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**FAIZAN** E-  
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KING OF THE ANGELS,  
SERVANT OF MUSTAFA ﷺ

SELF-ACCOUNTABILITY

EXCELLENCE OF  
SIDDIQUE AL-AKBAR,  
MENTIONED BY ALI  
AL-MURTADA



HONOUR YOUR GUEST  
AN ISLAMIC PERSPECTIVE  
ON THE TRANSMIGRATION  
OF THE SOUL

Presented by  
**Translation Department**

Dawat-e-Islami

Monthly Magazine  
**FAIZAN E-**  
**MADINAH**

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By the spiritual sight of  
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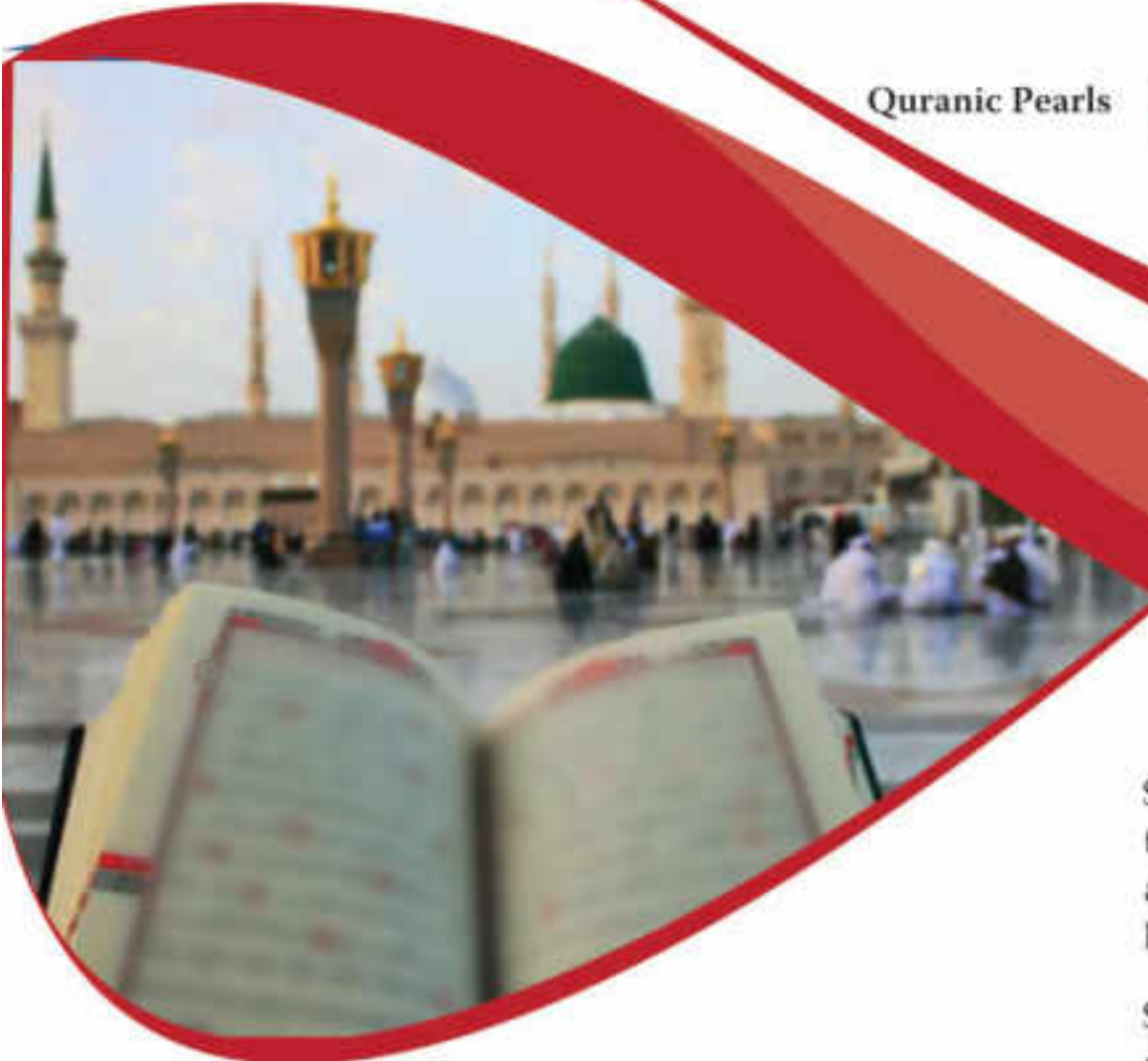


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Quranic Pearls

# Siddiq al-Akbar رضي الله عنه and the pleasure of Allah Almighty

Mufti Muhammad Qasim Attari

Allah Almighty has stated:

وَسَيَجْزِيهَا الْآتِقَىٰ ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ  
نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَتَسْوَفًا لِّرَضَىٰ ﴿٢١﴾

And very soon he will be kept far away from it (i.e. Hell) the one who is most pious. Who gives his wealth in order to become pure. And no one has done a (worldly) favour to him, for which recompense may be given in return. He desires only the contentment of his Lord Who is the Most High. And indeed, soon he will be very pleased.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Layl, verses 17-21)

## Cause of revelation

When Sayyiduna Siddeeq-e-Akbar رضي الله عنه purchased for a high price and set him free Sayyiduna Bilal رضي الله عنه, the disbelievers were amazed as to why he did such a thing. They said: 'Why did Abu Bakr رضي الله عنه do this? Maybe Bilal has a favour over him, that is why he purchased him for such an expensive price and freed him.' Then this verse was revealed, and explained how the action of

Sayyiduna Siddeeq-e-Akbar رضي الله عنه was solely for the pleasure of Allah Almighty, not as a return for any favour and nor did Sayyiduna Bilal رضي الله عنه etc. have a favour upon him.<sup>1</sup>

Sayyiduna Siddeeq-e-Akbar رضي الله عنه bought other slaves besides Sayyiduna Bilal رضي الله عنه and freed them because of their Islam, i.e. their belief, such as Sayyiduna Amir Bin Fuhayrah, Sayyidatuna Umm 'Umays and Sayyidatuna Zahrah رضي الله عنهم.

## Consensus of the Exegetes

Imam Ali Bin Muhammad Khaazin رحمته الله عليه states: According to all the commentators of the Quran, the most righteous of all, who is mentioned in this verse is in reference to Sayyiduna Abu Bakr Siddeeq رضي الله عنه. (This verse was revealed to illustrate the rank of Abu Bakr Siddeeq رضي الله عنه).<sup>2</sup>

The radiant excellences of the greatest of creation after the Prophets, Sayyiduna Siddeeq-e-Akbar رضي الله عنه, are shining brightly in these blessed verses. Some illumination emanating from these excellences are as follows:

## First virtue

In this world, Sayyiduna Siddeeq-e-Akbar رضي الله عنه will not commit any sin. This is because there have been many God-conscious people who have lived and never once committed a sin. In other words, the higher degree of those who fear Allah Almighty, consists of people who have never committed a sin.

So how can it be possible for the one who fears Allah Almighty the most, to commit transgressions? Those who have studied the life of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ know this virtue is clearly apparent in him, that he رَضِيَ اللهُ عَنْهُ never committed any sin. Rather, he رَضِيَ اللهُ عَنْهُ is only seen excelling and maintaining predominance in performing good deeds.

### Second virtue

Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ will be kept far away from Hell, just as it is mentioned in the verse: وَسَيُجَنَّبُهَا Translation: 'very soon he will be kept far away from it (i.e. Hell)'. Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ is from amongst those unique personalities, about whom it has been stated that they shall not even hear the slightest sound of Hellfire, as mentioned in the Holy Quran:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْرَسُهُمُ الْقَوْمَ الْكَافِرُ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ﴿١٠٣﴾ هَٰذَا يَوْمُكَمُ الَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٤﴾

Indeed, those to whom Our promise of goodness (i.e. Paradise) has been made, they have been kept far away from Hell. And they will not hear its faintest sound, and they will forever abide in (bounties) which their hearts desire. The greatest fear will not aggrieve them, and the angels will welcome them; (saying) that "This is that Day of yours which you were promised."

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Anbiya, verses 101-103)

### Third virtue

Being kept distant from Hell, is itself a glad tiding that one is a person of Paradise because for some of those who have equal good and bad deeds, there is the station of A'raf, which is between Paradise and Hell. But, for the devout who have been told that they are safe from Hell, the destination for them is Paradise. It is stated in the Holy Quran:

فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

So, the one who is saved from the Fire and is admitted into Paradise, he is successful.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aale 'Imraan, verse 185)

Specifically, Taqwa is to protect oneself from your greatest desires, and the one who is successful in this, they have received explicit glad tidings of Paradise. Thus, it is mentioned in the Holy Quran:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٣٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٣١﴾

And as for the one who feared standing in the Majestic Court of his Lord and restricted his soul from (illicit) desire. So indeed, only Paradise is (his) abode.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Nazi'aat, verses 40, 41)

In fact, Jannah has been prepared for the pious, as is mentioned in the Holy Quran:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿٣٣﴾

And run towards the forgiveness of your Lord, and towards such a Paradise in whose width all the heavens and the earth can be contained; (especially) kept ready for the pious.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aale 'Imraan, verse 133)

### Fourth virtue

The most God fearing and righteous from the nation of the Master of the Messengers صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. There is consensus that the word 'الْأَتَقَى' refers to him.

### Fifth virtue

From this verse, we can deduce that he رَضِيَ اللهُ عَنْهُ is the greatest and most superior in the Ummah. This is because Allah Himself has declared him the most God fearing. It is mentioned in the Holy Quran:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰ

Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, verse 13)

The place of taqwa is the heart, just as the Holy Prophet ﷺ has stated:

وَالْإِيمَانُ فِي الْقَلْبِ، ثُمَّ يُشِيرُ بِيَدِهِ إِلَى صَدْرِهِ وَيَقُولُ: التَّقْوَى هَاهُنَا،  
التَّقْوَى هَاهُنَا'

*Translation: Taqwa is a hidden thing linked to the heart. The Prophet ﷺ then gestured towards his chest and said twice: Taqwa is here.*<sup>3</sup>

When the place of taqwa is the heart, listen to the beautiful state of the heart of Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ. Imam Ghazali رَحِمَهُ اللهُ بِحَسْرَةٍ by way of a Hadith Marfoo', and Hakeem Tirmizi relates the saying of Abu Bakr Bin Abdullah al-Muzani:

ما فضلكم ابو بكر بكثرة صيام ولا صلاة ولكن بسر وقر في صدره

Abu Bakr has not excelled beyond you people because of an abundance of prayer and fasting. Rather, he has excelled because of the thing that is instilled in his heart (meaning strength of faith, recognition of Allah, consciousness and fear of Him).<sup>4</sup> There is consensus of the Ahl al-Sunnah that the most superior of all the honourable Companions, is Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. Hence, it is written in Aqaaid Nasafiya:

افضل البشر بعد نبينا ابو بكر الصديق ثم عمر الفاروق ثم عثمان  
ذوالنورين ثم علي رضي الله عنهم وخلافتهم على هذا الترتيب ايضا

After the Prophets, the most superior is Abu Bakr, then Umar al-Farooq then Uthman Zun-Noorayn, and then Ali al-Murtada رَضِيَ اللهُ عَنْهُمْ. Their Khilafat was also in this particular order.<sup>5</sup>

### Sixth virtue

The charity and goodness of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is accepted, of the highest nature and given with the utmost sincerity. Allah Almighty stated regarding the wealth Sayyiduna Siddeeq-e-Akbar spent in His way, that his objective was not showing off or ostentation, rather 'يَتَزَكَّى' meaning 'so that he may attain purity'. Allah Almighty does not let the actions of those with virtuous intentions go to waste. Thus, He states:

إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ﴿٢٠١﴾

*Indeed, Allah does not waste the reward of the virtuous.*

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Taubah, verse 120)

Then, upon the spending of Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, glad tidings were given that Allah Almighty is pleased by it. He states:

وَلَسَوْفَ يَرْضَى ﴿٢١﴾

*And indeed, soon he will be very pleased.*

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Layl, verse 21)

Thus, Allah Himself has testified to the sincerity of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. He states:

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾

*He desires only the contentment of his Lord Who is the Most High.*

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Layl, verse 20)

### The wonderful resemblance of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ with the Generous Prophet ﷺ!

While giving the glad tiding of pleasing Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ in particular, Allah Almighty said: 'وَلَسَوْفَ يَرْضَى' *And indeed, soon he will be very pleased.*

In other words, indeed soon Abu Bakr رَضِيَ اللهُ عَنْهُ will be pleased by that blessing and generosity that Allah will grant him in Paradise. (Khaazin, vol. 4, p. 385) In this glad tiding, there is a beautiful comparison that Allah Almighty said to His Beloved ﷺ:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴿٥﴾

*And indeed, it is close that your Lord will give you so much that you will be pleased.*

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Duha, verse 5)

and for Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ. He stated: 'وَلَسَوْفَ يَرْضَى' *And indeed, soon he will be very pleased.* The style of speech in both instances is alike. سُبْحَانَ اللَّهِ

<sup>1</sup> (Tafseer-e-Khaazin, vol. 4, p. 385)

<sup>2</sup> (Tafseer-e-Khaazin, vol. 4, p. 384)

<sup>3</sup> (Musannaf Ibn-e-Abi Shaybah, vol. 6, p. 159)

<sup>4</sup> (Ilhya Al-'Uloom, vol. 1, p. 100)

<sup>5</sup> (Al-'Aqaaid Al-Nasafiya Ma'a Sharhihi Lil-Taftazaani, p. 321)

# The best remedy for **illnesses** and hardships



Nasir Jamaal Attari Madani

The Final Prophet Sayyiduna Muhammad ﷺ said: 'خَيْرُ الدَّوَاءِ الْقُرْآنُ', meaning, 'The best remedy is the Quran.'<sup>1</sup>

Allah Almighty has revealed the Quran as a cure and mercy for us.<sup>2</sup> Hence, the Quran is a cure for our body, heart and soul.<sup>3</sup> Whether we have an illness that is apparent or hidden, physical or not physical, the Quran is an excellent remedy for its cure.<sup>4</sup>

Upon analysing the period when the Quran was revealed, it will become clear that misguidance, disbelief, polytheism and other societal ills were widespread due to ignorance. In such an era, the verses of the Quran were revealed as a cure and mercy. Whoever sat in the company of the Prophet

ﷺ and benefitted from the Quran's mercy became amongst those who were honoured and a beacon of guidance.

