnawi Maulana Room, Dafter Panjam, p. 533)



New forms of fraud and deception continue to appear in today's age. Sometimes a person messages another and begins to take his money by making up various things and telling him that he will win a prize, a car, etc., then we have others who produce fake documents for plots and then disappear after taking the money from people, and there are some who lie about getting a job for others or sending them overseas and then take all of their money. In short, Muslims are placed into difficulty and hardship through various ways.

Those who deceive others should remember that a day will come after they leave this world when they will have to reap what they sowed. Thus, in order to save themselves from the accountability of the Hereafter, they should repent sincerely in this world and take themselves to account, and they should return all the money that they have wrongfully taken from anyone, or seek their pardon. If they are no longer alive, they should return it to their inheritors or ask them to pardon it (for solutions to such problems, contact Dar-ul-Ifta Ahl-e-Sunnat). Similarly, at the time of exchanging money with someone, make a written agreement and have some witnesses present. Also, in societal matters, for example, when looking for a suitor, only move forward after acquiring necessary information. May Allah Almighty protect us from deceiving others and from being deceived. آمين

Limbs

will testify on the Day of Judgement

Muhammad Waqar Yunus
(Jami'ah-tul-Madinah Faizan-e-Abdullah
Shah Ghazi, Clifton, Karachi)

It is a requirement of human nature that if a person close to him or an affiliate testifies against him, it is common for him to object, speak against him or to become upset with him. A person can take steps against him in this world, however, he will have no such permission on the Day of Judgement, especially when his limbs testify against him, and when his mouth is sealed. Allah Almighty has mentioned this in the Quran in the following words:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

This Day We shall set a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to do.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Yaseen, Verse 65)

Under this verse, Sadr al-Afadil, Syed Mufti Muhammad Na'eem-ud-Din Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ writes the following in *Khaza'in-ul-Irfan*: "This seal will be placed upon them due to their claims that they were not polytheists and did not reject the Messengers. Moreover, their limbs will speak and mention everything that they did."

It is stated in Tafseer Khaazin that the disbelievers will deny their disbelief and their rejection of the Messengers, and they will say, 'We swear by our Lord, Allah, we were not polytheists,' thus, Allah Almighty will place seals upon their mouths, so that they are unable to speak, and then their other limbs will speak. (Khaazin, Surah Al-Yaseen, under verse. 65, vol. 4, p. 10)

Shaykh-ul-Hadith wat-Tafseer, Mufti Muhammad Qasim Attari مُدَّةُ ظُلْمَةِ الْعَالِي writes: "The limbs which a person uses to commit sins will testify against him on the Day of

Judgement, and mention all of his actions. One wisdom behind this is so that a person is a proof against himself, just as it is mentioned at the end of a lengthy Hadith narrated by Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that a person will say, 'O my Lord! I brought faith in You, Your book, and Your messengers, I offered Salah, observed fasts, and gave Sadaqa.' That person will mention his actions in accordance to his ability. Allah Almighty will say, 'We will find out now,' then it will be said to him, 'We will now send out witnesses against you.' He will think to himself, 'Who will testify against me?' Then a seal will be placed upon his mouth, and it will be said to his thigh, his flesh and his bones, 'Speak.' Then his thigh, his flesh and his bones will mention his actions, and this will be done so that he becomes a proof against himself, and this will be that hypocrite with whom Allah Almighty will be displeased."¹

O devotees of the Prophet! We should save our limbs from sin and use them in good deeds; the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Make Tasbih, Tahleel and Taqdees necessary upon yourself, never become heedless of this, and count upon your fingers, for they will be given the ability to speak. Meaning, they will testify on the Day of Judgement."²

(Note: Tasbih refers to سُبْحَانَ اللَّهِ, Tahleel refers to لَا إِلَهَ إِلَّا اللَّهُ, and Taqdees refers to سُبْحَانَ قُدُّوسٍ رَبِّنَا وَرَبِّ الْمَلَائِكَةِ وَالرُّوحِ (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ).

May Allah Almighty grant us the ability to protect our limbs from sins. آمين

¹ Muslim, p. 1214, Hadees. 7438, Sirat ul Jinan, Vol. 8, p.274

² Abu Dawood, Vol. 2, p. 115, Hadees. 1501

Sayyiduna Hishaam bin 'Aas رَضِيَ اللهُ عَنْهُ

Maulana Adnan Ahmad Attari

The Kunya of the erudite scholar, the possessor of goodness,¹ the well-known horse rider and fearless warrior², the Sahabi of the Messenger, Sayyiduna Hishaam bin 'Aas رَضِيَ اللهُ عَنْهُ was initially 'Abul 'Aas (i.e. the one who disobeys),' however, it was later changed by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to 'Abu Mutee' (i.e. the one who obeys).³ Sayyiduna Hishaam bin 'Aas رَضِيَ اللهُ عَنْهُ is the younger brother of the famous Sahabi, the conqueror of Egypt, Sayyiduna 'Amr bin 'Aas رَضِيَ اللهُ عَنْهُ.⁴ His elder brother, Sayyiduna 'Amr bin 'Aas رَضِيَ اللهُ عَنْهُ accepted Islam at the beginning of the 8th year of Hijri⁵, but he himself had accepted Islam a long time before, and became a Muslim in Makkah before his elder brother.⁶ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once testified that both brothers were believers⁷, hence, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'The sons of 'Aas, Hishaam and 'Amr, are both believers.'⁸

Migration

He رَضِيَ اللهُ عَنْهُ migrated to the land of Ethiopia but when he رَضِيَ اللهُ عَنْهُ received the news of the Prophet's migration, he رَضِيَ اللهُ عَنْهُ returned to Makkah. However, his non-believing father and tribe stopped him from migrating to Madinah and they imprisoned

him.⁹ In one narration, it is mentioned that after returning from Makkah, he رَضِيَ اللهُ عَنْهُ made a promise with Ameer al-Momineen Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ that he would migrate to Madinah with him, but his father imprisoned him. After the death of his father, his tribe continued to imprison him, and he tried to escape many times until he رَضِيَ اللهُ عَنْهُ eventually escaped and migrated to Madinah after the Battle of Khandaq [Trench] in 5 AH, where he رَضِيَ اللهُ عَنْهُ visited the Prophetic court.¹⁰ In 8 AH, after the conquest of Makkah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ despatched armies to various locations, thus, he رَضِيَ اللهُ عَنْهُ took an army of 200 soldiers towards Yamamah.

Journey to Shaam

The first caliph of the Muslims, Ameer al-Momineen Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ sent him as an envoy to Rome. Sayyiduna Hishaam رَضِيَ اللهُ عَنْهُ mentions the following about this event: During the era of the caliphate, we two companions were sent to the Emperor of Rome, Heraclius, so that we could invite him towards Islam. When we reached the Emperor of Rome, everything in the place that he was sat in was red in colour, and the things around him were red, in fact, even his clothes were red. When we came closer to him, he smiled and said, 'If you had shown respect to me in accordance to the etiquettes that are common here, you would have lost nothing.' We replied, 'The etiquettes of meeting others in our religion are not Halal for you, and your etiquettes of meeting are not Halal for us.'

He asked, 'What are the etiquettes of meeting in your religion.' We replied, السلام عليك. He then asked, 'What etiquettes do you display before your ruler?' We

'The etiquettes of meeting others in our religion are **not Halal** for you, and your etiquettes of meeting are **not Halal** for us.'

said, 'With these very words.' He then asked, 'How does he reply to you?' We said, 'He replies with the same words.' He asked, 'How is your prayer and fasting?' Thus, we informed him about prayers and fasts. After this, he made us stay in a beautiful place and called us after three days. He then called for a large four-cornered object which was covered in gold and had small drawers, and every drawer had a door. He opened one drawer, took out a picture covered in silk and said, 'This is a picture of Sayyiduna Adam عَلَيْهِ السَّلَام,' he then proceeded to open the drawers one-by-one and took out pictures of the Noble Prophets, until he asked about

one of the pictures, 'Do you know who this is a picture of?' We said, 'Yes, this is a picture of Muhammad, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,' and then we began to weep.

In the end, we asked the emperor, 'From where did you get these pictures of the Noble Prophets?' He replied, 'Sayyiduna Adam عَلَيْهِ السَّلَام wished to see the Prophets from his offspring, so Allah sent down their images. These pictures were present in the place where the sun sets; they were taken from there by Sayyiduna Zul Qarnayn رَضِيَ اللهُ عَنْهُ and given to Sayyiduna Daniyal عَلَيْهِ السَّلَام.' Then the Emperor of Rome presented gifts to us and bade us farewell. We returned and related the entire account to Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ. Upon this, Ameer al-Momineen Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ began to weep and then said, 'Poor man! If Allah Almighty intended good for him, He would have surely favoured him.'¹¹

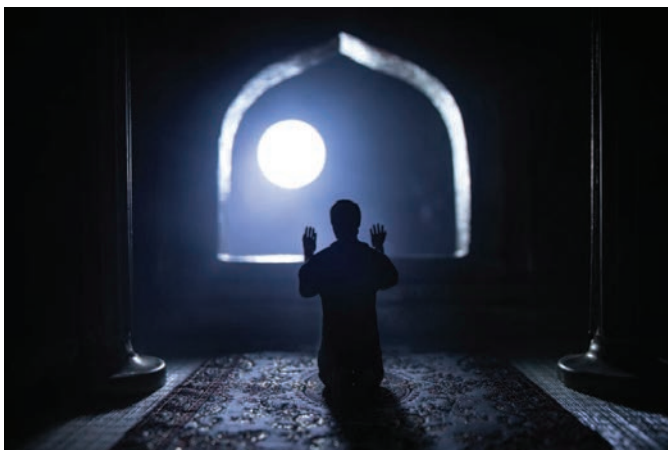
Martyrdom

The Battle of Ajnadeen took place in 13 AH, on the 27th or 28th of Jumadi-ul-Awwal¹², during the caliphate of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ, and this

was the first battle that took place between the Muslims and Romans, in which the commander of the Muslim army was Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ. In this battle, large numbers of Roman and Christian Arabs gathered against the Muslims, and some of the Muslims began to say to each other, ‘There is a very large army in front of you, so if you deem it appropriate, retreat and write a letter to Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, telling him to send reinforcements.’