It was from the prophetic era that the Quran was introduced as a fine remedy for worries and illnesses and began to be used as a cure. Read the following accounts from that era:

1. The Prophet ﷺ said: 'Surah al-Fatihah is a medicine for every illness.'<sup>5</sup> One of the names of this Surah is 'Shafiyah,' and another name is 'Surah al-Shifa,' for it is a cure for every illness.'<sup>6</sup>

A group of companions رَجُلٌ مِنَ الْمُهَاجِرِينَ visited an Arab

tribe. At the time, the chief of the tribe had been stung by a scorpion. A companion placed his saliva on the wounded area, recited Surah al-Fatihah and then blew on the affected area, and the pain immediately disappeared.<sup>7</sup>

2. A person once complained to the Messenger of Allah ﷺ about pain in his throat, and so the Prophet ﷺ told him, 'Recite the Quran.'<sup>8</sup>

The Prophet ﷺ said: 'Shall I not inform of you something that if you were to recite it at the time of a worldly concern or difficulty, then that concern would be removed?' It was said, 'Yes, Messenger of Allah, tell us!' So, he ﷺ said: 'It is the supplication (*Du'a*) of Yunus: *لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ*'<sup>9</sup>

It is mentioned in another narration that *لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ* is the Greatest Name (*al-Ism al-A'zam*) and any supplication that is made with it will be accepted.<sup>9</sup> This Quranic supplication is known as Ayah Karimah, and it is very beneficial for removing calamities.<sup>10</sup>

3. A sick individual became well by Sayyiduna Abdullah Bin Masood رَضِيَ اللَّهُ عَنْهُ reciting something and blowing on him. The Prophet ﷺ said: 'What did you recite in his ear?' And so Abdullah Bin Masood رَضِيَ اللَّهُ عَنْهُ recited verse no. 115 of Surah al-Mu'minoon until the end. He رَضِيَ اللَّهُ عَنْهُ said: 'If a person of certitude were to recite this upon a mountain, even the mountain would crumble into pieces.'<sup>11</sup>
4. Sayyidatuna Aisha Siddiqah رَضِيَ اللَّهُ عَنْهَا states: 'During the illness in which the Prophet ﷺ passed away, he ﷺ would recite Surah al-Falaq and Surah al-Naas and blow on himself. And when the illness aggravated, I would recite those Surahs and blow on him and pass hands over him as they were [more] blessed [than my hands].'<sup>12</sup>

### Quranic remedies for overcoming hardship and illness

Sayyiduna Saalih Murri رَضِيَ اللَّهُ عَنْهُ stated: 'My wife had a stroke, and so I recited something from the

Quran and blew upon her. Therefore, she was cured. Perhaps it was Sayyiduna Qattaan رَضِيَ اللَّهُ عَنْهُ to whom I mentioned this, and he said: 'I am not surprised by this. I take an oath by Allah, if you told me that you recited something from the Quran on a dead person and blew upon him and he came to life, I would still not be surprised.'<sup>13</sup> It is a reality that Allah Almighty has placed a lot of power in the Quran.

Below are some Quranic remedies mentioned by pious predecessors.

#### 1. Blessings of Surah al-Nisa

To save your home from being seized, write down Surah al-Nisa and hang it. By reciting this Surah, blowing upon rainwater or Zamzam water and giving it to someone to drink who is frightened, his fear will vanish. Reciting this Surah at the time of sleeping is a means for one's affairs being rectified, hopes being fulfilled, prayers being accepted, and receiving sustenance and blessings.<sup>14</sup>

#### 2. Blessings of Surah al-Ma'idah

Whichever house this Surah is written and placed in will remain protected from theft. By reciting this Surah, blowing upon water and then drinking it, one will remain protected from thirst. The one who recites this Surah at the time of sleeping, his supplication will be accepted, and he will receive blessings.<sup>15</sup>

#### 3. Blessings of Surah al-An'aam

Reciting the first seven verses of this Surah and blowing on yourself removes bodily pain. Writing this Surah with saffron or a saffron-coloured ink and drinking it for six days will end spleen diseases and other physical ailments. The one who recites this Surah in two units (*Rakah*) of optional (*Nafl*) salah and then asks for wellbeing will remain protected from calamities. The one who recites Surah al-An'aam at the time of sleeping will find blessings in his cattle, camels, etc.<sup>16</sup>

#### 4. Blessings of Surah al-A'raf

The one who writes this Surah with saffron and wears it as an amulet will be protected from the evil



eye, heart pain and tooth pain. He will also remain protected from being stung by a scorpion or bitten by a snake.<sup>17</sup> Reciting verse no. 201 of Surah al-A'raaf, blowing on a goat's liver and eating it remedies weak eyesight.<sup>18</sup>

### 5. Blessings of the verses of cure

The Prophet *صلی اللہ علیہ وسلم* appeared in the dream of Imam Qushayri *رحمۃ اللہ علیہ* and asked, 'Why are you sad?' He replied, 'My son is sick; he is in a critical condition.' The Prophet *صلی اللہ علیہ وسلم* said: 'Where is your attention regarding the verses of cure<sup>19</sup>?' Thus, (after waking up,) he recited the verses of cure three times and blew on his son. By the blessings of this, he was cured.<sup>20</sup>

6. Sayyiduna Abdur Rahman Bin Awf *رضی اللہ عنہ* would write down verse no. 9 of Surah al-Hijr for the protection of his possessions.<sup>21</sup>
7. A man once complained to Imam Shaafi'i *رحمۃ اللہ علیہ* regarding his eye ailment. The Imam *رحمۃ اللہ علیہ* wrote down 'بِسْمِ اللّٰهِ' along with verse no. 22 of Surah Qaaf and verse no. 44 of Ha Meem Sajdah and gave it to him. Through its blessings, his illness disappeared.<sup>22</sup>
8. A pious individual experienced difficulty when urinating. So, he wrote down verses five and six of Surah al-Waaqi'ah, verse no. 14 of Surah al-Haaqqah and verse no. 21 of Surah al-Fajr on a piece of paper, placed it in some water and then drank it. He was cured through its blessings.<sup>23</sup>
9. Writing down Surah al-Rahman and (after placing it in water) drinking it is beneficial for spleen disease.<sup>24</sup>
10. Reciting Surah al-Mujadalah near a sick person will alleviate pain.<sup>25</sup>
11. It is beneficial to recite Surah al-Layl and blow in the ear of someone who is epileptic.<sup>26</sup>

### Guidelines for seeking cure from the Quran

There are seven guidelines which are very important to observe when seeking cure through litanies. Not following them can result in the benefits attained from Quranic litanies decreasing. The guidelines are as follows:

1. Eating halal and avoiding haram foods.
2. Speaking the truth and always refraining from lying.
3. Keeping one's intentions correct and pure, such that every deed is performed for the sake of Allah Almighty.
4. Fully adhering to the Shari'ah.
5. Respecting the essential aspects of the religion of Allah—such as the Quran, the Ka'bah, the prophets, salah—and noble religious personalities.
6. Reciting litanies with complete concentration.
7. Having complete conviction and belief in the efficacy of whichever litany is being recited. Having doubt will remove the effect of the litany or spiritual cure.<sup>27</sup>

<sup>1</sup> *Ibn Majah, vol. 4, p. 116, Hadith 3,501*

<sup>2</sup> *Part 15, Surah Bani Israeel, verse 82*

<sup>3</sup> *Fayd al-Qadeer, vol. 3, p. 628*

<sup>4</sup> *Sharh Sunan Ibn Majah li al-Suyuti, p. 250*

<sup>5</sup> *Sunan al-Daarimi, vol. 2, p. 538, Hadith 3,370*

<sup>6</sup> *Tafseer al-Saawi, vol. 1, p. 13*

<sup>7</sup> *Al-Bukhari, vol. 4, p. 30, Hadith 5,736, summarised*

<sup>8</sup> *Shu'ab-ul-Iman, vol. 2, p. 519, Hadith 2,580*

<sup>9</sup> *Al-Mustadrak, vol. 2, p. 183, 184, Hadiths 1,907, 1,008*

<sup>10</sup> *Fazaail-e-Du'a, p. 143*

<sup>11</sup> *Al-Dua lil-Tabarani, p. 331, Hadith 1,081*

<sup>12</sup> *Al-Bukhari, vol. 4, p. 34, Hadith 5,751*

<sup>13</sup> *Hilyah al-Awliya, vol. 6, p. 182, No. 8,221*

<sup>14</sup> *Na'at al-Bidayaat, p. 249, 250*

<sup>15</sup> *Na'at al-Bidayaat, p. 250*

<sup>16</sup> *Na'at al-Bidayaat, pp. 250, 251*

<sup>17</sup> *Na'at al-Bidayaat, p. 252*

<sup>18</sup> *Na'at al-Bidayaat, p. 252*

<sup>19</sup> *Surah al-Taubah, verse 14, Surah Yusuf, verse 57, Surah al-Nahl, verse 69, Surah Bani Israeel, verse 82, Surah Shu'ara, verse 80, Ha-Meem al-Sajdah, verse 44*

<sup>20</sup> *Al-Burhan lil-Zarkashi, vol. 1, p. 517*

<sup>21</sup> *Al-Burhan lil-Zarkashi, vol. 1, p. 515*

<sup>22</sup> *Al-Burhan lil-Zarkashi, vol. 1, p. 516*

<sup>23</sup> *Al-Burhan lil-Zarkashi, vol. 1, p. 516*

<sup>24</sup> *Al-Durr al-Nazeem, p. 102*

<sup>25</sup> *Al-Durr al-Nazeem, p. 102*

<sup>26</sup> *Al-Durr al-Nazeem, p. 106*

<sup>27</sup> *Jannati Zaywar, p. 574*

### 1. If one does not like the clothing they ordered online

**Question:** What do the honourable scholars say in this regard: Zaid purchased a set of clothes he liked from the online store of a large brand. The following day, the clothing reached his home via the courier. The online colour of the clothing appeared bright and shiny, but upon examining his order in person, he found the colour to be faded and dim instead. For this reason, Zayd did not like this particular set. Does he have the permission by Shari'ah, to return this clothing, or not?

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We found out from the store themselves by making a phone call, that the set we desired was in stock; due to this, an order for its delivery was placed. Upon sending it back, are expenses incurred by the courier required to be paid by Zaid, or is it upon the store to do so?

**Answer:**

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

In the situation inquired about, due to Khiyar-e-Ruyah (option of rejecting after inspecting the item), Zayd has full authority to return it, as seeing an image of something, is not like seeing it in reality. When he saw the said clothing in front of him, he disliked it, and he is lawfully permitted by Shari'ah to return it. The expenses for having these clothes returned is under the responsibility of Zayd - he can have it sent back via courier, or in any other way.

وَاللَّهُ أَعْلَمُ بِمَا جَلَّ وَرَسُوْلُهُ أَكْرَمُ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ

**Answered by:** Maulana Abu al-Hassan Zaakir  
Hussain Attari Madani

**Verified by:** Mufti Fuzail Raza Attari

## 2. Will the prayer be valid if the Imam is in an elevated place?

**Question:** What do the scholars of the Deen and muftis of the Sacred Law state regarding the following issue: I am fulfilling the obligations of leading the prayers and delivering sermons in a Masjid. In the summer, we pray outside in the courtyard of the Masjid, and I lead the prayer from a platform that is raised by approximately 3 inches. The place upon which the Muqtadis stand is slightly lower. What is the ruling of the prayer in this situation?

**Answer:**

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

In relation to those following him, it is disliked for the Imam to be stood at such a point of elevation that leads to distinction. If the elevation is small, then it is Makruh Tanzeehi, meaning that it is not a sin but it is better for the Imam to avoid this. If the elevation is great, it is now Makruh Tahreemi and it is necessary to repeat the prayer. Being elevated by 3 inches is such a low point for there to be a distinction between the Imam and the Muqtadis and therefore, it will be Makruh Tanzeehi.

So, it is better for you to not stand in a different, distinct place from the Muqtadi. If it cannot be avoided and you must pray upon this elevated station, have another row made alongside you of the same height. In this way, the element of dislike will be removed.

وَاللَّهُ أَعْلَمُ بِمَا جَلَّ وَرَسُوْلُهُ أَكْرَمُ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ

Written by Mufti Fuzail Raza Attari

## 3. The ruling regarding paying fines for absences from school or Madrasah

**Question:** What do the scholars of the Deen and muftis of the Sacred Law state regarding the following issue: is it permissible for a school or Madrasah to issue fines (financial penalty) when the child is absent? Is it permissible to use that money, which was received as a penalty, on the institute?

**Answer:**

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

Whether it be children or adults, a matter of taking a day off or something else, it is not permissible to issue a financial penalty because this is punishment by means of wealth - and this has been abrogated. It is impermissible to act upon that which has been abrogated. Thus, this is a void method of gaining money without any valid Shar'i reason. Allah Almighty has prohibited us, in the Holy Quran, from acquiring the wealth of another through a false method.

Remember, it is completely impermissible for the recipient of the fine to spend that money on the institute etc. Rather, it is obligatory for him to return it to the owner. If the owner is not alive, then he must give it to his inheritors. If the inheritors are not alive, or he does not find the original owner or his inheritors, then he should give it to someone who is declared poor by Shar'iah, without the intention of reward. He cannot make the intention of giving the money as charity, but he can give it in order to gain reward for acting upon a Shar'i ruling.

Warning: Paying the fine from the wealth of a mature individual is impermissible, like mentioned previously. However, if a non-adolescent pays the fine from wealth he possesses, then the ruling of being impermissible becomes more severe. This is such spending that only causes loss to the non-adolescent, because the wealth of the minor is being destroyed without taking anything in exchange. A minor does not have permission from Shari'ah to spend his wealth in this way, even if he is doing so with his own will or with the permission of his guardian. On this basis, the noble jurists have deemed the gift and charity of a minor to be impermissible; it is necessary to return the items even though the act of gifting itself is permissible, whereas here the taking of the said fine has been declared impermissible by Shari'ah. So, taking money from the wealth of a non-adolescent, to pay a fine, is not permissible in any scenario.

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُولُهُ أَعْلَمُ بِمَا لَمْ يَلْقَ مِنْكُمْ مِنَ الْمَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Written by Mufti Fuzail Raza Attari



#### 4. I read Surah al-Naas in the first cycle of prayer, what should I recite in the second cycle?

**Question:** What do the scholars of the Deen and muftis of the Sacred Law state regarding the following issue: if someone recites Surah al-Naas in the first cycle of prayer, what should he recite in the following cycles?

**Answer:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَبَابُ بِعَوْنِ رَبِّكَ تُؤْتَابُ اللَّهُمَّ هَذَا آيَةُ الْعَقْلِ وَالْقَوَابِ

To recite the Qur'an in order is necessary, and to intentionally recite it out of order is Makruh Tahreemi, impermissible and a sin. To repeat recitation of one surah in 2 cycles of an obligatory prayer, is Makruh Tanzeehi and is contrary to that which is preferred but not a sin. If it is done out of necessity, then it is not even Makruh Tanzeehi, whilst repeating the recitation of a Surah in supererogatory prayer is not even disliked.

Therefore, in the scenario of the questioner, it is necessary for the worshipper to recite Surah al-Naas again in the next cycle. He cannot recite a Surah prior to it and because this repetition is out of necessity, it is not disliked. However, one should not intentionally recite Surah al-Naas in the first cycle of an obligatory prayer, so he can avoid having to repeat the recitation of the Surah.

Remember, if someone does not recite Surahs in the correct Quranic order, it is not necessary to perform Sajdah Sahw. This is because Sajdah Sahw becomes necessary if one forgets to fulfil one of the necessities of prayer. To recite in order is not from the necessities of prayer, rather it is from the necessities of recitation.

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُولُهُ أَعْلَمُ بِمَا لَمْ يَلْقَ مِنْكُمْ مِنَ الْمَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Written by Mufti Fuzail Raza Attari

# Questions and answers of **Madani** Muzakarah

## 1. Does the soul die?

**Question:** Does a person's soul also die at the time of death?

**Answer:** A person's soul does not die at the time of death, rather it leaves the body. Death refers to the separation of the soul from the body. Believing that the soul dies is heresy.<sup>1</sup>

## 2. A hen that utters the azan

**Question:** If a hen starts to utter the azan, can we eat its eggs and meat?

**Answer:** It is permissible to eat the eggs and meat of a hen that utters the azan. Some people consider such hens to be unlucky and slaughter them, whereas considering them to be ill-omened is superstition, and superstition is forbidden in shari'ah. Many such beliefs are widespread in society. For example, considering the month of Safar or any other specific date to be unlucky, considering it to be a sign of problems starting to occur if a cat crosses your path or one's left eye twitches, are all superstitions. It is necessary to avoid this. To find

out more about such misconceptions, refer to Maktaba-tul-Madina's (Dawat-e-Islami's publishing department) book entitled '*Badshaguni*' consisting of 127 pages.<sup>2</sup>

## 3. When should salaam be performed during a funeral prayer?

**Question:** During a funeral prayer, should salaam be performed when unfolding the hands, or can it be done with the hands remaining folded?

**Answer:** During a funeral prayer, salaam should be performed after the hands are unfolded.<sup>3</sup>

## 4. Entering the masjid after eating pickle (*achaar*)

**Question:** Can an individual who performs wudu after eating pickle with its smell remaining in the mouth enter the Masjid?

**Answer:** It is not prohibited for there to be a pleasant smell in the masjid, rather it is a good thing. If pickles do indeed have a pleasant smell, then there is no problem in eating them and entering the masjid. However, pickles containing raw garlic or raw onions do not have a pleasant smell; they leave a bad smell in the mouth instead. One cannot enter the masjid in this state.<sup>4</sup> An individual who has eaten pickle and wants to come to the masjid should decide for himself whether it has a good or bad smell.<sup>5</sup>

## 5. Ruling on someone with vitiligo entering the masjid and leading the salah

**Question:** Can a person offer salah in the masjid if he has vitiligo skin, such that other people can see the white marks? Also, can such a person also lead salah?

**Answer:** In some instances, there are only white marks visible [on the body] which neither emit a bad smell, nor expel any substance. In this situation, there is no issue for such a person to enter the masjid; he can also lead the salah. However, as people normally distance themselves a little from such people, it is better to make someone else the imam instead. If any substance leaks out from the white marks or they emit a bad smell that causes people discomfort, then such a person is not allowed to enter the masjid. In fact, even if the masjid is empty, it will remain impermissible for such a person to enter, as the smell emitted will trouble the angels. \*

## 6. How is it to refer to the Prophet ﷺ as the servant of Allah Almighty?

**Question:** Can we refer to the Prophet ﷺ as a servant of Allah Almighty?

**Answer:** The Prophet ﷺ is a distinguished servant of Allah Almighty. Dr Iqbal states in his poem:

عبد دیگر غنڈہ پیرے دگر  
اے سر پر انظار او منتظر؟

The Prophet ﷺ is indeed a servant of Allah Almighty, but not like normal people. Rather, he is 'عَبْدٌ مَّكْرُمٌ', the distinguished servant of Allah Almighty. Therefore, there is no issue in referring to the Prophet ﷺ as the distinguished servant of Allah Almighty. \*

## 7. Reciting يَا قَادِرُ when performing wudu at a basin

**Question:** When performing wudu at a basin in the bathroom, can يَا قَادِرُ be recited?

**Answer:** Nowadays, the homes of the wealthy are replete with luxuries and lavish decoration. Similarly, average people and those only poor by name also decorate their homes. However, there are not wudu facilities [in either]. Even only a few out of those affiliated with the religious environment of

Dawat-e-Islami have a wudu facility in their homes. This is despite the fact people have been encouraged and advised to build a wudu facility in their home on countless occasions during the Madani Muzakarah. Maktaba-tul-Madina's booklet entitled 'Method of Wudu' even includes a plan on how the wudu facility should be. Usually, wudu is performed in homes at a basin, and the basin is normally in the bathroom. Remember that if the basin is in a bathroom, then one cannot recite يَا قَادِرُ whilst making wudu or بِسْمِ اللّٰهِ prior to it. It is desirable (mustahab) to recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ before wudu, and it is an emphasised sunnah (sunnah muakkadah) to say the name of Allah Almighty itself.<sup>9</sup> For this reason, it is not good if somebody does not recite this due to making wudu at a basin in the bathroom. If a habit is made to not recite it, a person will become sinful. In such case, it will become necessary to exit the bathroom in order to recite بِسْمِ اللّٰهِ.<sup>10</sup>

## 8. How is it for an aunt and niece to be simultaneously married to the same man?

**Question:** Can an aunt and niece both simultaneously be married to the same man?

**Answer:** An aunt and niece cannot simultaneously be married to the same man. Likewise, a paternal aunt and paternal niece cannot be simultaneously kept under one nikah.<sup>11</sup>

<sup>1</sup> Bahar-e-Shari'at, vol. 1, p. 104, Madani Muzakarah, 12 Muharram Shareef 1440 AH

<sup>2</sup> Madani Muzakarah, 5 Muharram Shareef 1440 AH

<sup>3</sup> Fatawa Razawiyyah, vol. 9, p. 194, Madani Muzakarah, 19 Muharram Shareef 1440 AH

<sup>4</sup> Bahar-e-Shari'at, vol. 1, p. 648

<sup>5</sup> Madani Muzakarah, 8 Rabbi Al Aakhir 1440AH

<sup>6</sup> Madani Muzakarah, 19 Muharram Shareef 1440 AH

<sup>7</sup> Meaning, there is a difference between being just عبد and being عَبْدٌ مَّكْرُمٌ.

All people await the mercy of Allah, whereas the mercy of Allah Almighty awaits the Prophet ﷺ (Mirat-ul-Manajih, vol. 8, p. 15)

<sup>8</sup> Madani Muzakarah, 9 Rabbi Al Aakhir 1440AH

<sup>9</sup> al-Bahr al-Raiiq, vol. 1, p. 39, Haashiyah al-Tahavi ala Maraqi al-Falah, p. 67

<sup>10</sup> Madani Muzakarah, 19 Muharram Shareef 1440 AH

<sup>11</sup> Bahar-e-Shari'at, vol. 2, p. 27, Madani Muzakarah, 22 Rabi ul Auwal 1440AH

Bright stars

# Sayyiduna Abu Bakr al-Siddiq

## A Mirror of the Prophet

The greatest goal and desire of every true Muslim, and especially the Sahabah رَضِيَ اللهُ عَنْهُمْ, is to follow their Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in every movement, stillness, and in every action of their hearts and limbs. The more successful a person is in attaining this goal, the more he resembles the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and thereby, the more successful he is in gaining proximity to Allah Almighty. The pleasure of Allah Almighty first directs itself towards the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and then through his means, it is attained by those who follow him, rank by rank.

### **The basis of salvation in the Hereafter**

Guaranteed salvation in the Hereafter and loftiness of ranks in Paradise are dependent upon resemblance with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The more dissimilar a person's actions and words are from his, the more distant he is from Allah Almighty, and the more he resembles him, the closer he is to Allah Almighty. The disbelievers have made their words and actions completely different to that of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, consequently, they are worthy of Hell for eternity. Whereas, the Sahabah رَضِيَ اللهُ عَنْهُمْ chose complete resemblance, thereby, becoming the most superior from the Ummah.

This entire discussion relates to those words and actions, in terms of resembling or not resembling a person, which an individual has control over. The one whom Allah Almighty favours with His boundless

grace and generosity, He causes them to resemble His Beloved ﷺ in those matters who are beyond their control too, and He attaches their liking, disliking, thinking, imagination, nature and disposition so closely to the Beloved Prophet ﷺ that they become a reflection of this couplet:

Fana itna tau ho jaon mayn tayri Zaat-e-'Aali Mayn  
Jo mujh ko daykh Le us ko tayra deedar ho jaye

From the Ummah, the Noble Sahabah رضى الله عنهم resemble the Beloved Prophet ﷺ most, from the Sahabah, the Four Rightly-guided Caliphs have the greatest honour in this regard, and from the four Noble Caliphs, Sayyiduna Abu Bakr al-Siddiq رضى الله عنه is at the forefront in terms of the number and intensity of his similarities. The personal blessed characteristics of the Beloved Prophet ﷺ that were granted to him (Sayyiduna Abu Bakr رضى الله عنه), were not granted to anyone else. From these many resemblances, only 4 are being mentioned here:

### (1) Similarity in thinking and reasoning

Allah Almighty had made the thinking of Sayyiduna Abu Bakr al-Siddiq رضى الله عنه similar to that of the Beloved Prophet's. If two mirrors were placed in front of each other, then the thing that can be seen in one will be seen in the other. The heart of Sayyiduna Abu Bakr al-Siddiq رضى الله عنه was like a mirror before the heart of the Beloved Prophet ﷺ; the thought that would enter his noble heart would also enter the heart of Sayyiduna Abu Bakr رضى الله عنه, the opinion towards which his noble heart would incline, the heart of Sayyiduna Abu Bakr al-Siddiq رضى الله عنه would also lean in that direction; this excellence and virtue was not granted to anyone besides Sayyiduna Abu Bakr al-Siddiq رضى الله عنه.

This becomes absolutely clear after reading about the consultations of the Beloved Prophet ﷺ with the Sahabah رضى الله عنهم on various occasions and about other accounts in detail. Read one example here: The conditions that were stipulated on the occasion of the Treaty of Hudaibiyah apparently gave the impression that the Muslims were weak. Sayyiduna Umar al-Farooq رضى الله عنه disliked this greatly, so he presented himself in the Prophetic court and mentioned his grievance. Upon this, the Beloved of

Allah ﷺ mentioned some words in order to bring comfort to his heart, and gave answers to some of his questions.

After leaving from there, Sayyiduna Umar al-Farooq رضى الله عنه went to Sayyiduna Abu Bakr al-Siddiq رضى الله عنه, thinking that perhaps the opinion of the Sayyiduna Abu Bakr al-Siddiq رضى الله عنه would be the same as his, and he would mention this in the Prophetic court. However, when he رضى الله عنه presented his views and questions before the greatest devotee, every single word that left the tongue of Sayyiduna Abu Bakr رضى الله عنه was exactly the same as what the Beloved Prophet ﷺ had said.<sup>1</sup>

### (2) Hatred for idols and idol-worship

Hatred for false gods and their worship is something that Allah Almighty placed in the nature of every Prophet. Some prophets did not respect idols even in their childhood, whereas, the excellence of the Leader of all Prophets ﷺ is such that he prostrated to Allah Almighty as soon as he was born, and proclaimed Tawhid (Oneness of Allah) openly.

Sayyiduna Abu Bakr al-Siddiq رضى الله عنه also displayed this attribute, and never prostrated to an idol. At a very young age, his father took him to a temple and said, 'These are your elevated gods, so prostrate to them.' Saying this, he walked away. He رضى الله عنه went in front of the idol and said, 'I am hungry, so feed me, I am naked, so clothe me, I am going to hit you with a stone, so save yourself if you are God.' What reply could the idol give? He رضى الله عنه hit it with a stone and it fell upon its face.<sup>2</sup>

### (3) Mercy for the Ummah

The Messenger of Allah ﷺ is compassionate and merciful towards all of creation in general, and specifically towards his Ummah. Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We did not send you (O Beloved) but as a mercy for all the worlds.

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, Verse 107)



In another place, He says:

بِأَلْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ (١٢٨)

*Utmost kind, merciful for the Muslims.*

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Taubah, verse 128)

From the Ummah, Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ is the most compassionate and merciful towards the Ummah of his Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ, meaning, 'The most merciful of my Ummah towards my Ummah is Abu Bakr.'<sup>3</sup>

#### (4) Gathering point of virtues and perfections:

Allah Almighty gathered all virtues and perfections in the blessed being of His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is not a virtue and excellence that was granted to the previous prophets except that a similar virtue was granted to our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, or to an even greater degree.

Allah Almighty made Sayyiduna Abu Bakr al-Siddiq

رَضِيَ اللهُ عَنْهُ a compendium of goodness. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Goodness consists of 360 traits. When Allah Almighty intends good for someone, He grants them one trait from among these, which takes him to Paradise.' Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ asked, 'O Messenger of Allah! Do I possess any of these traits?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'All of these traits are found within you.'<sup>4</sup>

May Allah Almighty also grant us resemblance to His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in attributes that are within and beyond our control, for the sake of Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ, and grant us proximity and closeness to Him through them.

أَمْرَيْنِ بِجَاهِ النَّبِيِّ الْأَمْرَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: This article has been prepared with the help of A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan's masterpiece, 'Matla' Al-Qamarain'.

<sup>1</sup> Bukhari vol. 2, p. 232, Hadith 2731,2732

<sup>2</sup> Irshad Al-Sari, vol. 8, p. 370

<sup>3</sup> Ibn Majah, vol. 1, p. 102, Hadith. 154

<sup>4</sup> Tareekh Dimashq, vol. 30, p. 103

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

## Convey the Reward of good deeds

Maulana Owais Yameen Attari Madani

Dear children,

The Ameer of Ahl Al-Sunnah, Allamah Muhammad Ilyas Qadiri رَحِمَهُ اللهُ بَرَكَاتُهُ الْعَالِيَةِ states:

'The good deeds of non-adolescent children are accepted, and they can convey the reward [of their deeds] too. Whoever they send their reward to, it will reach them by the mercy of Allah.' (Madani Muzakarah, 26 Ramadan Mubarak 1436 after Namaz Taraweeh)

Dear children, we learn that the good deeds of children are accepted, and they can send this reward to others too. Therefore, after we pray salah, recite the Quran or different chapters from it, such as Surah Fatihah (الْحَمْدُ) and Surah Ikhlas (قُلْ هُوَ اللهُ أَحَدٌ), or after we recite the first article of faith (kalimah) or recite سُبْحَانَ اللهِ and send peace and blessings upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should send its reward to the great figures of Islam and all those who have passed away. On the 22nd of the Islamic month Jumaad al-Ukhra, Muslims convey the reward of good deeds to the first Caliph of Islam, Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ. We should also do the same on this occasion too.