Hearing this, he رَضِيَ اللهُ عَنْهُ said, ‘If you are aware that help is only from Allah, the Most-Wise, then attack this army, and if you wait for help from Ameer-al-Momineen, I will remain mounted on my conveyance (i.e. I will continue to fight) until I meet Allah.’ Upon this, some of the fervent Muslims said, ‘Sayyiduna Hishaam Bin ‘Aas رَضِيَ اللهُ عَنْهُ has not left anything for you to say now.’ After this, an intense battle ensued in which many Muslims were martyred.¹³ During this sensitive situation, he رَضِيَ اللهُ عَنْهُ noticed that some of the Muslims were holding back from attacking the enemy, so he removed his helmet, threw it away and said, ‘These heedless people cannot bear the strike of the sword, so do as I do,’ he then fell upon the Roman army and killed many disbelievers. He continued to penetrate the ranks of the enemy whilst calling out, ‘O Muslims! I am Hishaam Bin ‘Aas (رَضِيَ اللهُ عَنْهُ), come towards me; Paradise is a peaceful place.’¹⁴

After sending many of the Romans to Hell and fighting bravely, he رَضِيَ اللهُ عَنْهُ was martyred. The horses of the Romans trampled him (such that his



body was separated into several parts).¹⁵ Allah Almighty granted victory to the Muslims in this battle. The conquering commander, Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ gathered the scattered flesh, limbs and bones of his brother in one skin and buried them.¹⁶ When Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ received this saddening news, he رَضِيَ اللهُ عَنْهُ said: May Allah have mercy upon Hishaam! He was a great aider of Islam. He did not leave any children behind.¹⁷

Who is the most superior?

Some people asked Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ, ‘Who is the most superior from you two brothers?’ According to one narration, he رَضِيَ اللهُ عَنْهُ said, ‘Once, me and my brother spent the entire night asking for martyrdom from Allah Almighty. When morning arrived, my brother attained martyrdom and I was deprived, thus, this shows that my brother was superior to me.’¹⁸

¹ *Al- Istee'aab*, Vol. 4, p. 100

² *Tareekh Al-Islam Lil-Zahabi*, Vol. 3, p. 103

³ *Tareekh Ibn Asakir*, Vol. 74, p. 12

⁴ *Tareekh Al-Islam Lil-Zahabi*, Vol. 3, p. 103, *Tahzeeb Al-Asma Wal-Lughaat*, vol. 2, p. 346

⁵ *Siyar A'lam Al-Nubla*, vol. 4, p.241

⁶ *Tareekh Al-Islam Lil-Zahabi*, Vol. 3, p. 103

⁷ *Tareekh Al-Islam Lil-Zahabi*, Vol. 3, p. 103

⁸ *Musnad Imam Ahmad*, Vol.3, p. 171, *Hadees*. 8048

⁹ *Al- Istee'aab*, Vol. 4, p. 100, *Tareekh Al-Islam Lil-Zahabi*, Vol. 3, p. 104

¹⁰ *Ansab Al-Ashraf*, Vol. 1, p. 215

¹¹ *Tareekh Ibn Asakir*, Vol. 74, pp. 12 - 18

¹² *Al-Bidayah Wal-Nihayah*, Vol. 5, p. 71

¹³ *Al-Jihad Li-Ibn Al-Mubarak*, p. 120

¹⁴ *Tabqat Ibn Sa'd*, Vol. 4, p. 147

¹⁵ *Tareekh Al-Islam Lil-Zahabi*, Vol. 3, p. 103

¹⁶ *Al- Istee'aab*, Vol. 4, p. 100, *Al-Jihad Li-Ibn Al-Mubarak*, p. 120

¹⁷ *Tareekh Al-Islam Lil-Zahabi*, Vol. 3, p. 103,105

¹⁸ *Tareekh Ibn Asakir*, Vol. 74, p. 20

Professions in the Quran

(Part 2)

Maulana Abdur-Rahman 'Attari Madani

Mention of brick-making

Allah Almighty states:

فَأَوْقِدْ لِي يَهَامُنُ عَلَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا

O Haamaan, after baking the clay (bricks), build a (tall) palace for me,¹

The context of this verse is that Sayyiduna Musa عَلَيْهِ السَّلَام invited Fir'awn to bring faith in Allah Almighty being one and to worship Him alone, but Fir'awn refused and said to his vizier, Haaman, 'O Haaman! Prepare a mudbrick for me over a fire and make a very tall palace, perhaps I will reach the Lord of Musa.' In reality, Fir'awn had imagined that (مَعَادٍ) Allah Almighty has a home and that He has a body, which he was capable of reaching. This is why he ordered Haaman to construct a building for him. Thus, acting upon the command of Fir'awn, Haaman gathered thousands of specialists and labourers, had them make bricks and gathered enough building supplies to construct a building so tall that there was nothing equal to it in the world (at that time). They say that the first person to make a brick in the world is Haaman, and it did not exist before him.²

Mention of jewellery-making

Allah Almighty states:

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا آلِهَةً خَوَاطِرٌ

And in the absence of Moosa, his people moulded a calf from their ornaments; a lifeless body making sounds like a cow.³

The context of this verse is that when Sayyiduna Musa عَلَيْهِ السَّلَام went to Mount Toor to converse with Allah Almighty, 30 days after he left, Samiri gathered all the jewellery from Bani Israel that they had taken from the Qibtis (the nation of Fir'awn) to use on their day of Eid. As Fir'awn had perished along with his people, this gold was in the possession of Bani Israel. The people would give importance to the words of Samiri and act upon them too, and as Samiri worked as a gold forger, he took all of the gold and silver and forged it into a lifeless calf (and Bani Israel began to worship it).⁴

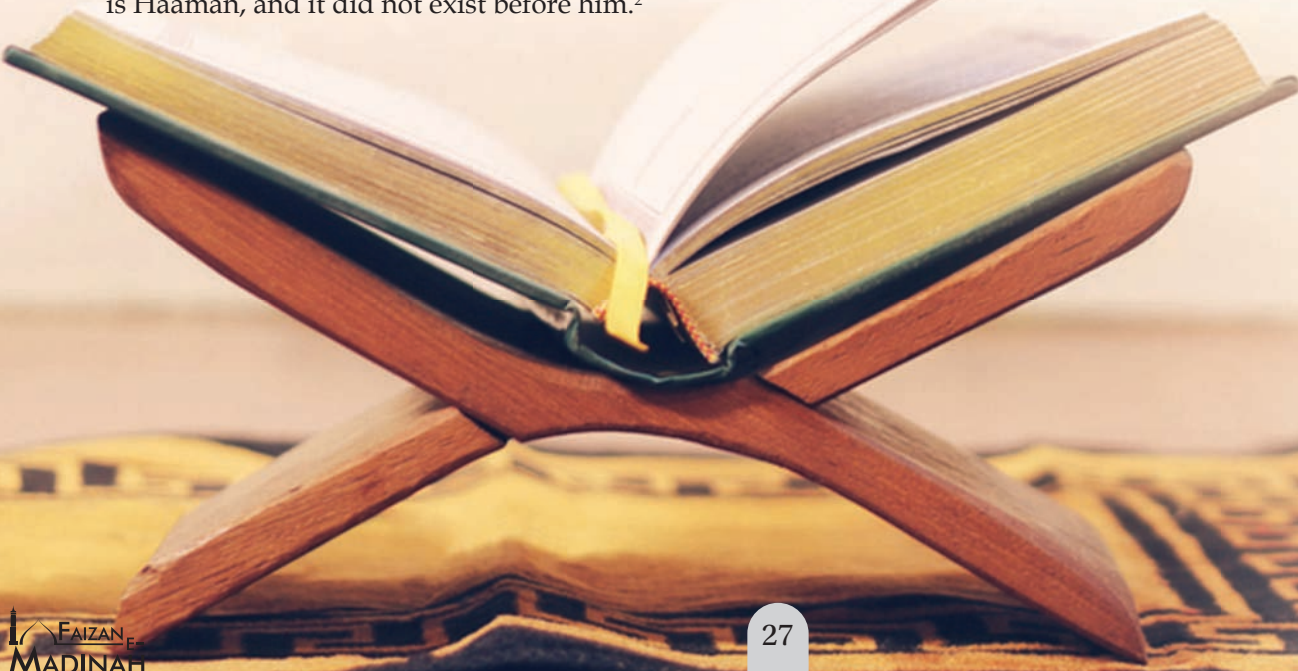
Mention of glass-making

Allah Almighty states:

قَالَ إِنَّكَ صَرْحٌ مُسَرَّدٌ مِّنْ قَوَارِيرَ

Said Sulaimaan, 'This is only a smooth courtyard, paved with glass.'⁵

The context of this verse is that when Bilqees (Queen of Sheba) came to Sayyiduna Sulayman عَلَيْهِ السَّلَام, she was told to come into the courtyard, and in the centre of the courtyard, Sayyiduna Sulayman عَلَيْهِ السَّلَام was



sitting on a throne. That courtyard was made from clear glass and there was water flowing beneath it in which fish were swimming. When Bilqees saw this courtyard, she thought that it was deep water, which is why she raised her garments above her ankles so that she could cross the water and go to Sayyiduna Sulayman عَلَيْهِ السَّلَام. Whereupon, Sayyiduna Sulayman عَلَيْهِ السَّلَام said to her, 'This is not water, rather, this is a smooth courtyard studded with glass.'⁶

Mention of yarn-spinning

It is stated in the Holy Quran:

وَلَا تَكُونُوا كَالَّتِي نَقَصَتْ خَزَايَها مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا

*do not be like the woman who broke her spun thread into pieces after it had become strong.*⁷

It is written in Tafseer Khaza'in-ul-Irfan under this verse: There was a woman from Makkah Mukarramah known as Reeta Bint 'Amr who was very suspicious and had a weak intellect. She would work until noon by spinning yarn, and would have her slave-girls spin it too, and then at the time of noon, she would tear it to pieces and tell her slave-girls to do the same; this was her habit. The meaning of the verse is that do not be foolish like that woman by breaking your promise.

Mention of seamanship, i.e. the art of operating a boat

Allah Almighty states:

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٩﴾

*'As for the boat, it belonged to some poor people who were working at the river; so, I wished to make it (appear) defective, and behind them was a king who would capture every fault-free boat by force.'*⁸

The context of this verse is that from the wondrous occurrences that took place in the account of Sayyiduna Khidr and Sayyiduna Musa عَلَيْهِمَا السَّلَام, one of them was that when both of them were sailing on a boat, Sayyiduna Khidr عَلَيْهِ السَّلَام removed one or two planks from the boat using an axe in such a way that no water entered the boat, then revealing the reality of this action of his, he mentioned the following wisdom behind it, 'My purpose (of making a hole) was not to drown the people on the ship, rather, the ship belonged to 10 poor brothers, 5 of them were

crippled and could not do anything, and the other 5 were fine, and they would work at sea and their income depended upon this. There was a king ahead who they would have passed on their return journey; he was not aware of the state of the ship owners and it was his way to forcibly seize sound boats, and if they were defective, he would leave them, thus, I made the boat defective so that it would be saved for these poor people.'⁹

Mention of carpentry

Whilst commanding His Beloved Prophet, Sayyiduna Nuh عَلَيْهِ السَّلَام, to build an ark, Allah Almighty stated:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا

*'And build the Ark under Our observation, and by Our command,'*¹⁰

Hence, with the command of Allah Almighty, Sayyiduna Nuh عَلَيْهِ السَّلَام planted teak trees, which took 20 years to become ready, then he عَلَيْهِ السَّلَام began to make an ark (from these trees) which took 2 years to complete. The length of this ark was 300 yards, its width was 50 yards and its height was 30 yards. When Sayyiduna Nuh عَلَيْهِ السَّلَام was making the ark and one of the chiefs from his tribe would pass by him, they would mock him and say, 'O Nuh! What are you doing?' He عَلَيْهِ السَّلَام would reply, 'I am making a house which can move on the water.' Hearing this, they would laugh because he عَلَيْهِ السَّلَام was making the ark in such a place in the jungle where there was no sign of water for a long distance, and they would also mockingly say, 'First you were a Prophet and now you are a carpenter.'¹¹

¹ [Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Qasas, Verse 38)

² (Siraat-ul-Jinaan, vol. 7, pp. 284, 285, summarised)

³ [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Verse 148)

⁴ Siraat-ul-Jinaan, vol. 3, pp. 434, 435

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Naml, Verse 44)

⁶ (Siraat-ul-Jinaan, vol. 7, p. 208, summarised)

⁷ [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah An-Nahl, Verse 92)

⁸ [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Al-Kahf, Verse 79)

⁹ (Siraat-ul-Jinaan, vol. 6, p. 20, summarised)

¹⁰ [Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Hood, Verse 37)

¹¹ (Siraat-ul-Jinaan, vol. 4, pp. 436 - 437)

Islamic rulings on TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

Publishing a person's book without their permission

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: It is written on some books, like books of medicine, law, engineering, etc., 'Copyright. All rights reserved. This can neither be published nor photocopied.' However, some people make copies of these books and sell them, and people purchase these books and read them. Is this permissible?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The law gives many rights to publishing houses and authors, and such rights, which are well-known rights, do not oppose the teachings of the Shari'ah either. In light of Shar'i requirements, it is also necessary to act upon such laws, under which, one publisher cannot publish the book of another publisher nor can it be published without the permission of the author. These laws are also implemented in our country, and it is Wajib to act upon them according to the Shari'ah. However, there are many organisations who give open rights, granting permission to anyone to publish, or there are sometimes organisations who are not registered at a national level, due to which the law of the land does not prevent one from publishing their books, so the matter will be different in such a case.

Thus, remains the matter of photocopying; hence, it will be necessary to check what the law says about this. Generally, when students cannot find a book, they photocopy the entire book or some select chapters, but I do not have knowledge of any legal action taking place in such a case. However, if the law does not permit this, then it will be necessary to act upon this too.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Taking and giving a loan upon the condition of paying insurance

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the

following matter: My father works for a company which lends money to employees on the condition that they pay back some extra money alongside the original loan, however, the company itself will not utilise this extra amount, rather, this money will be used to take out insurance to cover the borrowed amount, and the instalments for this insurance will be paid for with this extra money. The insurance will be taken out by the company itself. Please shed light on whether taking a loan on this condition is permissible or not.

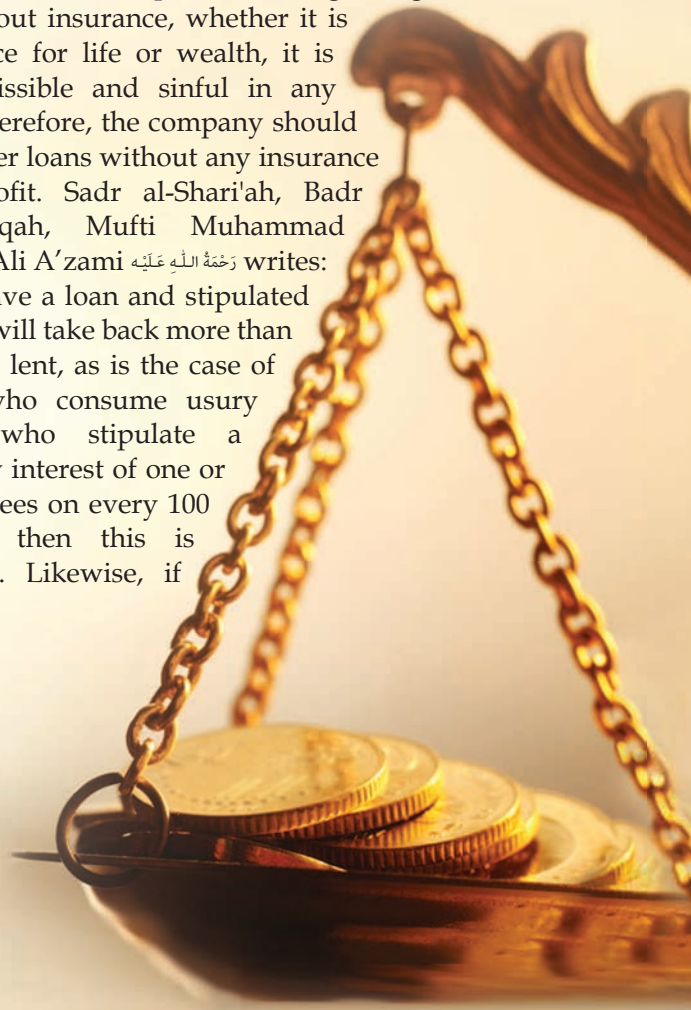
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the aforementioned scenario, it will be impermissible and Haram to take out a loan on the condition that money will be taken from the debtor for insurance, because any benefit that is conditioned upon a loan is interest, and interest is Haram and an act that leads to Hell.

Also, one should keep the following ruling in mind:

Taking out insurance, whether it is insurance for life or wealth, it is impermissible and sinful in any case. Therefore, the company should only offer loans without any insurance and profit. Sadr al-Shari'ah, Badr al-Tareeqah, Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ writes:

'If he gave a loan and stipulated that he will take back more than what he lent, as is the case of those who consume usury today who stipulate a monthly interest of one or two rupees on every 100 rupees, then this is Haraam. Likewise, if



any condition of benefit is stipulated, it is impermissible, for example, the condition that the debtor will purchase something from the creditor at a greater price.' (*Bahar-e-Shari'at*, Vol. 2, p. 759)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Buying goods on the condition they can be returned

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: Can we carry out our work in clothing by agreeing a rate with the shopkeeper and then taking the goods, but we will only give him the money once we have sold the goods? Similarly, can we make an agreement with the shopkeeper that if any goods are left, we will return them to him?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Placing a condition that you will pay the money after the goods have been sold is not correct, such a condition makes the goods impermissible and the income is non-Shar'i. You should look at the season and then estimate how many months it will take this season, and then fix an appropriate time for the payment. For example, if you estimate that it will take three months to sell the goods during Ramadan and Eid season, keeping ease for yourself in mind, you can fix a time of four months instead of three, and agree to pay the money in four months. By doing this, no doubt will remain regarding the paying of the money for the borrowed goods.

It is necessary that both, the seller and the purchaser of the borrowed goods, agree on the time in which the money will be paid.

Similarly, in regards to the second case, where the condition of returning any unsold goods is stipulated, this is also incorrect. However, if it is a case of Khiyar-e-Shart, one has the option of returning the goods within three days. Any condition besides this cannot be stipulated, for buying and selling transfers ownership, thus, once you have purchased something and you have taken possession of it, it has come into your ownership, so if you lose it, it is your loss; it has no connection with the seller now and he has the right to demand its price from you. He has no link with the goods now. Besides Khiyar-e-Shart, it is valid for him to reject the return of the goods in any other case.

However, if the shopkeeper himself stipulates that he has sold the goods and no longer has any connection to them, but says that if they do not sell then bring them and I will look at them and take them back, then if the shopkeeper takes them back willingly and without any coercing, he can do so, and he will take them back at the same price that he sold them. Nevertheless, if he purchases them again via a new transaction, then the price can be negotiated.

Meaning, if the original contract comes to an end, then it will be at the original price, but if a new transaction takes place, then it can be for a different price.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Paying on someone's behalf from your account and taking extra money from them

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: How is it for me to make a payment on someone's behalf from my account and take extra money from them for this?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: There are many intricacies in the exchanging of currency, and interest can be found in many such transactions.