(To learn more about conveying the reward of good deeds, read Maktaba-tul-Madinah's booklet called "Method of Fatihah").

THE PROPHET ELECT

# King of the Angels, Servant of Mustafa ﷺ (Part 1)

Kashif Shahzad Attari

By the grace of Allah, the King of Madinah ﷺ has acquired many honours that no one in creation has a share in. One of these is that the Prophet ﷺ saw the true form of the King of the angels, Sayyiduna Jibrael عليه السلام on two occasions.<sup>1</sup>

O devotees of the Prophet! Sayyiduna Jibrael عليه السلام is the King of the angels and the servant and minister of the King of both worlds ﷺ. By the greatness and status of the servant and minister, and by the expression of love for his master, the virtue and rank of the master is known. We will gain some knowledge about Jibrael Ameen عليه السلام and through him, our love for the Prophet ﷺ will increase further.

## 5 Sayings of the Prophet ﷺ

1. رَأَيْتُ جِبْرِيْلَ عَلَيْهِ السَّلَامُ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دَحِيَّةَ بِنِّ خَلِيفَةَ meaning, I saw Jibrael عليه السلام, and Dahya bin Khalifah resembled him greatly in appearance.<sup>2</sup> Sayyiduna Dahya bin Khalifah Kalbi رضي الله عنه is

an esteemed companion from the early days of Islam. On the دال of Dahya, a Zabar (Fatha) or Zeyr (Kasra) can appear. Dahya Kalbi رضي الله عنه was extremely handsome, and this was the reason why Jibrael Ameen عليه السلام (usually) took his form when presenting himself in the Prophetic court.<sup>3</sup>

2. رَأَيْتُ جِبْرِيْلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِتْمِائَةٌ جَنَاحٍ meaning, 'I saw Jibrael near Sidra-tul-Muntaha and he had 600 wings.'<sup>4</sup>
3. أَلَا أَحْبَبْتُكُمْ بِأَفْضَلِ الْمَلَائِكَةِ جِبْرِيْلَ عَلَيْهِ السَّلَامُ meaning, 'Should I not tell you who the most superior angel is? It is Jibrael عليه السلام.'<sup>5</sup>
4. Every Prophet has two ministers in the sky and two on the earth. My two ministers from the sky are Jibrael and Mika'eel, and from the earth, they are Abu Bakr and Umar.<sup>6</sup>

Imam Ibn Hajar Makki Haytami Shaafi'i رضي الله عنه states: Just like Abu Bakr and Umar رضي الله عنهما were the leaders from the humans of the nation

of the Prophet ﷺ, Sayyiduna Jibraeel and Mika'eel عَلَيْهِمَا السَّلَام are the leaders of the Angels from the Ummah of the Prophet ﷺ.<sup>7</sup>

5. مَا بَيْنَ عُنُقَيْ جِبْرَائِيلَ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ لَلطَّائِرِ السَّرِيعِ الطَّرِيقِ  
meaning, 'It would take 500 years for a fast flying bird to travel the distance between the two shoulders of Sayyiduna Jibraeel.'<sup>8</sup>

**Titles and names of Sayyiduna Jibraeel عَلَيْهِ السَّلَام**  
Sayyiduna Jibraeel عَلَيْهِ السَّلَام is the famous Angel of Allah Almighty who brought revelation to many noble Prophets عَلَيْهِمُ السَّلَام, and he visited the court of the Beloved Prophet ﷺ the most. Some scholars have said there are 9 ways of reading his name, whereas some scholars say 14, for example:

- |                 |                 |
|-----------------|-----------------|
| 1. جِبْرَائِيلَ | 6. جِبْرَائِيلَ |
| 2. جِبْرَائِيلَ | 7. جِبْرَائِيلَ |
| 3. جِبْرَائِيلَ | 8. جِبْرَائِيلَ |
| 4. جِبْرَائِيلَ | 9. جِبْرَائِيلَ |
| 5. جِبْرَائِيلَ |                 |

The meaning of Jibraeel is 'Abdullah (Slave of Allah)', and amongst the Angels, he is famously known by the title خَادِمُ رَبِّهِ 'Servant of his Lord'. His titles are رُوحُ; السُّرُوحُ الْأَمِينُ; خَازِنُ الْقُدْسِ; أَمِينُ الْوَحْيِ. طَاوُؤُسُ الْمَلَائِكَةِ and التَّامُؤُسُ الْأَكْبَرُ; الْقُدْسُ etc.<sup>9</sup>

**Blessings of the companionship of Mustafa ﷺ**  
Ghaus-e-Zaman Sayyiduna Shaykh Abd al-Aziz bin Mas'ood Dabbaagh رحمه الله عليه states: Jibraeel Ameen عَلَيْهِ السَّلَام and the rest of the Angels were created from the light of Mustafa ﷺ, and along with all of creation, they gain gnosis of Allah Almighty through the court of the Prophet ﷺ. All the friends of Allah from humans and jinn, and all the Angels, including Jibraeel Ameen, know that the closeness and gnosis of Allah Almighty that Sayyiduna Jibraeel عَلَيْهِ السَّلَام possesses is because of his companionship with the Beloved Prophet ﷺ. If Sayyiduna Jibraeel عَلَيْهِ السَّلَام did not gain this companionship and continued to acquire the recognition of Allah Almighty for his entire life, then he would not have achieved even one station from the stations he has achieved.<sup>10</sup>

**The purpose of the creation of Jibraeel عَلَيْهِ السَّلَام**  
Shaykh Abd al-Aziz Dabbaagh رحمه الله عليه further states: Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام was created to serve the Noble Prophet ﷺ, and he عَلَيْهِ السَّلَام is from amongst the protectors and servants of the Prophet.<sup>11</sup>

**When did he acquire the companionship of Mustafa ﷺ**

Zain al-Din Imam Muhammad Abd al-Rauf Munaawi رحمه الله عليه writes: Allah Almighty commanded Sayyiduna Israfeel عَلَيْهِ السَّلَام to live with the Prophet ﷺ. So, he remained in his company until the age of 11. After this, Sayyiduna Jibraeel عَلَيْهِ السَّلَام received this honour, however, (at that time) he would never speak to him nor make himself visible in front of him.<sup>12</sup>

**Servant of Mustafa ﷺ**

O devotees of the Prophet! Allah Almighty made Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام the servant of the final Prophet ﷺ and further increased his greatness and rank. A'la Hazrat, the Imam of Ahl Al-Sunnah, Imam Ahmad Raza Khan رحمه الله عليه has written a booklet on this subject titled إِجْلَالُ جِبْرَائِيلَ بِجَعْلِهِ خَادِمًا لِلْمَخْتُوبِ الْجَمِيلِ.

May Allah Almighty grant us true servitude to the King of Madinah ﷺ in both worlds for the sake of Sayyiduna Jibraeel عَلَيْهِ السَّلَام.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Zurqaani Alal-Muwahib, Vol. 1, p. 108, Kashf-ul-Ghummah, Vol. 2, p. 54  
<sup>2</sup> Muslim, p. 91. Hadees. 423  
<sup>3</sup> Naseem Al-Riyadh, Vol. 4, P. 288, Basheer Al-Qaari, p. 203  
<sup>4</sup> Musnad Ahmad, Vol. 2, P. 73, Hadees. 3862  
<sup>5</sup> Mu'jam Kabeer, Vol. 11, p. 129, Hadees. 11361  
<sup>6</sup> Tirmizi, Vol.5, p. 382, Hadees. 3700  
<sup>7</sup> Fatawa Hadeesiya, p. 286  
<sup>8</sup> Al-Habaik Fi Akhbar Al-Malaik, p. 21  
<sup>9</sup> Naseem Al-Riyadh, Vol. 1, p. 133, Al-Habaik Fi Akhbar Al-Malaik, p. 19, Sharh Abu Dawood lil' ayni, Vol. 2, p. 238, Umda tul Qaari, Vol. 10, p. 589  
<sup>10</sup> Jawahir Al-Bihar, Vol. 2, p. 310  
<sup>11</sup> Jawahir Al-Bihar, Vol. 2, p. 310  
<sup>12</sup> Al-kawakib Al-Durriya, Juzz Awwal, Qism Awwal, p. 22

# Are we Pious?

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

Sayyiduna Bishr Haafi رَضِيَ اللهُ عَنْهُ once met a person who was drunk. This person took hold of his hand and began to kiss it, saying 'O my master! O Abu Nasr!' He رَضِيَ اللهُ عَنْهُ did not prevent him from doing this. When the person left, his eyes became teary, and he said: 'One person loves another, on the basis that he is pious. It could be the case that the one who holds love for another receives salvation, but only Allah knows what will happen to his beloved.'<sup>1</sup>

O devotees of the Messenger! There is a great deal to learn from the actions and sayings of our pious predecessors. Sayyiduna Bishr Haafi رَضِيَ اللهُ عَنْهُ is a pious man and friend of Allah Almighty and whatever he said was out of humility. However, we should focus on the fact that when one chooses to do good and appears pious, people may begin to express their love for him in different ways. For example, kissing our hands; standing in front of us with their arms folded, and sometimes walking behind us with their arms folded. They present themselves to complete any of our tasks and consider it an honour to fulfil any duty we have assigned to them. Some people sell us things for a cheaper price in comparison to the public, whereas some shopkeepers refuse to take money in return. Even so, have we ever thought: are we actually pious? Are our hearts filled with the fear of Allah Almighty and love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Have we purified our hearts, as well as our exterior? When we are in solitude, is that time free from the filth of sins just like when we are with people? Is our state such, that the ones who hold a high opinion about us and consider us in high regard, will receive salvation on the Day of Judgement, and our situation will be the opposite? The one who is considered to be God-fearing and a devout worshipper when in reality he is not; the elders of the religion have called this hypocrisy.

Thus, Sayyiduna Ahmad bin Muhammad رَضِيَ اللهُ عَنْهُ stated: 'If people hold a good opinion of you, that you possess the fear of Allah or spend the

night in worship, then act according to their positive thinking. Let it not be the case that people think you are righteous whilst reality opposes this, because this is detrimental and hypocrisy.<sup>2</sup> If by the blessings of Allah Almighty, we are successful in cleansing our inward and outward states, and we begin to call ourselves pious or others begin to do so, then this is a cause of danger for us in the Hereafter. At that time, it is possible for Satan to involve us in vanity, which is amongst the internal deficiencies and a sin. Sayyiduna Zayd bin Aslam رَضِيَ اللهُ عَنْهُ states: 'Do not declare your Nafs to be pious, meaning, do not believe that it is righteous. The meaning of vanity and self-love is to think you are devout'.<sup>3</sup> Sayyiduna Wahb bin Munabbih رَضِيَ اللهُ عَنْهُ states:

الْوَيْلُ لَكُمْ إِذَا سَمَّكُمْ النَّاسُ الصَّالِحِينَ

The moment people begin to call you pious, there is destruction for you.<sup>4</sup> Sayyiduna Umar bin Zar رَضِيَ اللهُ عَنْهُ states: 'I swear by Allah Almighty! If I convince myself I am of utmost piety, I shall not laugh until I find out the reward of my actions.'<sup>5</sup>

My Shaykh-e-Tareeqat, the Ameer of Ahl Al-Sunnah, Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi رَضِيَ اللهُ عَنْهُ, was asked a question during a Madani Muzakarah: 'A satanic whisper entered my heart telling me that I am pious. How can I get rid of this evil thought?'

In response to this, he said: 'recite اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ and do not pay attention to these whispers, nor take them to heart. As he is considering this whisper to be evil, there is no blame upon him (the one subject to the said whispers).'<sup>6</sup>

O devotees of the Messenger! We should remain in fear of Allah Almighty's hidden plan. Iblis too was close to Allah Almighty, and was elevated to close proximity and an extremely high rank. For 40,000 years he was the treasurer of Paradise; he was a friend of the Angels for 80,000 years; delivered sermons to the Angels for 20,000 years; was the king of those close to Allah Almighty for 30,000 years; remained as king of the souls for 1,000 years; performed circumambulation of the 'Arsh for 40,000 years; his name in the first Heaven was 'Aabid; Zahid in the second; 'Aarif in the third; Wali in the fourth; Taqi in the fifth; Khaazin in the sixth and 'Azaazeel in the seventh. Despite this, his name

recorded on the Preserved Tablet was Iblis (meaning rebellious, disobedient) and he was unaware of his outcome and ending.<sup>7</sup> When Allah Almighty gave the command to prostrate to Sayyiduna Adam رَضِيَ اللهُ عَنْهُ, Iblis refused and began to insult Sayyiduna Adam رَضِيَ اللهُ عَنْهُ, instead spoke of his own rank and displayed arrogance. As punishment for this crime, Allah Almighty declared him rejected and all his worship was in vain.

Therefore, we should never be proud or arrogant over our worship, because no ordinary person has knowledge of what their outcome will be. Success and salvation, in reality, is to die upon faith. If a great worshipper does not die upon faith, then he will remain in Hell and if a great sinner is to die upon faith, then he will be admitted into Paradise.<sup>8</sup>

We are unaware as to whether we will leave this world with our faith intact. We are also oblivious as to whether our graves will be a garden from the gardens of Paradise, or a pit from the pits of Hell. In our graves, will we be able to answer the questions of Munkar and Nakeer? We do not know whether our book of deeds will be given to us in our right or left hand. We are uninformed as to whether we will cross the bridge of Siraat with ease or not. Will we be granted Paradise, or will Hell be our place of abode?

Hence, O devotees of the Prophet! The year 2022 has started. On this occasion, let us evaluate our actions and intentions. Not with the intention of others calling us pious or to appear righteous in front of others, but with the intention of gaining the pleasure of Allah Almighty, we should continue to adopt the path of piety and righteousness. May Allah Almighty grant us the ability to act upon this.