For example, if a person says to another that I do not have any money, so pay on my behalf now and I will pay you back in two days, and will pay you back extra in addition to the amount you pay. In reality, one person has given the other person a loan, and the lender is taking an extra amount for the loan, therefore, this is interest.

If this is taking place in the aforementioned scenario, then this is clearly interest. However, if the purport is that he is not taking any extra amount for the money given, rather, he is paying back any costs that were incurred for transferring the money, it is not interest in this case; he can take the amount that was charged for transferring the money.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



The effects of parental conduct on children

Asif Jahanzayb Attari Madani

Children are a reflection of their parents, as the character and conduct of parents has a direct impact on them. If parents have inappropriate conduct and a negative manner of raising children, then it is the parents who need to be educated first. It is essential for parents to refine their conduct prior to educating their children. In our society, we find that parents differ in their nature. Some of these varying natures are described below:

1 **Parents who want their children to excel in everything**
Some parents desire for their children to excel in everything. Such parents do not accept anything that falls below their expected standards. Children from such families rarely tend to fulfil their parents' hopes and wishes.

2 **Parents who exceedingly pamper their children**
Such parents rarely discipline their children irrespective of what their child does. As a result, such children are perceived in the community as out of control. Moreover, these children rarely tend to differentiate between what is right and wrong. At times, even their parents suffer at the hands of their child's spoilt conduct.

3 **Parents lacking discipline**
Parents belonging to this category usually carry out their works in a disorderly manner. Organisation is absent from their lives. This results in their children being stressed and spending their lives without any central focus. Such children also do not get the opportunity to learn from their mistakes.

4 **Parents who are irritable and ill-mannered**
Some parents appear angry most of the time, resulting in their children longing to receive love. Parents of such nature use anger and violence to get a point across. Consequently, their children may become argumentative and end up becoming detached from their parents.

5

Parents who boast of their favours

Such parents constantly remind their children of the favours they have conferred upon them. If their child makes a mistake, they read out a list of all the good they have done for their child, causing the child to feel like a criminal.

8

Parents who do not encourage their children

Those associated with this category tend to disallow their child to try something new. Parents of such nature persistently rebuke their children and do not praise them upon their achievements. As a result, their children do not fulfil their potential and are seen to be dependent upon others throughout all stages of life.

6

Parents who compare their children to others

Those falling under this group often compare their children to others. Whilst referring to the accomplishments of other children, these parents express disappointment at their own child's lack of success. The outcome of this is that their own child lacks confidence and suffers from an inferiority complex.

9

Parents who are exemplary in their approach

These parents are not pessimistic and offer their children encouragement. Furthermore, they allow their children to act independently. Instead of becoming angry and scolding their children for making a mistake, they help their child understand their mistake in a loving manner and adopt this way of bringing them up. This results in such children becoming successful individuals of society who excel in their respective fields.

7

Parents who impose their will on children

Such parents want their children to do what their parents like. They want their child to pursue a career based on their parents' wishes and endeavour to navigate their children according to their own desires. Children from such families have their dreams shattered. Moreover, their ability to progress is hindered. These children are often seen complaining about the approach of their parents.



Dear parents, you should contemplate which category you belong to. If you belong to any of the categories that are associated with negativity, then try and change your approach immediately so that your child does not experience its negative consequences.

Qutb al-Aqtaab Shah Rukn-e-'Aalam رحمة الله عليه

Muhammad Nasir Jamal Attari Madani

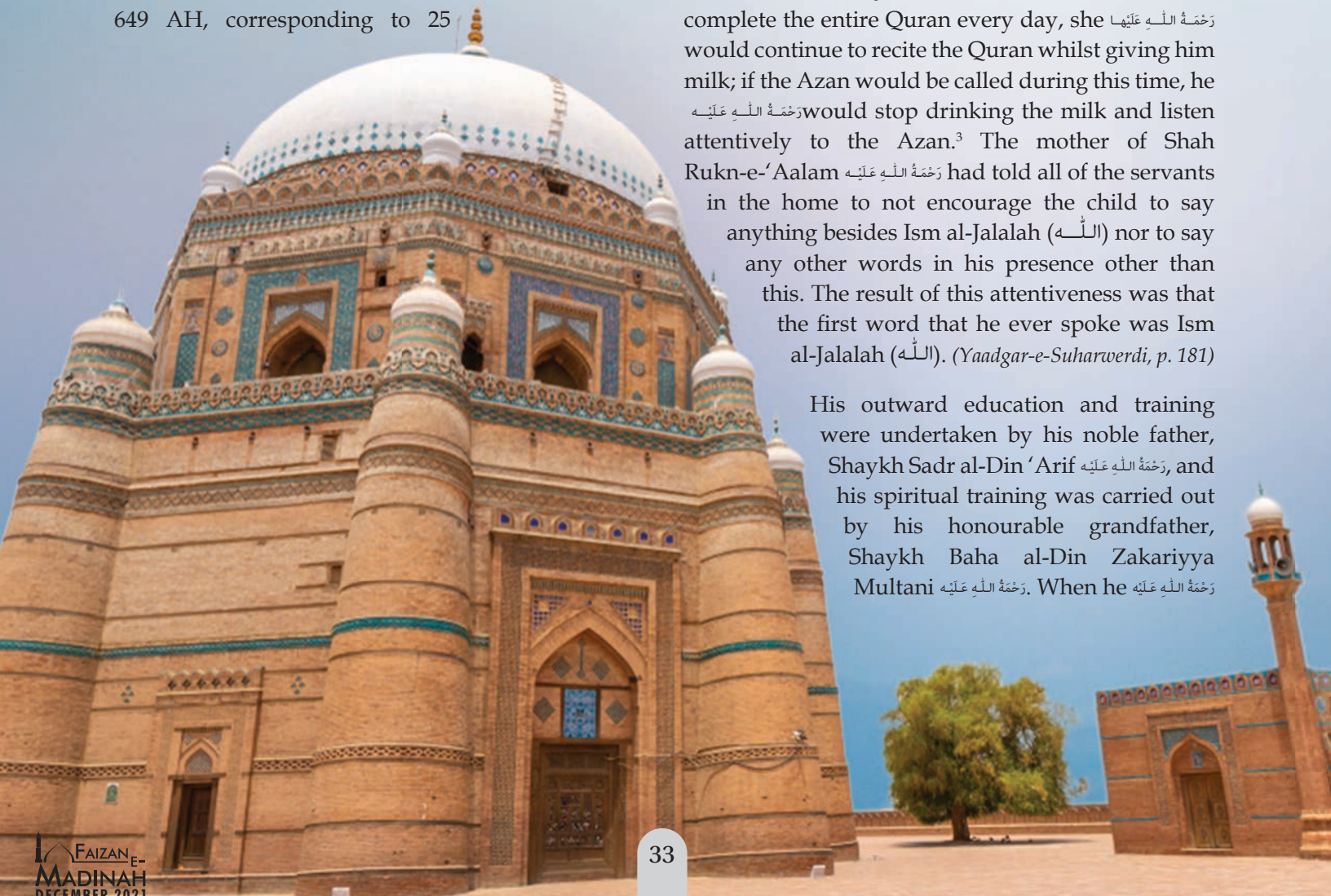
From among those blessed personalities of the Indo-Pak Subcontinent who strived day and night to light the illuminating lamp of Islam, who brightened dark hearts with the rays of light from the lamp of Islam, who gathered scattered minds upon the centre of guidance, who quenched thirsty eyes with the drink of love and devotion, who brought coolness to burning hearts with Islamic manners and etiquettes and who granted the refuge of their mercy to those who were burning in the intense heat of their woes, is the great leader of the Suharwerdi Way, Qutb al-Aqtaab, the fountainhead of grace and generosity, Rukn-e-'Aalam, Abul Fath Rukn al-Din Suharwerdi رحمة الله عليه.

He رحمة الله عليه was born on 9 Ramadan al-Kareem 649 AH, corresponding to 25

November 1251 CE, on the day of Friday, in Madina-tul-Awliya, Multan (Pakistan).¹ His grandfather, Shaykh al-Islam, Baha al-Din Zakariyya Multani رحمة الله عليه, named him 'Rukn al-Din.'²

The household in which Shah Rukn-e-'Aalam رحمة الله عليه opened his eyes contained the beautiful scenes of his noble grandfather, Shaykh Baha al-Din Zakariyya Multani's worship and spiritual practices, his honourable father, Shaykh Sadr al-Din 'Arif's ascetism and piety, and his noble mother, Bibi Rasti's nights of worship. His noble mother paid special attention to cleanliness and purity. Whenever she رحمة الله عليها would give him milk, she رحمة الله عليها would first perform Wudu, and as she رحمة الله عليها was a Hafizah of the Quran and it was her habit to complete the entire Quran every day, she رحمة الله عليها would continue to recite the Quran whilst giving him milk; if the Azan would be called during this time, he رحمة الله عليه would stop drinking the milk and listen attentively to the Azan.³ The mother of Shah Rukn-e-'Aalam رحمة الله عليه had told all of the servants in the home to not encourage the child to say anything besides Ism al-Jalalah (الله) nor to say any other words in his presence other than this. The result of this attentiveness was that the first word that he ever spoke was Ism al-Jalalah (الله). (*Yaadgar-e-Suharwerdi*, p. 181)

His outward education and training were undertaken by his noble father, Shaykh Sadr al-Din 'Arif رحمة الله عليه, and his spiritual training was carried out by his honourable grandfather, Shaykh Baha al-Din Zakariyya Multani رحمة الله عليه. When he رحمة الله عليه



reached the age of 4 years, 4 months and 4 days, his noble grandfather, Shaykh Baha al-Din Zakariyya Multani رَحْمَةُ اللهِ عَلَيْهِ, taught him 'بِسْمِ اللّٰهِ', and his noble father, Shaykh Sadr al-Din 'Arif رَحْمَةُ اللهِ عَلَيْهِ, began to teach him the memorisation of the Quran. It was his habit that when he رَحْمَةُ اللهِ عَلَيْهِ would recite a quarter of a Juz three times, he رَحْمَةُ اللهِ عَلَيْهِ would memorise it.⁴ After memorising the Quran, he رَحْمَةُ اللهِ عَلَيْهِ began to seek Islamic knowledge, and at the age of only 16, he رَحْمَةُ اللهِ عَلَيْهِ completed his study of all of the sciences, attaining mastery in Tafseer, Hadith, Fiqh, rhetoric, literature, poetry, mathematics, logic, etc.⁵