أَمْرَيْنِ بِجَاوِزِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

<sup>1</sup> Al-Mustatraf, Vol. 1, P. 251

<sup>2</sup> Al-Kawakib Al-Durriyya, Vol. 2, P. 34

<sup>3</sup> Ihya al-Uloom, Vol. 2, p. 52

<sup>4</sup> Hilyat tul Awliya, Vol. 4, p. 69

<sup>5</sup> Hilyat tul Awliya, Vol. 5, pp 146-174

<sup>6</sup> Madani Muzakarah, 10 Muharram Shareef, 1441

<sup>7</sup> Tafseer Saawi, Vol. 1, p. 51, para. 1, Al-Baqarah, Ayaat. 34, Tafseer Jamal, Vol. 1, p. 60

<sup>8</sup> Ajaab ul Quran ma'a Gharaib ul Quran, P. 253

# Deeds that increase one's rank (Part 1)

Maulana Muhammad Nawaz Attari Madani

It is from the grace and mercy of Allah Almighty that there are acts which require minimal effort but carry immense reward and increase one's rank. There is much significance to one's rank being raised. The beloved Prophet ﷺ stated: 'Ask for an increase in rank from Allah Almighty, for you ask from the Most-Generous.'<sup>1</sup>

It is mentioned in one narration: '[On the Day of Judgement], two worshippers who would worship equally will be made to enter Paradise, and one will be granted a higher rank than the other. Upon this, the other worshipper will ask: 'O my Lord! He did not perform more worship than me in the world, so what is the reason for You granting him a lofty rank in the uppermost Heaven (عَلْيَيْنِ)?' Allah Almighty will say: 'In the world, he would ask Me for a high rank, and you would pray for protection from Hell. Therefore, I gave to each of you according to your supplication.'<sup>2</sup>

Read the following six statements of the Holy Prophet ﷺ regarding good deeds that increase one's rank:

## 1. One will receive a high rank

'There are some people who remember Allah Almighty on soft beds; Allah Almighty will grant them a high rank.'<sup>3</sup>

## 2. The highest rank

'Shall I not inform you of a deed of yours which is the best in the sight of your Lord, the purest, of the highest rank, better than you giving gold and silver in charity, and even better than you facing your enemy and you killing them and them martyring you?' The companions رَضِيَ اللهُ عَنْهُمْ said: 'O Messenger of Allah! Which deed is that?' He ﷺ replied: 'That deed is to remember Allah Almighty.'<sup>4</sup>

## 3. An increase in rank by 10

Jibrael عليه السلام came to me and said: 'Whosoever from your Ummah sends peace and blessings (Salat) upon you once, Allah Almighty will send 10 mercies upon him and increase his rank by 10.'<sup>5</sup>

## 4. Filling the gaps in a row

'The one who fills the gaps in the row, Allah Almighty increases his rank by one, and the angels shower him with goodness.'<sup>6</sup>

## 5. Aiding the oppressed

'Whosoever aids an oppressed person, Allah Almighty will record forgiveness for him 73 times; one from amongst them will rectify all of his affairs, and 72 will increase his rank on the Day of Judgement.'<sup>7</sup>

## 6. Supplication of righteous children

A person's rank will be increased in Paradise, and so he will ask: 'How have I received this increase in rank?' It will be said to him: 'On account of your children praying for your forgiveness.'<sup>8</sup>

May Allah Almighty grant us the ability to increase our rank by performing the aforementioned deeds.

أَمْرَيْنِ بِجَاوِزِ النَّبِيِّ الْأَمْرَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Tabqat al-Shafi'iyah al-Kubra*, vol. 6, p. 364

<sup>2</sup> *Qoot al-Quloob*, vol. 1, p. 374

<sup>3</sup> *Sahih Ibn Habbaan*, vol. 1, p. 309, Hadith 401

<sup>4</sup> *Al-Tirmizi*, vol. 5, p. 246, Hadith 3,388

<sup>5</sup> *Mu'jam al-Awsat*, vol. 5, p. 68, Hadith 6,602

<sup>6</sup> *Mu'jam al-Awsat*, vol. 3, p. 29, Hadith 3,771

<sup>7</sup> *Shu'ab al-Iman*, vol. 6, p. 120, Hadith 7,670

<sup>8</sup> *Ibn Majah*, vol. 4, p. 185, Hadith 3,660

# An Islamic perspective on the transmigration of the soul (Part 5)

Mufti Muhammad Qasim Attari

## Causes of various experiences and perceptions

Whether one experiences perceptions associated with transmigration or other types of experiences, they are all the work of the mind or soul, the reality of which we cannot fully comprehend. I will write about such accounts in a separate book. However, for now, due to brevity, I will mention that the causes behind insights or experiences ascribed to rebirth are not exclusive to experiences ascribed to rebirth, rather, they are related to the theory of internal forces. Some of these are misunderstood, which results in forming a belief in rebirth or some other concept. Of the things mentioned below, one or more are the cause in such cases:

### The first cause

In some instances, the cause is déjà vu. Déjà vu is a perception which is created due to an interruption in the signalling of the brain in acquiring information, which causes us to think that we have already seen the thing we are seeing, but in reality, we have not previously seen that thing or place.

### The second cause

At times, phenomena from the world of similitudes (*aalam al-misaal*) become apparent. The brain processes these, making it seem as though something like this occurred in the past, but they are only images from the world of similitudes that become imprinted on the mind.

### The third cause

Every human has a cognate jinn. In many instances, it acts mischievously and brings about various thoughts to the mind.

### **The fourth cause**

The works of the soul are very intricate and obscure. Moreover, the reality of the soul is unknown, and Allah Almighty has not granted common people much knowledge regarding it. We are not aware of the things that are known through the power of the soul. Most things ascertained through the unveiling of secrets are only based upon the strength and ascension of the soul. The memory cannot fully preserve these, because the things which the soul grasps are countless, whereas the power of one's memory is somewhat weak in comparison. When the realisations of something significant are placed in a small enclosure, they cannot be enveloped in their entirety. As a result, matters are misconstrued, and in some cases, the mind concludes this to be reincarnation.

### **The fifth cause**

In many cases, it is a person's imagination and thoughts that cause something to start appearing just how they imagined it to be. For instance, a person who thinks of frightening things in the dark starts seeing them, even though in reality there is nothing there.

### **The sixth cause**

Some people have remarkable mental faculties, such as intuition, and intellectual acuity and acuteness. Due to these faculties, many things become apparent to them, or their minds comprehend them. In comparison to others, they see things more deeply. Sometimes they are correct, and sometimes they are not.

### **The seventh cause**

Some people increase their cerebral abilities through exercises, such as the Platonists in the distant past, and present-day sadhus. Through various exercises and exertion, such cerebral faculties of these individuals begin to function which do not function in general conditions. These people even disclose bewildering news and perform acts which cannot be understood at face value. However, all of what they disclose is not true, for a person's capabilities can vary, external forces play a part, and there can also be satanic involvement.

In summary, just as one has known senses, there are also inner senses; just as one has outward

capabilities, there are also inner capabilities; and just as there are external causes, there are also internal causes. Additionally, the devil also influences human affairs, and a person makes mistakes whilst using his external and internal senses and capabilities. Therefore, his acts or experiences which have the possibility of being wrong cannot be understood as certain or definite. Moreover, when there is conclusive and undeniable proof before you that goes against one's observation or senses, then it is necessary to consider one's experiences or senses wrong. For instance, if a reliable person informs someone that his father has passed away, whereas the person whom this news is given to is sitting before his father and speaking to him, will you believe in the news of the reliable person, or will you believe in what you are witnessing with your own eyes? Undoubtedly, you will consider the news to be incorrect and will affirm that the one conveying the news is mistaken.

Similar is the case of the finite creation's susceptible senses and the informing of the All-Knowing Creator and Lord, for if Allah Almighty gives news regarding something and the entire creation says otherwise, then the entire creation can be wrong, but the news given by Allah Almighty cannot be incorrect. Understand from this the issues regarding transmigration, reincarnation and rebirth, as many people believe in transmigration on the basis of their flawed insights or experiences. However, the Creator of the universe has stated that there is no returning to the world after death; nobody will be given respite. Instead, there is the life of the grave and the isthmus life (Barzakh). After that, there is the life of the Hereafter, which is the Day of Judgement, where people will be raised in order to be taken to account, and after that, they will enter Paradise or Hell.

Therefore, as Allah Almighty and His messenger ﷺ have informed us of this belief, any thought, belief, perception, realisation, observation or experience in opposition to this is invalid and rejected; the only truth is that which Allah Almighty has stated.

May Allah Almighty preserve our faith and grant us life and death upon sound belief. آمين



Our Prophet: The Most Sublime,  
The Most Great

# Our esteemed Prophet ﷺ

(Part 12)

Abu al-Noor Rashid Ali Attari Madani

23. Saying of the Prophet ﷺ: *قَالَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

*إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي*

*I am the one who distributes, and Allah Almighty bestows.<sup>1</sup>*

24. Saying of the Noble Prophet ﷺ: *قَالَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

*أَنَا أَجْوَدُ وَلَدِ آدَمَ*

*I am the most generous from the offspring of Adam.<sup>2</sup>*

The abovementioned sayings mention two names of the Prophet Muhammad ﷺ: 'Qasim' and 'Ajwad.'

These two names denote the meaning of the one who grants and who distributes, and the one who is generous and benevolent, respectively.

If one studies the biography of the Prophet ﷺ to learn about his generosity and benevolence, one will come to know that the topic of him being a generous, distributor of blessings can be divided into four parts:

1. Being the owner of divine treasures and having complete authority over them.
2. Not turning away anyone who asked for something.
3. Giving generously.
4. Not hoarding goods.

## 1. Being the owner of divine treasures and having complete authority over them.

It is an accepted and basic belief of Muslims that it is Allah Almighty who bestows and has ultimate authority and power, and it is the Almighty who has granted complete authority to His beloved Prophet صلى الله عليه وآله وسلم which is understood from the words of the Hadith: 'إِنَّمَا أَنَا قَائِمٌ وَاللَّهُ يُعْطِي'

Allamah Ahmad Khateeb al-Qastalani رحمته الله عليه in his *al-Mawahib al-Ladunniyyah* has spoken of the Prophet صلى الله عليه وآله وسلم being the owner of everything in the following way:

هُوَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خِزَانَةُ السِّرِّ وَمَوْضِعُ نَفُوضِ الْأَمْرِ فَلَا يَنْقَلُ خَيْرٌ إِلَّا عَنْهُ وَلَا يَنْفَعُ أَمْرٌ إِلَّا مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Translation: 'He صلى الله عليه وآله وسلم is a secret of Allah Almighty and the nucleus from which divine laws are implemented. No goodness is conveyed except that it is from him, and a matter is only implemented through him.'

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رحمته الله عليه states: 'All religious and worldly blessings—knowledge, faith, wealth, children, etc.—are granted by Allah and distributed by the Prophet صلى الله عليه وآله وسلم. Whosoever attained anything did so through the hands of the Prophet صلى الله عليه وآله وسلم, as neither is there a restriction in the giving of Allah, nor is there a restriction on the distribution of the Prophet صلى الله عليه وآله وسلم. Hence, [based on the Hadith cited above,] it is incorrect to think that the Prophet صلى الله عليه وآله وسلم only distributes knowledge, otherwise this would necessitate that Allah only grants knowledge too.'<sup>73</sup>

After narrating numerous hadith about the bestowals of the Prophet صلى الله عليه وآله وسلم, the Imam of the Ahl Al-Sunnah, Imam Ahmad Raza Khan رحمته الله عليه writes: 'There is no such wealth, blessing or respect—which is actually classed as wealth and respect—that has been granted to anyone by Allah Almighty except that it has also been granted to the Prophet صلى الله عليه وآله وسلم too. Whatever has been or will be granted to anyone in the world or the Hereafter, it is all for the sake of and by virtue of the Prophet صلى الله عليه وآله وسلم

and is granted through his hands.'<sup>74</sup>

In another place, he wrote:

جعل سبحانه و تعالی خزائن رحمته ونعمه وموائد جوده وكرمه طوع يديه، ومفوضة اليه صلى الله عليه وآله وسلم ينفق كيف يشاء الله تعالى

Translation: 'Allah Almighty has placed the treasure of His mercy, entire blessings, His generosity and benevolence at the disposal of the Prophet صلى الله عليه وآله وسلم. He has handed over all this to him; he may bestow it as he pleases.'<sup>75</sup>

The Imam further states: 'Every blessing that a person has received, is receiving and will continue to receive until eternity—be it religious or worldly—all have been attained, are still being attained and will forever be attained by virtue of and through the noble Prophet صلى الله عليه وآله وسلم, the greatest vicegerent of Allah Almighty.'

## 2. Not turning away anyone who asked for something

The state of many generous people in the world is that they will grant something if they have it; they will save and hoard for themselves and give to others; and there are hundreds of thousands of people across the world who earn large amounts, save it but also show generosity. However, there is also no shortage of people who only spend when they have savings, and as soon as it appears to them that their income is low, they stop spending (which, nonetheless, is not reprehensible). However, may we be sacrificed upon the generous and benevolent Prophet, for he neither accumulated wealth, nor did he consider the increase or decrease of wealth, instead he gave in abundance. Moreover, even if he did not have anything with him, he would not turn someone away. The companions رضي الله عنهم have even narrated that the Prophet صلى الله عليه وآله وسلم never said 'no' to a beggar. It is mentioned in *Sahih al-Bukhari*:

مَا سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ شَيْءٍ قَطُّ فَقَالَ 'لَا'

Translation: 'The Prophet صلى الله عليه وآله وسلم was never asked for anything to which he replied with 'no'.<sup>77</sup>

This implies that the Prophet صلى الله عليه وآله وسلم was never



asked for any worldly wealth to which he responded saying 'no'. If he approved of giving, he would give, and if he did not, he would remain silent and turn his face away.<sup>6</sup>

Once, a beggar came to the Prophet ﷺ. At the time, no wealth was present, and so the Prophet ﷺ permitted him to take a loan on his behalf and said that when some wealth comes, he will repay the debt. *Sayyiduna Umar* رَضِيَ اللهُ عَنْهُ said: 'O Messenger of Allah ﷺ! Allah Almighty has not obligated you with more than you can bear.' The Prophet ﷺ did not like this statement. An individual from the Ansar said: 'O Messenger of Allah ﷺ! Bestow, and do not fear diminishment from the Lord of the Throne.' Upon hearing this, he smiled, and signs of happiness could be seen on his face. The Prophet ﷺ then said: 'This is what I have been commanded.'<sup>10</sup>

The discussion regarding the Prophet ﷺ

giving generously and not hoarding goods will be included in next month's issue.

<sup>1</sup> (al-Bukhari, vol. 1, p. 42, Hadith 71)

<sup>2</sup> (Musnad Abi Ya'la, vol. 3, p. 16, Hadith 2,782)

<sup>3</sup> (Mirat-ul-Manajih, vol. 1, p. 177)

<sup>4</sup> (Fatawa Razawiyyah, vol. 29, p. 93)

<sup>5</sup> (Fatawa Razawiyyah, vol. 28, p. 522)

<sup>6</sup> The Lord Almighty has informed his beloved Prophet ﷺ that he has rule in every period. Those in the heavens and the earth love him. Furthermore, Allah Almighty is the creator of the world and has granted the Prophet ﷺ ownership of its treasures, and so nobody should be turned away from him.

<sup>7</sup> (al-Bukhari, vol. 4, p. 109, Hadith 6,034)

<sup>8</sup> (Nuzhat-ul-Qaari, vol. 5, p. 573)

<sup>9</sup> (Hadaiq-e-Bakhshish, p. 225)

<sup>10</sup> (Shamaail Tirmizi, p. 201, Hadith 338)

# How should we spend the year 2022?

Bint Ashraf Attariyyah Madaniyyah  
(Jami'ah Naqshbandiyyah Jalaliyyah  
Kanz-ul-Iman, Gojra, Pakistan)

Allah Almighty has created humans for a specific purpose: to worship Him. It is stated in Surah al-Zariyaat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ﴿٥١﴾

*And I have created Jinn and human beings only for this, that they should worship Me.<sup>1</sup>*

Humans have come into this world and forgotten the purpose of their creation. Man has become heedless of worshipping Allah Almighty and overlooked the fact that he will die one day and be held accountable for his actions. Life in this world is temporary, and so is everything in it.

However, we have made enhancing our worldly affairs the motive of our lives! We spend our days, nights, months and years in making the life of this world better for ourselves. We have wasted our valuable time in futile acts. Time is a great blessing that Allah has granted to us. However, regretfully, we have not appreciated its value and spend it in negligence. One can only regret the time that has passed. Nevertheless, let us make an intention to spend our future in performing actions that please Allah and His Messenger. Many years have been spent in heedlessness and sin. Let us make an intention to spend the upcoming year in worshipping Allah and doing righteous acts, *إِنْ شَاءَ اللَّهُ*.

## Worshipping Allah

From today onwards, we should set our goals for 2022 that we will not miss any prayer unless there is a valid reason as per Shar'iah. We should intend to carry out all obligations (*Faraaid*) and necessities (*Wajibat*). Additionally, we should intend to make up for all our missed (*Qada*) prayers and fasts. We should intend to spend our time in reciting the Quran, remembering Allah Almighty and sending peace and blessings (*Salat*) upon the Prophet ﷺ.

وَالِهِ وَسَلَّمَ. Intend on spending not only this year, but every moment of our time, in actions that will earn the pleasure of Allah.

## Rights of people

Make the intention that in the year 2022, we will be mindful of people's rights. We should set a goal to fulfil any rights of others that we have violated and seek forgiveness from them. We should intend to fulfil the rights of our parents, relatives and neighbours and also strive to make our society a peaceful place.

## Education and learning

Aim to make education accessible for all and reduce the country's illiteracy rate. Learn about the religion yourself and teach others too.

## Good company

To live a good life, one should choose the company of knowledgeable people and scholars. Remaining in the company of people who possess great wisdom and understanding in worldly and religious matters increase one's knowledge and actions many fold. Thus, we should make an intention to remain in the company of righteous people.

## Refraining from keeping bad company

Those who spend their time in bad company begin to hold corrupt beliefs and tread the wrong path in life. We must protect ourselves from keeping bad company and should intend to refrain from spending time with people whose company may lead us to adopt corrupt beliefs and do wrong actions.

## Avoiding actions that are futile and haram

Intend on spending 2022 void of useless and unlawful acts. In fact, we should intend to refrain from such things for the rest of our lives. Intend on steering clear of everything that is a means of

displeasing Allah and His Messenger ﷺ.

Time is going by quickly, and the days of our lives are passing by swiftly. We should make an intention to not commit the same mistakes that we did last year; we ought to learn from past mistakes. Make the intention to thank Allah for every New Year and day. It is narrated from Sayyiduna Abu Barzah Aslami رضى الله عنه that the Prophet ﷺ said a person will remain standing in the court of Allah on the Day of Judgement until he is questioned about four things:

1. Which actions he spent his life doing.
2. How much one acted upon his knowledge.
3. How wealth was earned and where it was spent.
4. What one's body was used for.<sup>2</sup>

Let us make an intention that we will spend the upcoming year, rather every

moment of our lives, in a way that will enable us to answer these questions and be successful in the tests of the Day of Judgement by Allah's mercy.

To answer these questions, each one of us must evaluate our current state and progress towards what is right. It is by virtue of this that we will be able to avoid embarrassment on the Day of Judgement.

We pray to Allah Almighty to allow us to spend every moment of our lives in a way that He becomes pleased with us forever.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah al-Zariyaat, verse 56)

<sup>2</sup> Al-Tirmizi, vol. 4, p. 188, Hadith 2425

# Do You Know

Asif Jahanzaib Attari Madani

**Question 1:** Which two companions led the noble Prophet ﷺ in prayer?

**Answer:** Sayyiduna Abu Bakr Siddiq and Sayyiduna Abd al-Rehman bin 'Auf رضى الله عنهما.

**Question 2:** What is the name of the mother of the leader of the believers, Sayyiduna Usman-e-Ghani رضى الله عنه?

**Answer:** Arwaa Bint Kurayz رضى الله عنها.<sup>2</sup>

**Question 3:** Which individual from the Tabi'een drank the milk of the mother of the believers, Sayyidatuna Umm Salamah رضى الله عنها?

**Answer:** Sayyiduna Imam Hassan Basri رضى الله عنه.<sup>3</sup>

**Question 4:** What is the Qiblah of the Angels called?

**Answer:** بيت المعمور Bait al-Ma'moor.<sup>4</sup>

**Question 5:** On what day did Allah Almighty create Jinns?

**Answer:** On the day of Thursday.<sup>5</sup>

## (Footnotes)

<sup>1</sup> Nasa'ee, p. 137, Hadees. 782, Tirmizi, Vol. 1, p. 377, Hadees. 362, Musnad Ahmad, Vol.6, p. 331, Hadees. 18181, Tabaqat Ibn Sa'd, Vol. 3, p. 95

<sup>2</sup> Tabaqat Ibn Sa'd, Vol. 3, p. 39

<sup>3</sup> Tafseer Ruh Al-bayan, Vol. 8, p. 354

<sup>4</sup> Bukhari, Vol. 2, p. 381, Hadees. 3207

<sup>5</sup> Tafseer Tabari, para 1, surah Al-Baqarah, Ayah. 30, Vol. 1, p. 237, Raqm. 602.

# Money Matters

Mufti Abu Muhammad Ali Asghar  
Attari Madani

## How is it to deduct an employee's wage by half a day's worth for arriving one hour late?

**Question:** What do the honourable scholars say regarding the following: how is it to deduct an employee's wage by half a day's worth for arriving one hour late?

الْجَوَابُ بِعَوْنِ الرَّحْمَنِ الرَّحِيمِ هَدَايَةُ الْحَقِّ وَالصَّوَابِ

**Answer:** An individual should be penalised based on his level of fault. If an employee arrives one hour late, then only an hour's worth can be deducted from his wage; one cannot deduct the wage by half a day's worth. In some places, arriving late for three days results in an entire day's wage being deducted; this is not permissible; in fact, to do so would be unjust.

The correct thing to do would be to deduct the employee's wage based on the amount paid for the duration that he was late. *A'la Hazrat*, the Imam of Ahl Al-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'Only the amount equal to the number of hours missed for that day shall be deducted. If it amounts to one fourth, then one fourth shall be deducted. If it is more or less, then only that amount shall be deducted. For example, if the duration of work was six hours but someone missed an hour, one-sixth of the wage will now be deducted. Deducting more than this is unjust.'<sup>1</sup>

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## How is it to include images in a clothing catalogue?

**Question:** What do the honourable scholars say regarding the following: I work in a ladies' boutique where clothes are sold accompanied by images. Is it

permissible to sell clothes accompanied by images? How is it to blur the face from the image? Also, our household members purchase clothing from brands that have images accompanying them; how is it to buy such clothing?

الْجَوَابُ بِعَوْنِ الرَّحْمَنِ الرَّحِيمِ هَدَايَةُ الْحَقِّ وَالصَّوَابِ

**Answer:** Placing the image of an uncovered woman alongside clothes is impermissible and contrary to modesty. To do so is a sin. To invite a woman for a photoshoot whose pictures are then included alongside clothing cannot be permissible in any way.

A permissible alternative would be to display the clothes using a mannequin (without a face or with an obscured face) and then take a picture of them. Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ writes: 'There is not an issue with an image where the head is cropped out or the face is removed. For example, if the image is on a paper, clothing or wall, ink could be cast over it, or the face or head could be scraped off or washed off.'<sup>2</sup> Displaying clothes on a mannequin is also cheap, as pictures can be taken of a mannequin dressed in different types of clothing. This is also conducive to modesty.

As for the issue of buying clothes accompanied by images, it is permissible to buy and sell them. The pictures accompanying such clothing are not the items that are being purchased, rather they are something additional. Nevertheless, to include images alongside the clothes is impermissible.<sup>3</sup>

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Purchasing a partner's share in a plot of land with joint ownership

**Question:** What do the honourable scholars say regarding the following: I have a fifty-fifty partnership in a plot of land which me and my friend purchased worth one million. The land is now worth 1.5 million. My partner wishes to sell the land, but I do not want to do so. Can I purchase his half from him?

الْجَوَابُ بِعَوْنِ الرَّحْمَنِ الرَّحِيمِ هَدَايَةُ الْحَقِّ وَالصَّوَابِ

**Answer:** Yes, you may. In the given scenario, you can purchase your partners share from him.

However, it must be purchased according to the current value. You cannot simply give the amount your partner contributed towards purchasing the land. Rather, you must purchase his share based on its current value or for an amount you both agree upon.

The seller may stipulate that he will sell his portion according to its current value. If the current value of the plot is 1.5 million, his share can be bought by giving him 750,000.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### Who is entitled to the life insurance payout of someone who passed away?

**Question:** What do the honourable scholars say regarding the following: an individual passed away, who took out one life insurance before his marriage and one after his marriage. On the life insurance taken out before marriage, the deceased included his mother's name on the insurance form as a nominee. On the life insurance taken out after marriage, the deceased chose his wife as a nominee. The wording on the insurance form is as follows:

*"This form can be filled by a person who is an applicant for a death claim under the concerned insurance policy, i.e. a nominee, guardian, trustee, an assigned party or inheritors."*

Please clarify who is entitled to receive the payout from this insurance; is it only the deceased's mother and wife, or are all the [deceased's] inheritors entitled?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَعَّابِ أَلَيْسَ هَذَا آيَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** First, note that the wealth given to the insurance company comes under the ruling of a loan, and the conditional benefit gained from a loan is interest.

A Hadith states: كُلُّ قَرْضٍ جَرُّ مَنْفَعَةٍ فَهُوَ رِبَاٌ, meaning, the benefit gained by means of a loan is interest.<sup>1</sup> It is essential for every Muslim to stay away from interest. Hence, in the given scenario, the actual amount of money the deceased paid in towards the insurance policy will be distributed between all his inheritors. However, Shari'ah's ruling regarding the additional amount of money that is interest is that

the inheritors should give it as charity to someone considered poor according to Shari'ah (*Shar'i faqeer*) without the intention of gaining reward for giving this charity.

A'la Hazrat, the Imam of Ahl Al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes: 'It is an obligation to return the wealth attained from bribery, singing or theft to whoever it was taken from. If they no longer remain, it should be returned to their inheritors. If their whereabouts cannot be ascertained, then the wealth should be given as charity to the poor (*fuqara*). To spend this wealth in any matter of buying or selling is definitively haram. Aside from the aforementioned way, there is no alternative to getting rid of this burden. The same ruling applies to interest and void contracts (*uqood fasidah*). However, the only difference here is that it is not obligatory to give back to those from whom it was taken, rather one has the choice of returning it or giving in charity in the first instance.'<sup>2</sup>

As for who is entitled to the money paid in towards the insurance, note that all the inheritors have a right to this; it is to be distributed amongst them as stipulated by shari'ah. This is because without transfer of ownership, simply nominating someone has no effect, as the nominees do not become owners.

It is stated in *Fatawa Shaami*: ان ملك الانسان لا ينقل إلى الغير بدون تملكه, meaning, anything owned by a person does not transfer to the ownership of another without the latter taking possession of it.<sup>3</sup> The actual reason behind choosing nominees is to grant them the right to make a claim, receive the payout when the policy holder passes away and give the wealth to its rightful recipients. It is not the case that the nominee is deemed the owner of that wealth with the actual policy holder no longer having any relevance.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

<sup>1</sup> *Fatawa Razawiyyah*, vol. 19, p. 516

<sup>2</sup> *Bahar-e-Shari'at*, vol. 1, p. 628

<sup>3</sup> *Waqar al-Fatawa*, vol. 1, p. 218

<sup>4</sup> *Kanz al-Umaal*, juz. 6, vol. 3, p. 99. Hadith 15,512

<sup>5</sup> *Fatawa Razawiyyah*, vol. 23, p. 551

<sup>6</sup> *Radd al-Mukhtar*, vol. 8, p. 569, *Fatawa Razawiyyah*, vol. 19, p. 393

# Benefit the deceased

Muhammad Adnan Chishti

The favours and blessings of Allah Almighty are upon all of creation. However, the generosity, blessings and bounties He bestows upon the people of faith are unique. From amongst His countless blessings is that He granted believers the knowledge and ability to perform deeds by means of which they attain reward and goodness. Not only this, but those who have left this world and can no longer perform good deeds can also receive the benefit and reward of such deeds. In simple terms, the deeds of the living can benefit deceased Muslims. This is a matter proven from hadith and is a part of the beliefs and practices of the Ahl Al-Sunnah.