He رَحْمَةُ اللهِ عَلَيْهِ was extremely beloved to his father and grandfather, and he رَحْمَةُ اللهِ عَلَيْهِ too had boundless respect for both of them. It was due to the blessings of these two great personalities that signs of spirituality began to appear in him at a young age. He رَحْمَةُ اللهِ عَلَيْهِ attained perfection in worship, spiritual practices, piety, religiosity, humility, compassion, forbearance, forgivingness, modesty, awe, etc. One day, his grandfather, Shaykh Baha al-Din Zakariyya Multani رَحْمَةُ اللهِ عَلَيْهِ, removed his Imamah and placed it on the bed. Shah Rukn-e-'Aalam رَحْمَةُ اللهِ عَلَيْهِ (who was 4 years old at that time) picked up his grandfather's Imamah and placed it on his head. His father was sitting close by, and chided him, but Shaykh Baha al-Din Zakariyya Multani رَحْمَةُ اللهِ عَلَيْهِ said, 'Do not say anything to him, for he is rightful to it; I have given him this Imamah.' Thus, this Imamah was placed in that wrapped state in a box. When Shah Rukn-e-'Aalam رَحْمَةُ اللهِ عَلَيْهِ became his successor, he رَحْمَةُ اللهِ عَلَيْهِ placed this Imamah upon his head and donned the cloak that was given to his grandfather, Shaykh Baha al-Din Zakariyya Multani رَحْمَةُ اللهِ عَلَيْهِ by Sayyiduna Shaykh Shahab al-Din Suharwerdi رَحْمَةُ اللهِ عَلَيْهِ.⁶

He رَحْمَةُ اللهِ عَلَيْهِ was the true successor of his noble father, Shaykh Sadr al-Din 'Arif رَحْمَةُ اللهِ عَلَيْهِ, and his noble grandfather, Shaykh Baha al-Din Zakariyya Multani رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ spread the call to righteousness and showed the path of truth to his disciples and devotees for 52 years.⁷ Countless individuals took Bay'ah at his hands and reached the stations of excellence through his saintly gaze. His righteous representatives became from the most pious and righteous individuals of their age.

Here are some profound words of wisdom uttered from the blessed tongue of Shah Rukn-e-'Aalam رَحْمَةُ اللهِ عَلَيْهِ:

- Until a person leaves bad habits, he is counted among the animals and wild beasts.⁸
- Until the grace of Allah Almighty assists a person, the purification of the heart is not possible.⁹
- For a person to see his own faults is a sign of Allah's grace and bounty.¹⁰
- A person should have such control over his limbs that he stays away from the things prohibited in the Shari'ah, in word and action. He should also avoid immoral gatherings; this refers to such gatherings which take a person away from Allah Almighty and cause him to incline towards the world. He should also stay away from those who seek the world.¹¹

He رَحْمَةُ اللهِ عَلَيْهِ passed away on 7 Jamad al-Oola 735 AH, in accordance to 13 January 1335 CE, on a Tuesday, in the state of prostration.¹² His blessed shrine, which is located in the graveyard which Ghiyaas al-Din Tughluq had built, is visited by both, the common and the elite. It is an architectural masterpiece and a symbol of the city of Madina-tul-Awliya, Multan.

¹ *Seerat Pak Hazrat Shah Rukn al-Deen wal-Aalam*, p. 5

² *Allah ke khaas banday*, p. 624, *Tazkirah Awliya e Pak o Hind*, p. 96

³ *Yaadgar-e-Suharwerdi*, p. 181, *Khazinah tul Asfiya*, Vol. 4. P. 81

⁴ *Seerat Pak Hazrat Shah Rukn al-Deen wal-Aalam*, p. 10

⁵ *Mahfil-e-Awliya*, p. 257

⁶ *Khazinah tul Asfiya*, vol. 4. p. 81

⁷ *Tufa-tul-Karam*, p. 359

⁸ *Akhbar Al-Akhyar*, p. 63

⁹ *Akhbar Al-Akhyar*, p. 63

¹⁰ *Akhbar Al-Akhyar*, p. 63

¹¹ *Akhbar Al-Akhyar*, p. 64

¹² *Multan aur Silsilah Suharwerdi*, p. 129, *Seerat Pak Hazrat Shah Rukh al-Deen wal-Aalam*, p. 169

Are the paternal and maternal grandfathers of a woman's husband unmarriageable kin (mahram) for her?



Mufti Abu Muhammad Ali Asghar Attari Madani

Question: What do the honourable scholars say regarding the following: Just as a woman's father-in-law falls under the category of unmarriageable kin for her, are her paternal and maternal grandfathers-in-law, meaning, her husband's paternal and maternal grandfathers, also unmarriageable kin for her?

Answer:

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

All forefathers of the man that a woman marries, i.e. father, paternal grandfather, maternal grandfather, etc., become unmarriageable kin for her. Therefore, her paternal and maternal grandfathers-in-law – in other words, her husband's paternal grandfather and maternal grandfather – become unmarriageable kin for her.

In referring to women who are unmarriageable kin, Allah Almighty states:

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

And (forbidden are) the wives of your own sons

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, verse 23)

Extrapolating from this verse, Allamah Kaasaani حليمة الابن من الصلب وابن الابن وابن سفل حليمة الابن وابن سفل Translation: 'The wives of sons, paternal and maternal grandsons, all the way down, are also unmarriageable kin.' (Badai'i Al-Sanai', Vol. 3, p.

419) In the exegesis of this verse in *Tafseer Na'eemi*, it is stated: *ابناء* refers to the offspring: son, paternal grandson, maternal grandson, etc.' (*Tafseer Na'eemi*, Vol. 4, p. 577)

Elaborating on the matter of unmarriageable kin, *Faqih Abu al-Layth al-Samarqandi* رَحْمَةُ اللَّهِ عَلَيْهِ states:

وحليمة ابن الابن وابن البنت وان سفلن لقوله تعالى وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

Translation: 'It is not permissible to marry the wives of one's paternal or maternal grandsons, on the basis of the saying of Allah Almighty: *And (forbidden are) the wives of your own sons.*' (*Khizanah Al-Fiqh*, p. 103)

The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ was asked, 'The women of which relatives is one allowed to marry? And with whom is marriage impermissible?' In response to this question, the Imam of Ahl al-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ said, 'It is Haram to marry the wives of those relatives whose offspring he is, such as his father, paternal grandfather or maternal grandfather. [Similarly,] marrying the wives of those relatives who are his offspring is [also] unlawful, such as his son, paternal grandson or maternal grandson.' (*Fatawa Razawiyyah*, Vol. 11, p. 467) In the discussion regarding women who are unmarriageable kin, it is stated in *Bahar-e-Shari'at*, 'The wives of [one's] son, paternal grandson and all the way down (*furū*).' (*Bahar-e-Shari'at*, vol. 2, p. 22)

وَاللَّهُ أَعْلَمُ عَرْوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyidatuna Sahlah رَضِيَ اللهُ عَنْهَا bint Suhail

Mawlana Ibrar Akhtar Al-Qadri

Sayyidatuna Sahlah bint Suhail رَضِيَ اللهُ عَنْهَا is amongst such noble female companions who, along with their nobility and honesty, acquired a rank within the Quraysh due to their stature and lineage. She was from the family of Bani Amir bin Luayy. Her mother was a companion by the name of Fatimah bint Abdul Uzza. Sahlah bint Suhail رَضِيَ اللهُ عَنْهَا is that fortunate woman who accepted Islam from the beginning.¹

Her husband, Sayyiduna Abu Huzayfah رَضِيَ اللهُ عَنْهُ is also from the initial companions who accepted Islam; only after 43 noble companions was he honoured with accepting Islam.²

Sayyidatuna Sahlah and her husband Sayyiduna Abu Huzayfah رَضِيَ اللهُ عَنْهُمَا left their home and migrated to Abyssinia with the caravan of the initial Muhajireen for the sake of Islam. It was in Abyssinia that their son Muhammad bin Abu Huzayfah was born.³

Her sister Sayyidatuna Umm Kulthum and brother Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُمَا were also present in this migration. Then, due to the incorrect propaganda of the disbelievers of Makkah, the Muhajireen of Abyssinia

returned. She also returned and after this, she migrated again but this time to Madinah.⁴

From the aforementioned life incidents of Sayyidatuna Sahlah bint Suhail رَضِيَ اللهُ عَنْهَا found in the books of Seerah, it is known that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would honour her and be compassionate towards her. This is the reason why our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established, despite the general ruling of Shari'ah, a special ruling in her favour in two matters.

Thus, on one occasion, Sayyidatuna Sahlah رَضِيَ اللهُ عَنْهَا fell ill, so she entered the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and enquired on matters of purification for prayer. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ initially gave

the ruling that a separate Ghustl would be required for each prayer, but when she began to confront difficulty in doing so, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ decided to grant her special leniency in this case.⁵

¹ (Usd Al-Ghaabah, vol. 7, p. 169, summarised)

² (Derived from Al-Isaabah, vol. 7, p. 74)

³ (Derived from Al-Raud al-Unuf, vol. 2, p. 91)

⁴ (Subul al-Huda war-Rashaad, vol. 2, p. 363 to 369, summarised)

⁵ (Derived from Abu Dawood, vol. 2, p. 278)

Spending

in the way of Allah Almighty

Umm-e-Milad Attariyyah

Spending in the way of Allah Almighty is that great act which brings benefit in this world and the Hereafter. One can understand the importance of this deed through the fact that many Quranic verses and hadith encourage this act. Note two hadith in this regard:

1. Charity (*sadaqah*) protects the one who gives it from the heat of the grave. Muslims will be under the shade of their charity on the Day of Judgement.¹
2. Charity protects one from Lord's wrath and averts a bad death.²

Sisters should take note of these Hadith and make it their habit to give plenty in charity. Usually, when one intends on giving in the way of Allah Almighty, Satan casts the following thought in the mind: 'If I give my wealth away to the masjid or madrasah, how will I meet my needs? How will I cover the expenses of my child's wedding?' One should do away with such thoughts. Instead, one should remember that giving in charity certainly does not reduce one's wealth. A Hadith states: 'Charity does not reduce one's wealth.'³ Hence, there should not be stinginess in giving charity. Once, whilst advising *Sayyidatuna Asmā Bint Abū Bakr رَضِيَ اللهُ عَنْهَا*, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Spend and do not count, otherwise Allah Almighty will also count when giving to you. And do not withhold wealth, otherwise Allah Almighty will also withhold His blessings from you. Spend according to your ability.'⁴ (could not find this Hadith based on the reference given)

We have developed a habit of only focussing on those things that yield us immediate benefit. Whilst focussing on this worldly life, we make plans for its luxuries and comforts. Through one way or another, we succeed in amassing wealth for the future of our family. As humans, we find a way of accomplishing that which we are enthusiastic about. Perhaps we are not mindful of the difficult time when we will be recompensed for our deeds, and it will be charity that benefits us. Giving charity averts great difficulties in this world and the Hereafter.

Dear sisters, based on the above, we should spend in the way of Allah Almighty on a daily, weekly or monthly basis and also educate our children to do so. This will make our Hereafter better. An easy way to give charity is by keeping a charity box at home, which is something families associated with Dawat e Islami are encouraged to do. You too should keep such a box in your home and better your Hereafter by virtue of it.

¹ *Shu'ab ul Iman*, Vol. 3, p. 212, *Hadees*. 3347

² *Tirmizi*, Vol. 2, p. 146, *Hadees*. 664

³ *Muslim*, p. 1071, *Hadees*. 6592

⁴ *Bukhari*, Vol. 1, p. 483, *Hadees*. 1434

THE DISADVANTAGES OF FLYING KITES

Maulana Owais Yameen Attari Madani



Dear children!

The Ameer of Ahl Al-Sunnah, Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ states:

There are many disadvantages of flying kites. Countless numbers of people are **injured** because of its string and some people have their **necks cut** because of it.

(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Ep. 215, p. 9)

Beloved children!

There are many disadvantages of flying kites. Flying kites is a form of wasting both, time and money, and it is a sin. *(Derived from Fatawa Razawiyah, vol. 24, p. 659)* A kite and its string often entangle with electrical wiring which causes the electrical wiring to entwine. This causes household electronics and the transformers of the area etc. to malfunction and become faulty. Sometimes there is a power outage for several hours. Not paying attention whilst flying a kite could result in severe consequences such as falling off a roof; colliding with a car etc. and sustaining damage to the head or breaking the hands or feet. Rather, there is also a risk of losing one's life. Therefore, we should refrain from flying kites. (To learn more about the disadvantages of kite flying, read the booklet of Maktaba-tul-Madinah titled "Basant Mela").

A prophetic miracle

THE LUMINOUS WOOD

Arshad Aslam Attari

'Ah! Brother, you turned off the light and the fan!' said Suhayb whilst removing the quilt from his face.

'I didn't do anything. Go to sleep', replied Khubayb.

Suhayb asked: 'Well, who turned off the light and fan then?'

'There might be a problem', replied Khubayb.

Meanwhile, their grandpa entered the room using the torchlight from his phone, as did Umm Habibah. 'Grandpa, what happened to the lights in the house?' asked Suhayb.

'There is no lighting in the whole area due to load-shedding', replied grandpa.

In a state of worry, Umm Habibah proclaimed: 'Grandpa, the light had to go now didn't it!'

Even before grandpa could reply, Khubayb asked, 'Grandpa, why does load-shedding take place?'

Responding to him, grandpa stated: 'Son, a lot of electricity is used in our country, but not much is produced. Therefore, load-shedding occurs. If Allah Almighty wills, then one day there will be no more load-shedding in our country. Nonetheless, we should pay a lot of attention to how we use electricity.'

'Grandpa, can you please tell us what we should be mindful of?' asked Khubayb.

His grandpa answered by saying:

1. 'If one light is enough, then do not switch on other lights. Instead of sitting in separate rooms when there is no need to, sit in one room.
2. When leaving the room, make sure to turn off the light and fan.
3. Be mindful of continuously opening the fridge door, as this reduces its coolness and uses up more electricity.
4. If using a fan suffices, then avoid using AC.'

Whilst lying down, Suhayb requested: 'Brother, I am feeling thirsty. Can you please bring me water?'

'O the darkness!' said Khubayb in a state of fear.

Grandpa said: 'Take my mobile and bring a bottle and cups so that everyone can drink. Then, I will tell you about a Prophetic miracle.' Hearing the words '*Prophetic miracle*' made Suhayb's sleep disappear. Hence, he sat up straight.

Once everyone was free, grandpa spoke: 'A companion رَضِيَ اللهُ عَنْهُ offered 'Isha prayer along with our beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and then went home with him. After a while, the weather slowly started to worsen with black clouds filling the sky. This added to the darkness. The companion needed to go home, and it was very dark. What could he possibly do, as don't forget, there was no electricity in those days.

When the companion رَضِيَ اللهُ عَنْهُ was

about to head home, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him a piece of wood and said:

"Go home without any fear. This **wood** will light up in your hand, such that 10 people in front of you and behind you will be able to walk in its **light**. When you reach home, you will see something black. Kill it and remove it from your home."

Suhayb asked: 'Did the piece of wood actually become luminous?'

Grandpa replied: 'Whatever our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said about something is what actually happened. You also heard about the Prophetic miracles related to the sun and moon and how they obeyed him. But hey, listen to what happened next. When the companion left the home of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the piece of wood lit up by itself like a tube light. Things happened just as the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had said, as enough light was produced

that 10 people could walk from in front and behind it. Using the light emanating from the wood, the companion easily reached home. Also, just as the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had told him, there was indeed something black inside the house. The companion killed it and removed it from his home.' (Musnad Ahmad, vol. 4, p. 131, Hadees. 11624)

'How did our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ know that there would be something black inside the home?' asked Khubayb.

Grandpa smiled and said: 'Khubayb, son, Allah Almighty has told the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about everything until the Day of Judgement. This is why the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed of things from the past and future. Khubayb, this is nothing, because our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also know of things that are hidden in the heart.'

'Well, grandpa, there is no light. So, you might as well tell us about an incident regarding the past or future', stated Umm Habibah.

Just as grandpa was thinking, the light came back on. Therefore, he said: 'Children, you guys should sleep now. If Allah Almighty wills, I will tell you about this later.'

Saying this, grandpa went back to his room.



Jaundice

Doctor Umm-e-Saarab Attariyyah

Jaundice is when the fibres and fluids of the body and skin become yellow. This yellow colour is more visible in the skin and the whites of the eyes, and it is caused by high levels of bilirubin in the body and blood.

Jaundice in new-borns (neonatal jaundice)

When children are born, the number of red blood cells in their bodies is very high, however, after birth, there isn't a great need for these red blood cells (which contain haemoglobin), which transport oxygen from one area to another, as compared to what was required in the mother's womb. Therefore, these red blood cells break down and the haemoglobin which is present within them is released and changes into bilirubin, thus, its levels increase, and this mostly takes place in the liver. New-born babies have jaundice and this is not harmful, however, there are still some reasons which cause levels of bilirubin to go extremely high, and this necessitates taking the baby to a doctor and getting some tests done.

In such a case, a possible cure which can be carried out at home is to give the baby as much of the mother's milk as possible. Jaundice causes the skin and eyes of the baby to become yellow, which causes the child to remain in a state of sleepiness. At times,

if the jaundice is severe, the child is affected by a disorder known as kernicterus, and this can damage the brain and hearing of the child. This is rare, but such babies should be immediately taken to a doctor. The doctor will examine the child and carry out a simple blood test (liver function test) in order to check levels of bilirubin. In light of the test results, the doctor will formulate a treatment plan.

Treatment with Phototherapy/light therapy

In this form of treatment, the child's clothes are removed, his eyes are covered and then he is brought before a special type of light whose rays are absorbed by the skin and blood of the child. These rays of light change the bilirubin into a form which can be dissolved in water, and then the child's body expels this through the urine or faeces.

This method of treatment can also be performed at home via the light of the sun. If the jaundice is less severe, then by exposing the child's body to the initial and final rays of sunlight, i.e. as soon as the sun rises until 20 minutes after, and then from 20 minutes before sunset until sunset, this will cause the jaundice to decrease.

Some important points

1. During the initial days after birth, the baby

should be given the mother's milk frequently, as this helps reduce the risk of severe jaundice.

2. If the baby appears to be very lethargic and inactive, is not drinking its milk properly, signs of dehydration are visible in him, the child is being sick, or if he has a fever, then contact a doctor at once.
3. If the doctor requests you to come to the hospital again after the treatment in order to check the child's levels of bilirubin, then make sure you act upon the guidance of the doctor.

Hepatitis

Hepatitis refers to the inflammation of the liver. The liver is that part of the body which aids in the digestion of food, and hepatitis affects the proper functioning of the liver. The liver removes excretory products and toxins from the body, absorbs necessary nutrients into the blood, and it also produces energy. If any problems arise in the liver, this can also result in jaundice.

Hepatitis in children is usually caused by a virus, which has various types, however, the most common type in children is hepatitis A. These are some of the symptoms that can appear in young children:

1. Flu-like symptoms, for example, headache and fever
2. Severe tiredness
3. Vomiting
4. Stomach problems
5. Lack of appetite
6. Dark urine
7. Rash
8. Yellowing of the skin and eyes
9. Pain in the area beneath the ribs towards the liver, i.e towards the right, and muscle pain.