## The result of 100 Muslims offering a funeral prayer

The Final Prophet of Allah ﷺ has stated: مَنْ صَلَّى عَلَيْهِ مِائَةً مِنَ الْمُسْلِمِينَ غُفِرَ لَهُ، meaning, 'Whoever deceased has 100 Muslims offer his funeral prayer will be forgiven.'<sup>1</sup>

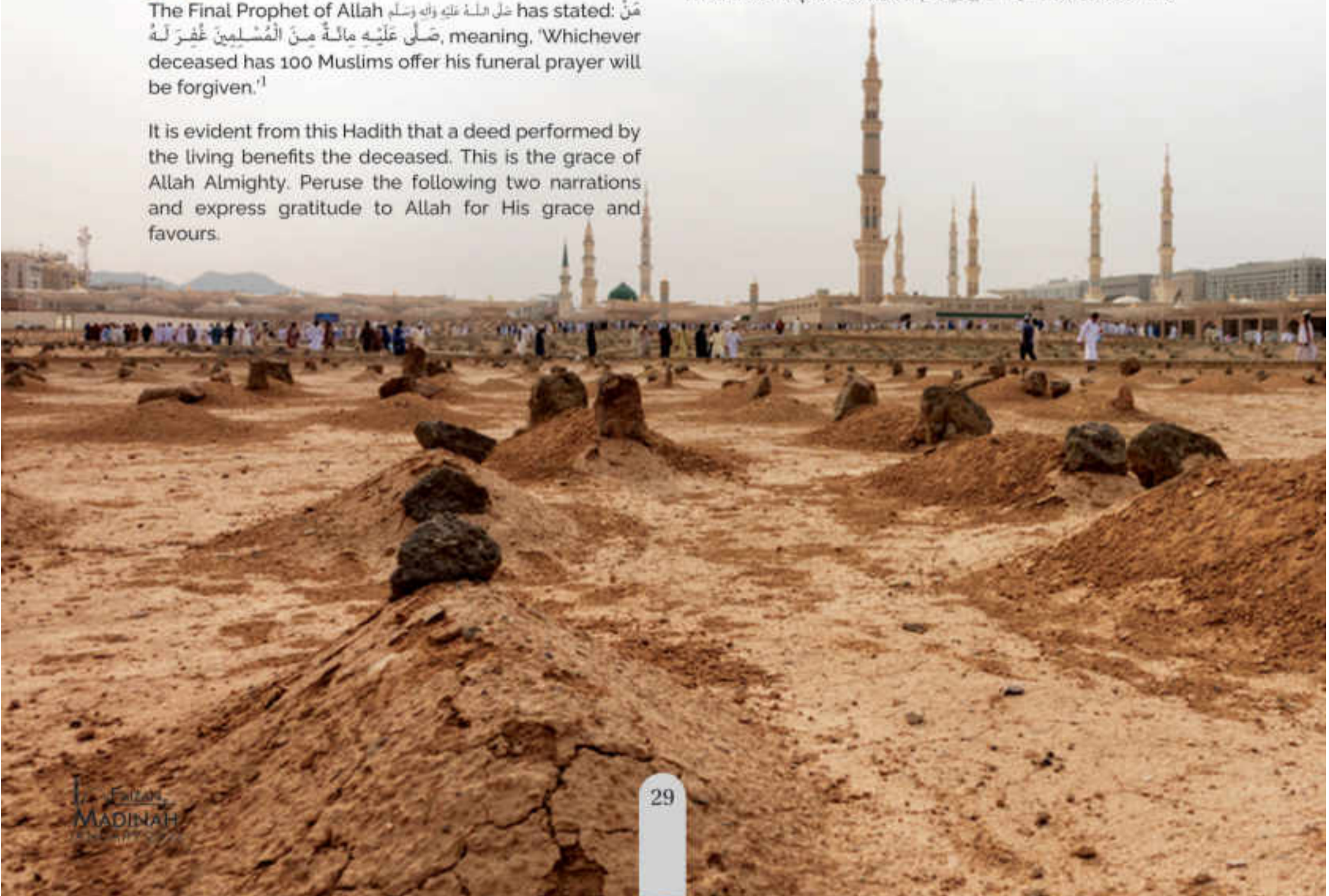
It is evident from this Hadith that a deed performed by the living benefits the deceased. This is the grace of Allah Almighty. Peruse the following two narrations and express gratitude to Allah for His grace and favours.

## The result of 40 Muslims offering a funeral prayer

Sayyiduna Kurayb رَضِيَ اللهُ عَنْهُ stated: 'The son of Ibn Abbas رَضِيَ اللهُ عَنْهُ passed away, and so he said to me: "O Kurayb, [go and] look at how many people have gathered." I went to see and found people had gathered, and so I informed him. He asked, "Do you think they are 40?" I replied, 'Yes.' Then, Ibn Abbas رَضِيَ اللهُ عَنْهُ stated: "Bring him (the deceased) out, as I have heard the Messenger of Allah ﷺ say that if a Muslim passes away and has 40 Muslims offer salah upon his deceased body, Allah Almighty will accept their plea in favour of the deceased."<sup>2</sup>

## Paradise becomes incumbent

The Final Prophet of Allah ﷺ has stated: 'If a





Muslim passes away and has three rows of Muslims offer the funeral prayer upon him, Allah Almighty makes Paradise necessary for him.<sup>3</sup>

What can be said about the mercy of Allah Almighty! Sometimes due to a 100 people, other times due to 40, and sometimes due to just three rows, Allah Almighty forgives a deceased Muslim. Also, from amongst the good deeds performed by the living that benefit the deceased is the placing of fresh branches or flowers upon graves and shrines. It is permissible and desirable (*mustahab*) in shari'ah to place fresh branches upon graves or plant them on top. Similarly, it is also commendable (*mustahsan*) to place flowers on graves.<sup>4</sup>

Placing fresh twigs upon a grave is proven from the actions of the Messenger of Allah ﷺ. The honourable companions would act upon this, the generation after the companions (*tabi'een*) willed for this, and the jurists (*fuqaha*) and scholars of Hadith (*muhaditheen*) continue to explain the goodness of this action. *Sayyiduna* Abdullah Ibn Abbas رضي الله عنه stated: 'The Messenger of Allah ﷺ passed by two graves and stated: "These two are being punished, and this is not due to anything major. Rather, one of them did not save himself from sprinkles of urine, and the other was a tale-teller." Then, he took a fresh branch, broke it into two and planted one on each grave. The companions عليهم الرضون asked: "O Messenger of Allah ﷺ, why did you do this?" He عليه وآله وسلم replied: "Their punishment will be lessened for as long as these do not dry."<sup>5</sup>

Imam Abu Abdullah Hussayn Bin Ibrahim Joorqani رحمته الله عليه (d. 543 Hijri) mentions a similar narration from *Muslim* and writes: *وَفِيهِ دَلِيلٌ عَلَى اسْتِحْبَابِ وَضْعِ الْجَرِيدَةِ الرُّطْبَةِ عَلَى الْقَبْرِ عَلَى مَا فَعَلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, meaning, 'there is evidence in this Hadith that placing a fresh branch upon a grave is desirable as the Prophet عليه وآله وسلم did so.<sup>6</sup> An exegete of *al-Bukhari*, Imam Siraj al-Deen Abu Hafs Umar Bin Ali—also known as Ibn Mulaqqin al-Shafi'i رحمته الله عليه—has also narrated this passage.<sup>7</sup>

A narrator of the six authenticated Hadith compilations (*sihaah sittah*), *Sayyiduna* Muwarriq al-Ijzi رحمته الله عليه stated: *أَوْصَى بُرَيْدَةُ الْأَسْلَمِيُّ أَنْ تُوَضَعَ فِي قَبْرِهِ جَرِيدَتَانِ*, meaning, the Prophet's Companion Buraydah al-Aslami رضي الله عنه made a will for two branches to be placed upon his grave.<sup>8</sup> *Sayyiduna* Muwarriq al-Ijzi رحمته الله عليه says: 'Buraydah al-Aslami رضي الله عنه passed away near Khurasan. *فَلَمَّا تُوُجِدَ إِلَّا فِي جَوَالِي حِمَارٍ* (We found those two branches in the pack-saddle of his donkey). When it was time to bury Buraydah al-Aslami رضي الله عنه, those

two branches were placed upon his grave.<sup>9</sup>

The Prophet's Companion *Sayyiduna* Abu Barzah al-Aslami رضي الله عنه would say that the Messenger of Allah ﷺ passed by a grave in which the deceased was being punished. He عليه وآله وسلم then planted a twig on it and said: 'His punishment will be lessened for as long as this remains fresh.' *Sayyiduna* Abu-Barzah رضي الله عنه made a will for two fresh branches to be placed alongside him in his grave. He passed away between the regions of Kirmaan and Qawsayn, and those accompanying him said: 'He made a will for two fresh branches to be placed in his grave, but there is no sign of fresh branches here.'

As they pondered over the next course of action, riders hailing from Sijistaan who had fresh branches suddenly appeared. They took two branches from them and placed them in the grave alongside *Sayyiduna* Abu Barzah رضي الله عنه.<sup>10</sup> *Khaatam al-Muhaditheen*, Imam Jalal al-Din al-Suyuti Shafi'i رحمته الله عليه writes: 'Scholars have said that if there is a lessening in their punishment due to one branch, then what can be said about the degree by which punishment is lessened when Muslims recite the Holy Quran? The basis for planting trees near graves is this Hadith.'<sup>11</sup>

The illustrious *taabi'i* Imam Abu Aaliyah Ruffe' Bin Mehraan رحمته الله عليه also requested for date tree branches to be placed upon his grave. *Sayyiduna* Aasim Ahwal رحمته الله عليه states in this regard: *أَنَّ أَبَا الْعَالِيَةِ: 'أَوْصَى مُوَرِّقًا الْعِجْلِيَّ أَنْ يُجْعَلَ فِي قَبْرِهِ جَرِيدَتَيْنِ رَحْمَةً لِلَّهِ عَلَيْهِ* requested Muwarriq al-Ijzi to place two fresh branches in his grave.<sup>12</sup>

<sup>1</sup> *Ibn Majah*, Vol. 2, p. 213, Hadith 1,488

<sup>2</sup> *Muslim*, p. 368, Hadith 2,199

<sup>3</sup> *Abu Dawood*, Vol. 3, p. 270. Hadith 3,166

<sup>4</sup> *Fatawa Sadr ul Fazil*, p. 303

<sup>5</sup> *al-Bukhari*, vol. 1, p. 96. Hadith 218

<sup>6</sup> *al-Abanteel wa al-Manakeer wa al-Sihaah wa al-Mashaheer*, vol. 1, p. 361, Hadith. 347

<sup>7</sup> *al-Alaam bi Fawaid Umdah al-Atkam*, vol. 1, p. 544

<sup>8</sup> *Tabaqaat Ibn Sad*, vol.7, p. 6, no. 2826, *Siyar Alaam al-Nubala*, vol. 2, p. 470

<sup>9</sup> *Tabaqat Ibn Sad*, vol.7, p. 6, no. 2826

<sup>10</sup> *Tareekh Ibn Asakir*, vol. 62, p. 100, no. 7,891

<sup>11</sup> *Sharh al-Sudoor*, p. 313

<sup>12</sup> *Siyar Aalam al-Nubala*, vol. 4, p. 213, *Tabaqaat Ibn Sad*, vol. 7, p. 84, no. 2,990

# Excellence of Siddique al-Akbar ﷺ, mentioned by Ali Al-Murtada ﷺ

Muhammad Talhah Khan Attari

(3rd year Jamia-tul-Madina, Faizan-e-Khulafa-e-Rashideen, Rawalpindi)

The love between the first caliph, Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ and the fourth caliph, Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ was unique. These two individuals had established a deep relationship of love and brotherhood, the extent of which can be seen through the sayings of Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ, for on several occasions, he expressed the rank of Sayyiduna Siddique al-Akbar رَضِيَ اللهُ عَنْهُ. Sayyiduna Ali رَضِيَ اللهُ عَنْهُ stated regarding the bravery of Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ: 'On the day of Badr, we built a canopy for the protection and service of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. None of us advanced forward except Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ who stood by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a naked sword. No disbeliever came close to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and this is why, from amongst us, the bravest is Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ.'<sup>1</sup>

On one occasion, he stated regarding the passion of faith of Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ: 'I swear by Allah, one moment from the blessed life of Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ is better than thousands of moments from the life of the believer from the family of Fir'awn. That person (the believer from the family of Fir'awn) would hide his faith and this pure being would publicly announce his faith.'<sup>2</sup>

Maula Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم would consider Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ superior in matters of the religion and the world, and he states: 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ to lead the people in prayer. I was present at the time and I did not have any illness. In worldly matters, we were content with the selection of that individual whom the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his approval for in religious matters related to us.'<sup>3</sup>

When it came to the matter of the caliphate, Imam Haakim رَحِمَهُ اللهُ عَلَيْهِ narrates that Sayyiduna Ali Murtada, the lion of Allah رَضِيَ اللهُ عَنْهُ, said: 'Listen attentively! It is Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ whom we consider worthy for the caliphate.'<sup>4</sup>

Sayyiduna Muhammad bin Hanafiya رَضِيَ اللهُ عَنْهُ states that

I asked my father (i.e. Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ): 'Who is the most superior from amongst the people after the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? He replied: Abu Bakr رَضِيَ اللهُ عَنْهُ.'<sup>5</sup>

It is evident that you will only praise someone if you have love for them in your heart, and these pure individuals are protected from lying. Thus, we can never contemplate that they can give false praises. Therefore, in light of all of these sayings of Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ, it is clear that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ had boundless love for Sayyiduna Siddique al-Akbar رَضِيَ اللهُ عَنْهُ, which spurred him to extol the virtues of Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ.

May Allah Almighty grant us true love for these two noble individuals, and for all of the companions and the Ahl al-Bait.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## (Footnotes)

- <sup>1</sup> Kanz ul 'Umaal, Vol. 6, p. 235, Hadith, 35685
- <sup>2</sup> Masnad Al-Bazaar, Vol. 3, p. 15, Hadith, 761
- <sup>3</sup> Kanz ul 'Umaal, Vol. 6, p. 230, Hadith, 35665
- <sup>4</sup> Al-Mustadrak, Vol. 4, p. 27, Hadith, 4519
- <sup>5</sup> Bukhari, Vol. 2, p. 522, Hadith, 3671

# Encouraging your children to be **skilful**

Asif Jahanzayb Attari Madani

In the present era, unemployment rates continue to rise by the day. One reason accounting for this is that young people—despite having academic qualifications and potential—lack skill. Although they may be educated, they are constantly in search of work, which can also cause anxiety to parents. At times, young people even commit suicide due to not being able to find a job.

Dear parents, without a doubt, you would not wish for your children to grow older and face inconvenience in search of employment. Hence, as well as ensuring that your children receive education, it is also important to teach them a skill. If, in addition to receiving standard education, your children are also taught a skill at an age when children comprehend things well, much benefit can be gained. For example, your children will learn how to do things a lot quicker than those less educated and also gain expertise in their respective field a lot quicker. Additionally, finding work will be easier across different locations. A wise person once said that in addition to providing your children mainstream education, teach them a skill also which they can utilise to earn a living. By the blessing of Allah, a skilled person never dies of starvation.

Refer to the five points below highlighting the benefits of learning a skill, and motivate your children to learn a skill that they are interested in.

## 1. Know what your children are interested in

First of all, you should know what your children are interested in and inclined towards. If they are interested in design and technology, then teach them about things like electrics and carpentry.

## 2. Utilise free time

To teach your children a skill, select a period when they are free, such as the school holidays after exams. During this time, get your child involved in learning a skill.

## 3. Refer to institutes offering training

Search for institutes that offer training to learn different skills. Then, admit your child to whichever institute's requirements can be met so that your child can learn a skill alongside receiving mainstream education.

## 4. Short courses and diplomas

There are some technical-related works that can be learnt via short courses and diplomas. To participate, it is not necessary for students in other forms of education to quit studying. Hence, knowing about such courses can lead your child to learn a skill and also obtain a degree by simultaneously staying in education.

## 5. Get help from other skilled people

Children can be taught a skill without having to pay any fees. A simple way of doing this is to send your child to voluntarily work alongside someone skilled or attend an institute during the holidays. Not only will your child quickly learn a skill, but at the right time, he will also be able to offer his services to the institute and be remunerated for it too. This will also mitigate the issue of unemployment to some extent.