These germs are inconsequential in older children, and these symptoms do not commonly manifest.

Causes

Hepatitis A usually spreads through food and water which contain excretory products, and this includes milk, raw vegetables and unwashed fruits.

Besides this, these germs can also spread by not washing the hands with soap after changing nappies and then using those same hands to handle food products and feeding children, or by eating fish from dirty water, from which germs enter the body and attack the liver.

Treatment for Hepatitis A

Take care of children properly in the home, as there are no medications for hepatitis A. If your child is weak and lethargic, then allow him to remain in his bed and to rest. In order to protect your child from dehydration, continue to give him small amounts water after short intervals. If the child is vomiting, then give him some medication for that after consulting with a doctor. The body's immune system will fight off the virus by itself, and children usually feel better after a week or two. Also, hepatitis A does not cause much damage to the liver, whereas, B and C are considered poisonous forms of hepatitis, which damage the liver and require treatment for a long period of time.

Prevention through diet and vaccination

Vaccinations against hepatitis A and B are available, and all members of the family should have the vaccination. Additionally, wash hands properly with soap and thoroughly wash utensils from which food is consumed too; this can prevent the virus from spreading.

Important points

1. Hepatitis prevents the liver from functioning properly.
2. Hepatitis A is the common form of hepatitis found in children, and after some weakness and tiredness, the affected person usually recovers after 2 weeks.
3. Treat your child after consulting with a doctor, as children usually recover quickly without any long term damage.
4. You can protect yourself and your family from hepatitis A and B by getting vaccinated, observing cleanliness, and by using clean water and the correct medication.

Journey to Turkey (Part 2)

Maulana Abdul Habib Attari

On Thursday 18th February 2021, after visiting the mausoleum of Sultan Muhammad Fatih رَحْمَةُ اللَّهِ عَلَيْهِ, we went to meet the responsible brother of an organisation of Prophetic devotees, who wished to distribute a large number of copies of the Holy Quran in Pakistan. We discussed the religious works of Dawat-e-Islami for a lengthy period of time and we had a very interesting discussion about the Holy Quran too. After this, we returned to our residence. During those days, due to COVID-19, lockdown would come into place after 9pm in Turkey, and almost all business would shut. We went to sleep quickly after Isha Salah at night.

An ocean of attendees at Fajr Salah

The next day, on Friday 19th February 2021, we offered Fajr Salah at the Masjid of Sayyiduna Abu Ayyub Ansari's رَضِيَ اللَّهُ عَنْهُ mausoleum; all floors of the Masjid were filled with attendees. After Fajr Salah, Zikr and Du'a took place. مَائِدَةَ اللَّهِ, the prophetic devotees of Turkey, their passion for Salah, their devotion for the Prophet and their love for the Awliya is worthy of admiration. May Allah also allow the Masajid in Pakistan to remain full with attendees throughout the entire year for

Fajr Salah. Here, we met a group who had travelled from Karachi to Turkey to visit sacred places. We all presented ourselves at the mausoleum, where Na't and Salat and Salam was recited, and collective Du'a was made.

From there we went to our residence and rested for a while, and then after having breakfast we travelled to Bursa. This journey took approximately 2 hours in a high-speed ferry. There are many mausoleums of the pious predecessors present in Bursa, including that of the author of Ruh al-Bayan, Allamah Ismail Haqqi رَحْمَةُ اللَّهِ عَلَيْهِ (died: 1127 AH). Allah Almighty has bestowed Bursa with a lot of beautiful scenery. We also purchased some gifts for our families from there.

The founder of the Ottoman Empire

In Bursa, we also visited the mausoleum of the founder of the Ottoman Empire, Sultan Usman Ghazi. The Ottoman Empire was a very large Muslim empire, which was founded upon the name of Sultan Usman Ghazi, and Turkey remained its capital. At that time, there was no country that was equal to the Ottoman Empire in size; most current-day Muslim



countries, including Arabia, were part of this empire. A point of note is that the Haramayn Sharifayn, i.e. Makkah and Madinah, were also served by the Ottoman Empire, and for as long as they served those lands, the impressions of the devotees and Sufis were openly visible in the Sanctified Haramayn.

We were fortunate to be in the company of Shaykh-ul-Hadith wat-Tafseer Mufti Muhammad Qasim Attari مُدِّ ظِلُّهُ الْعَالِي during this trip. By the mausoleum of Sultan Usman Ghazi, the honourable Mufti Qasim mentioned some extremely important and faith-refreshing points from the history of the Ottoman Empire. After visiting the mausoleums in Bursa, we returned to our residence in Istanbul.

From Istanbul to Konya

On Saturday 20th February 2021, at 8am, we began our journey via train from Istanbul to Konya, which took around 5 hours. During our journey to Madina, we had the honour of travelling with Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ in a similar modern high-speed train too. May Allah Almighty allow us to go on this journey to Madina again.

There are many Awliya buried in Konya, and the mausoleum of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ (died: 672 AH) is of particular note here. I have travelled to Turkey many times, but I never had the chance to visit Konya, which is why I had a strong desire to visit the mausoleum of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ. We arrived in Konya at around 1pm, and the weather was very pleasant there.

Cleanliness

One has the opportunity to view

many displays of respect for the Masajid and mausoleums of Awliya in the Muslims of Turkey. When we visited the mausoleum of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ, special kinds of bags were provided outside so that they can be placed over the shoes in order to prevent any dirt, etc., from falling off the shoes inside. If only something like this was initiated here too.

Sense of spirituality

When we entered the mausoleum, a remarkable sense of spirituality could be felt in the heart. There were many other graves present inside other than Maulana Roum's رَحْمَةُ اللَّهِ عَلَيْهِ, some of which had green Imamahs and others which had white Imamahs upon them. We were told that the ones with the green Imamahs were his children, whereas the ones with the white Imamahs upon them were his students.

Viewing sacred relics

During our visit to the mausoleum, we saw many sacred relics too, which included handwritten copies of the Quran which were 750 and 550 years old, and we also saw the robe and hat of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ.

Introduction to Maulana Roum

Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ was a very high-ranking noble predecessor and devotee of the Prophet. When 'Maulana' alone is mentioned in Turkey, it is referring to him. The names of Maulana Roum, his father and his grandfather are 'Muhammad,' i.e. he رَحْمَةُ اللَّهِ عَلَيْهِ is Muhammad bin Muhammad bin Muhammad. His noble father was also an erudite scholar of his time, he was known

by the title of 'Baha al-Din' and was from the region of Balkh. Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ was also born in Balkh, and he رَحْمَةُ اللَّهِ عَلَيْهِ took most of his knowledge from his father. At the age of around 20, due to his mastery of the various branches of knowledge, he became well-known far and wide. Later on, at the behest of Sultan Alauddin Kaikbad, he رَحْمَةُ اللَّهِ عَلَيْهِ moved from Balkh to Konya, and spent the rest of his life there. There, he became known for his Friday sermons and discourses, but the people today know him through 'Masnawi Maulana Roum.'

The Masnawi of Maulana Roum is comprised of around 8,000 lines of poetry in Persian. It is said about the Masnawi: In reality, these were the secrets of the Murshid of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ, Maulana Shams Tabrayz رَحْمَةُ اللَّهِ عَلَيْهِ, which were mentioned in the words of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ. The Masnawi is considered to be from the top 100 books of the world.

After visiting the mausoleum of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ, we went to the mausoleum of his Murshid, Maulana Shams Tabrayz رَحْمَةُ اللَّهِ عَلَيْهِ (died: 645 AH), which was situated nearby. At the mausoleums of Maulana Roum and Maulana Shams Tabriz رَحْمَةُ اللَّهِ عَلَيْهِمَا, Mufti Qasim mentioned some very beneficial points regarding the lives of these great personalities, and the attachment and unwavering devotion of Maulana Roum رَحْمَةُ اللَّهِ عَلَيْهِ to his Murshid.

May Allah Almighty shower light upon the graves of these elders, and may He grant untold success to Dawat-e-Islami in Turkey for the sake of these blessed individuals.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani

ews

of Dawat-e-Islami

The Day of Preserving the Belief in the Finality of Prophethood was celebrated by Dawat-e-Islami with religious fervour and honour

Maulana Muhammad Umar Fayaz 'Attari Madani

'The belief in the finality of prophethood is the foundation of the religion' - Mufti Qasim Qadiri

On the 7th of September, the movement of the devotees of the Prophet, Dawat-e-Islami, celebrated the Day of Preserving the Finality of Prophethood with great religious fervour. In this regard, first of all, the founder of Dawat-e-Islami, Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ wrote down some slogans full of Prophetic devotion and filled the hearts of the devotees of the Prophet with love for the Prophet, and then via a video message, he encouraged traders and shopkeepers to offer a 7% discount in their shops with relevance to the 7th of September, the Day of Preserving the Finality of Prophethood. In order to make people aware of the significance of the belief in the finality of Prophethood, an event was held at 10am in Jami'ah-tul-Madinah, Faizan-e-Madinah, Global Madani Markaz, Karachi, in which Ustadh Al-Hadith Maulana Hassaan Attari Madani delivered a special speech on the 'Belief of the Finality of Prophethood,' which was broadcasted live on Madani Channel. Numerous students attended this event at Faizan-e-Madinah, and thousands of others attended from their respective Jami'ah-tul-Madinah via Madani Channel.

Alongside this, a special programme by the name of 'Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' was aired on Madani Channel at 9pm, which was attended by

Shaykh-ul-Hadith wat-Tafsir, Mufti Muhammad Qasim Qadiri, Head of the Central Advisory Committee, Maulana Haji Imran Attari, the Spokesperson of Dawat-e-Islami, Maulana Haji Abdul Habib Attari and Maulana Hafiz Ashfaq Attari. Whilst speaking during the programme, Mufti Muhammad Qasim stated, 'The belief of finality of Prophethood is proven from many verses of the Quran, and the one who rejects this is a disbeliever. The number of hadith in which the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself mentioned that he is the final Prophet exceeds 300.' He further stated, 'The belief in the finality of Prophethood is the foundation of the religion. Just as it necessary to believe that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Prophet, it is also necessary to believe that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final Prophet.'

Whilst speaking to the viewers of Madani Channel, Haji Abdul Habib Attari said, 'It is an important duty of parents that just as they teach their children about the Kalimah, Salah, truth, goodness, evil, etc., they should also inform their children regarding the beliefs in the finality of Prophethood, so that the belief of their children is strengthened and protected.'

Rukn-e-Shura Haji Shahid Attari Madani visits Idarah Tahqeeqat Imam Ahmad Raza, Registered Karachi

Meeting with Professor Doctor Majeedullah Qadiri and other members of the organisation

On Monday the 11th of September, a member of the Central Advisory Committee of Dawat-e-Islami, Maulana Haji Abu Majid Muhammad Shahid Attari Madani, along with some scholars from al-Madina-tul-Ilmiyyah (Islamic Research Centre), visited Idarah Tahqeeqat Imam Ahmad Raza, Registered Karachi. Here, they met Professor Doctor Majeedullah Qadiri (Head of Idarah Tahqeeqat Imam Ahmad Raza, Registered Pakistan, and editor of the monthly magazine, Ma'arif-e-Raza, Karachi), Allamah Mufti Syed Zahid Siraaj-ul-Qadiri (General Secretary and vice editor of Ma'arif-e-Raza, Karachi), Allamah Muhammad Nadeem Akhtar-ul-Qadiri (Vice Head), Doctor Iqbal Ahmad Akhtar-ul-Qadiri

(Office supervisor and assistant editor of Ma'arif-e-Raza, Karachi) Sufi Muhammad Maqsood Hussain Qadiri Noshahi Owaisi (Executive Member), and other members of the organisation.

During the meeting, Rukn-e-Shura presented an introduction to the Islamic Research Centre 'Al-Madina-tul-Ilmiyyah' of Dawat-e-Islami, and the responsible brother of Shu'bah Kutub-e-A'la Hazrat, Maulana Kashif Saleem Attari Madani gave a briefing, mentioning the books written so far by Shu'bah Kutub-e-A'la Hazrat, those on which work is ongoing and those which are planned for the future. Maulana Ahmad Raza Ghanchi was also present on this occasion, and during his introduction to Shu'bah Maktaba-tul-Madinah al-Arabiyyah and Shu'bah Dar-ut-Turath al-'Ilmi, he gave an introduction to 9 works of A'la Hadrat published in Beirut. These 9 books were also presented as a gift to Idarah Tahqeeqat Imam Ahmad Raza. After the briefing was given by the group, the head of the organisation, Professor Doctor Majeedullah Qadiri also presented information about the current and future projects of his organisation. At the end, Mufti Syed Zahid Siraaj-ul-Qadiri made Du'a.

Nationwide Gatherings for Distributing Certificates

2613 male and female students completed the Dars-e-Nizami (scholar course) at Jami'ah-tul-Madinah in the current year

Dars-e-Nizami (scholar Course) is taught free-of-charge in the Jami'ah-tul-Madinah of Dawat-e-Islami, where a large number of Islamic brothers and Islamic sisters have the honour of completing Dars-e-Nizami every year. In the current year of 2021, 1040 male students completed the scholar course in Jami'ah-tul-Madinah for male students, 1573 female students completed the Aalimah Course in Jami'ah-tul-Madinah for female students, and 1010 students completed the Faizan-e-Shari'at Course.

For the purpose of distributing certificates, graduation ceremonies were held in many locations, where certificates were distributed to male students who completed Dars-e-Nizami, and the

teachers tied Imamahs on the heads of those who graduated. Similarly, a gathering was held for those female students who completed Dars-e-Nizami and the Faizan-e-Shari'at Course on the occasion of Urs-e-Umm-e-Attar, on the 25th of September 2021, in Karachi. Bint-e-Attar سلمها الغفار made a special appearance at this gathering and covered the students with a mantle.

9 Important Books of Dawat-e-Islami Were Published in Beirut and other Arab Countries, and Arrived in Pakistan

These books include an Arabic compilation of Ameer-e-Ahl-e-Sunnat's booklets and other Arabic books

For the purpose of disseminating religious knowledge, Dawat-e-Islami has established a department known as Maktaba-tul-Madinah al-Arabiyyah. One department has just been added to its sub-departments, which is known as 'دار التراث العلمى للتحقيق والترجمة والطباعة والنشر كراتشى'. This department is carrying out great work by publishing the published and unpublished Arabic works of the scholars of Ahl Al-Sunnah from the Indo-Pak Subcontinent in a new research format, in Arab countries. The head of Dar-ut-Turath al-'Ilmi, Maulana Ahmad Raza Ghanchi Madani – who has the responsibility of overseeing the running of this entire department and contacting the owners of Arabic publishing houses, which he does with great effort and diligence – informed the *Monthly Magazine, Faizan-e-Madinah* that 9 books of Dawat-e-Islami have been published in Arab countries and have arrived in Pakistan, which are sold in the branch of Maktaba-tul-Madinah al-Arabiyyah.

From these books,

1. أَنْوَارُ الْمَنَانِ فِي تَوْحِيدِ الْقُرْآنِ
2. الْقَتَاوَى الْمُخْتَارَةُ مِنَ الْقَتَاوَى الرُّضْوِيَّةِ
3. أَجْلَى الْإِعْلَامِ أَنْ الْقَتَاوَى مُطْلَقًا عَلَى قَوْلِ الْإِمَامِ
4. مَجْمُوعُ رَسَائِلِ الشَّيْخِ الْيَاسِ الْعَطَّارِ (المجلد الاول)
5. نُورُ الْإِيضَاحِ مَعَ مَرَاقَى الْقَلَّاحِ (بِالْحَاشِيَّةِ الْجَدِيدَةِ الْمُسَمَّاةِ بِ"النُّورِ وَالضِّيَاءِ مِنْ إِفَادَاتِ الْإِمَامِ أَحْمَدَ رَضَا")
6. التَّعْلِيلَاتُ الرُّضْوِيَّةُ عَلَى الْهَدَايَةِ وَشُرُوحِهَا
7. التَّعْلِيلَاتُ الرُّضْوِيَّةُ عَلَى تَقْرِيْبِ التَّهْدِيْبِ

8. دُرُوسُ الْبَلَاغَةِ has been published by Maktaba Dar al-Fajr al-Qahira, and

9. الْمَقْدَمَةُ فِي أُصُولِ الْحَدِيثِ لِلْإِمَامِ عَبْدِ الْحَقِّ الدَّبَلَوِيِّ has been published by Maktaba Dar al-Rayhan Beirut, and have arrived in Pakistan.

He further mentioned that Maktaba-tul-Madinah al-Arabiyyah has a home delivery service available, and these books can be delivered to you anywhere in Pakistan. Also, these books can be purchased at the Maktaba-tul-Madina al-Arabiyyah branch in Global Madani Markaz, Faizan-e-Madina, Karachi, from 9am till 7pm. For more information or to obtain a list of the Arabic Maktaba's books, contact this number: 03102864568.

Arrival of Shaykh Sa'eed Ali Hasan Shaafi'i حفظه الله at Madani Markaz Faizan-e-Madinah, Mombasa

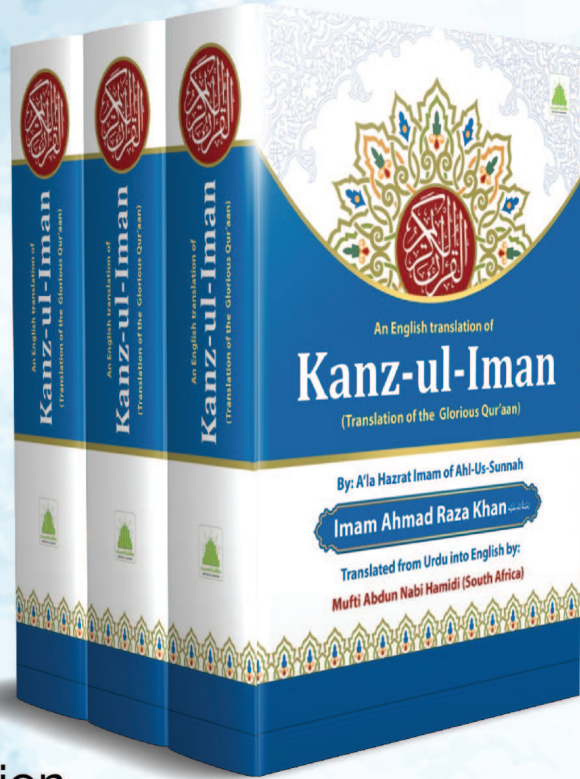
He visited the Markaz and praised the Ameer of Ahl Al-Sunnah

In recent days, Maulana Shaykh Sa'eed Ali Hasan Shaafi'i حفظه الله visited the Madani Markaz, Faizan-e-Madinah, Kanz-ul-Iman, in the city of Mombasa, Kenya, a country of Africa, where he was welcomed by the headteachers, teachers, students and other responsible brothers of Dawat-e-Islami. During this visit, the honourable Shaykh toured the Markaz and whilst praising the achievements of Dawat-e-Islami, he offered his complete support for Dawat-e-Islami. Shaykh Sa'eed Ali Hasan Shaafi'i said, 'Our Shaykh, our dearest, the comfort of our hearts, the Muballigh of Islam, Shaykh-e-Tareeqat, the Ameer of Ahl Al-Sunnah, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ founded Dawat-e-Islami, the movement of the devotees of the Prophet, to invite people to the way of Allah, and to take them out of the darkness of misguidance and bring them towards the light of knowledge. The Ameer of Dawat-e-Islami is a sincere individual who is busy in carrying out the work of the religion through his words, actions, movements and silence.' He further stated, 'I congratulate Shaykh-e-Tareeqat, the Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ for all of these works and I make Du'a that Allah Almighty accepts all of his efforts.'



Kanz-ul-Iman

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



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