May Allah Almighty give all parents the ability to give their children a good upbringing.

أَمِينٌ يَجَاوِزُ النَّبِيَّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Women's Corner

Mufti Abu al-Hasan Fuzail Raza Attari Madani

## Preventing the woman, who is pregnant for the first time after marriage, from adorning herself and travelling to another city

Question: What do the scholars of the Deen and muftis of the Sacred Law state regarding the following issue about a custom which is becoming popular in our family. When a woman becomes pregnant for the first time after marriage, she is not allowed to beautify herself for her husband for up to 7 months. Likewise, she is not permitted to travel to another city for any work or for an occasion of happiness or sadness. Opposing this is considered to be a cause of misfortune and they say that if she adorns herself or travels to another city, then she will fall victim to some harm. I want to know if this theory is correct or not.

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْقَوَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالْقَوَّابِ

Preventing a woman, who is pregnant for the first time after marriage, from adorning herself and travelling to another city, and that under the erroneous assumption that if she goes she will face harm, is incorrect because that is a superstition and in Islam, superstitions are not permissible.

A woman may leave the house for necessary purposes as long as she takes care in fulfilling the Shari' requirements of veiling. In some cases, it is necessary for her to leave the house like in the case of the journey of Hajj, when all its conditions are established. Similarly, a woman adopting beauty and adornment for her husband is not only permissible, but a cause of great reward. Matters like these cannot be stopped because of ignorant rituals and unsubstantiated views. Therefore, in the scenario of the questioner, the woman who is pregnant for the first time after marriage, cannot be prevented from adopting permitted adornment and travelling whilst veiling and fulfilling the necessary conditions, on the false basis borne from their thoughts. Eradicating any false theories that your family may hold is necessary.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## How is it to, during the days of menstruation, consume menstruation preventing medicine and perform Umrah?

Question: What do the scholars of the Deen and muftis of the Sacred Law state regarding the following issue that an Islamic sister has the habit of menstruating for 8 days. According to the norm, she menstruated for 4 days. Then she consumed medicine that prevented her from bleeding which meant there was no menstruating on the 5<sup>th</sup> day. So after doing Ghusl, she performed Umrah, then on the sixth day, the bleeding occurred until the normal days. What is the ruling on the Umrah she performed?

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْقَوَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالْقَوَّابِ

For menstruation, it is not necessary for blood to flow at all times. It is not the case that menstruation does not occur without it either, rather the bleeding at the beginning and the end are considered. Circumambulation of the Ka'bah as part of Umrah during this state necessitates expiation (Dumm). But if circumambulation is later repeated in a state of purity, then there will be no expiation. Therefore, in the scenario of the questioner, in the 8 days mentioned by the Islamic sister, 1 day was such that she did not bleed. However, that will still be considered as a day of menstruation because during menstruation, between periods of bleeding, the days of purity are also included in the state of menstruation. Therefore, whoever performs the Tawaf of Umrah in this state, expiation will be incumbent in this state. On the other hand, if the Tawaf is repeated, then the expiation is no longer incumbent. Remember, it is superior to repeat Sa'i as well as the Tawaf.

If instead of removing any shortcomings by repeating Tawaf, expiation (Dumm) is given, then a male/female goat or sheep can be sacrificed as long as the animal is in line with the conditions of Qurbani and the sacrifice is done within the boundaries of the Haram. Expiation (Dumm) will not be valid if it is done anywhere else.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## Sayyidatuna Khawlah bint Hakeem

Sayyid Imran Akhtar Madani

Sayyidatuna Khawlah bint Hakim is an esteemed female companion from the tribe of Bani Sulaim. Her name was Khawlah رَضِيَ اللهُ عَنْهَا, which has also been mentioned in its diminutive form (*tasgheer*) as Khuwailah, and her appellation is Umm Shareek.<sup>1</sup> She رَضِيَ اللهُ عَنْهَا accepted Islam during its early period, which is why she is considered amongst the initial group of women who accepted Islam.<sup>2</sup>

Her husband Sayyiduna Usman Bin Maz'oon was the 14<sup>th</sup> man to accept Islam. He was a pious, worshipper and a companion who partook in both migrations and the battle of Badr.<sup>3</sup> Sayyiduna Usman bin Maz'oon was the first to be buried in the Baqi cemetery. Moreover, he was the foster (*Rida'i*) brother of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and was the maternal uncle of the Mother of Believers Sayyidatuna Hafsa رَضِيَ اللهُ عَنْهَا.<sup>4</sup>

Sayyiduna Usman Bin Maz'oon and Lady Khawlah had 2 sons: Sayyiduna Abdul Rahman and Sayyiduna Saa'ib رَضِيَ اللهُ عَنْهُمَا. Both of them were honoured to be companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Sayyidatuna Khawlah bint Hakim رَضِيَ اللهُ عَنْهَا was very intelligent and wise. It was because of her advice that two wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were married to him. In fact, she was the one who conveyed to them the marriage proposal. After the passing away of Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا, she said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: 'O Messenger of Allah! صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Why do you not marry?' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, 'I marry! who?' She replied: 'Whoever you wish from the maiden or Thayyibah (widow/divorcee).'<sup>5</sup> The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, 'Who is the maiden?' She replied: 'Aisha Bint Abu Bakr رَضِيَ اللهُ عَنْهَا: the daughter of the one who is very dear to you amongst the creation of Allah.' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked, 'Who is the Thayyibah?' She replied: 'Sawdah, the one who believes in you and is obedient to you.' Then, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave permission for a marriage proposal to be sent to both of them.<sup>6</sup>

Sayyidatuna Khawlah Bint Hakeem is the fortunate companion who has been declared a believing woman in the Quran. The following verse of Surah al-Ahzaab is in reference to her:<sup>7</sup>

وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا

And the believing woman if she gifts herself to the Prophet, if the Prophet wants to take her in marriage.

She رَضِيَ اللهُ عَنْهَا has reported a Hadith. She states that she heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say: 'Whoever stops at a place and recites بِكَلِمَاتِ اللَّهِ أَعْوَدُ بِكَلِمَاتِ اللَّهِ مِنَ شَرِّ مَا خَلَقَ, then nothing from that place will cause him any harm until he leaves from there.'<sup>8</sup>

Lady Khawlah Bint Hakim also was a cause for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ training and guiding his companions. Once, she رَضِيَ اللهُ عَنْهَا came to the noble wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst she did not seem well. Upon enquiring, it was discovered that her husband would spend day and night in worship, and this resulted in him not paying any attention towards her. The noble wives رَضِيَ اللهُ عَنْهُنَّ mentioned this matter to him. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed Sayyiduna Usman Bin Maz'oon about the rights of the family and children. Hence, when Sayyidatuna Khawlah رَضِيَ اللهُ عَنْهَا visited the noble wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again, she was seen to be in a better state.<sup>10</sup>

<sup>1</sup> *Al-Istee'ab*, vol. 4, p. 391, Raqm. 3355

<sup>2</sup> *Irshad Al-Sari*, vol. 11, p. 454

<sup>3</sup> *Siyar A'lam Al-Nabila*, vol. 3, p. 99

<sup>4</sup> *Tabqat Ibn Sa'd*, vol. 8, p. 67, *Mirat-ul-Manajeel*, vol. 4, p. 34

<sup>5</sup> A divorcee or widow

<sup>6</sup> *Udd-ul-Ghaabah*, vol. 8, p. 67

<sup>7</sup> [*Kanz-ul-Iman (translation of Quran)*] (Part 22, Surah Al-Ahzaab, verse 50)

<sup>8</sup> *Durr-e-Mansur*, Parah 22, under the verse 50, vol. 6, p. 629

<sup>9</sup> *Muslim*, p. 1114, Hadith. 6878, *Mirat-ul-Manajeel*, vol. 4, p. 34

<sup>10</sup> *Tabqat Ibn Sa'd*, vol. 3, p. 302

# Self-Accountability

Umm-e-Milad Attariyyah

**S**ayyiduna Abu Bakr Kattani رَضِيَ اللهُ عَنْهُ states: A person would take himself to account for all the mistakes and sins he committed. One day, he calculated how many years he had been alive for, and it amounted to 60 years. Then he calculated it in terms of days and it came to approximately 21,500 days. Upon realisation, he let out a scream and fell unconscious. When he regained his senses, he said: Woe unto me! If I committed only one sin a day, then I will present myself with 21,500 sins in the court of Allah Almighty. So, what about those sins that I have not included? Woe unto me! I have prioritised the life of this world and have destroyed my Hereafter. I have spent my life disobeying my Lord so how can I give accountability of my deeds on the Day of Judgement? He then let out another cry and fell to the floor, when he was budged, he had passed away.<sup>1</sup>

Dear Islamic sisters! We come to know that according to our pious predecessors رَضِيَ اللهُ عَنْهُمْ, self-accountability was very important and they valued their time immensely! If we want to be successful in this world and in the Hereafter, we must develop a habit of self-accountability (pondering and reflecting). The meaning of self-accountability is that we evaluate our lives; how many good deeds have we performed and how many sins have we committed. Hence, developing a habit of self-accountability is amongst the important principles of success. This is that flight of stairs that once we start climbing, we can not only begin identifying the goodness and flaws within us, but we can also bring light and brilliance to our abilities. Whoever makes intricate plans to achieve his goals and purposes, highlights his own weaknesses and in the light of previous mistakes and experiences, chooses a plan of action, he will gain success. The one who does not practise self-accountability, can never be successful as he does not have knowledge of his shortcomings, so he cannot correct or better himself

and learn from previous mistakes. This results in him being left behind in matters of life. Therefore, we must keep an eye on our deeds and become alert if our good deeds are few, and if we have a habit of committing sins, we must remove it.

Remember, when evaluating your previous deeds, try to make more effort in performing good deeds if you calculate that your good deeds are few; it is essential if we are to become successful in both worlds. If we are not tactful in the way we spend our lives, then how can we become successful? Every Islamic sister who continues to hold themselves accountable like this will **إِنْ شَاءَ اللهُ** be successful. At the very least, at the end of the previous year and at the beginning of the next, we should definitely hold ourselves accountable in order to estimate how many days were taken from our precious lives! How many good deeds have we preformed? How many sins have we committed? Instead of ignoring our weaknesses, ponder over them, blame yourself, make an effort to bring changes to yourself and value the time you have left. Other than this, when the new year commences, instead of calculating how many good and bad deeds you have committed, make a firm intention to spend your time in fulfilling the rights of Allah Almighty and the people, and carrying out the works of Dawat-e-Islami. If Allah Almighty wills, our life in this world and the Hereafter will be blissful.

<sup>1</sup>(*Hikayatayn aur Nasehatayn*, p. 52, summarised)

# Honour your guest

Maulana Jawaid Attari Madani

The Final Prophet of Allah Almighty, Sayyiduna Muhammad ﷺ said: مَنْ قَرَى الضَّيْفَ دَخَلَ الْجَنَّةَ, meaning, 'Whosoever showed hospitality towards a guest, he will enter Paradise.'<sup>1</sup>

Dear children! Guests are the mercy of Allah Almighty, blessings spread when guests come, being hospitable is a virtuous act, one attains great reward for being hospitable, being hospitable is a blessed Sunnah, one attains Paradise through hospitality, and Allah Almighty has praised those who are hospitable and promised them the garments of Paradise.

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ said: When a person is hospitable for the sake of Allah Almighty, Allah Almighty sends 10 angels to his home who make Du'a for his forgiveness for an entire year.<sup>2</sup>

The Prophet of Allah Almighty, Sayyiduna Ibrahim عَلَيْهِ السَّلَام was very hospitable, which is why he عَلَيْهِ السَّلَام is known as 'Abu Dayfaan (i.e. one who is very hospitable)'.<sup>3</sup>

Dear children! You can also show hospitality to the guests that come to your home, for example, if anything needs to be brought from outside, or if dishes need to be placed down or picked up, you can help your family members with this.

When guests come, children should greet them with Salam in a pleasant manner, not request any food or drink that has been placed for the guests from their parents nor annoy them by being stubborn.

May Allah Almighty grant us the ability to respect and honour our guests, and to be hospitable in the best manner.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Mu'jam Al-Kabeer, vol. 12, p. 106, Raqm. 12692

<sup>2</sup> Kanz-ul-'Ummaal, Juz.9, vol. 5, p. 119, Hadith 25972

<sup>3</sup> Mawsu'ah Ibn Abi Al-Dunyah, vol. 8, p. 461, Hadith 7

# The Beggar Monkey

*Shahzayb Attari Madani*

Whilst humming to himself, the brown monkey put the fruit in a basket and was returning back to his home. On the journey back, he met a useless, worthless monkey.

'Wow! Wow! You have gathered the best smelling, freshest fruit. This is apparent from the outside of the fruit, imagine how wonderful the taste is on the inside!' The good-for-nothing monkey said, whilst keeping his eyes fixated on the basket of fruit.

The brown monkey then said: 'Hey, brother! After rainfall, there is fresh fruit everywhere in the jungle. All the animals are eating them to their fill. But, why are you so surprised and why are you becoming so weak?'

'The answer to your question is in this', said the lazy monkey whilst removing leaves from his crate.

'What is this this? All your fruit is ruined and rotten, none of them are fresh. What is the reason for this?', the brown monkey asked in astonishment.

The worthless monkey said in reply: 'The fact of the matter is, I have stopped climbing trees. I do not put myself in difficulty by climbing high.'

'Then where did you gather all this from?', the brown monkey asked.

The worthless monkey said: 'I pick up the fruit of other animals, the

ones they drop or the half-eaten fruit that they leave. Or, I ask from someone and keep it. This is how my work goes on.'

The brown monkey said: 'Okay! So you have stopped putting in any effort and have become a beggar who uses ruined fruit and leftovers, and that fruit which others have thrown away!'

'My brother! The reality is that I cannot put in any effort. You can give it whatever name you want.' After telling him about his incapability, he said: 'Your crate is full of fresh fruit. Give me some of that fruit so I may eat something today. This will be a great favour upon me.'

The brown monkey then said: 'If I give you fruit now because of your asking, this will not be a favour, rather it is oppression. Your habit of begging will become firm and you will begin to die at the thought of having to try. You should make an effort and leave this habit of asking from other people.' Upon saying this, the brown monkey picked up his crate and left without giving any of his fruit away.

Dear children! Begging and asking from people is a bad habit. People become lazy and adverse to working because of this. We should be like the brown monkey and ignore such people, thus aiding them in leaving their bad habit of begging.





# The saliva of the Prophet ﷺ

Maulana Arshad  
Aslam Attari Madani

Khubayb and Suhayb would sometimes go to the park with their grandfather. Their grandfather would walk in the park for a while and then sit on the bench while these two brothers would play.

One day, they were both walking home whilst holding their grandfather's hand, and their grandfather said: 'What is the matter, Suhayb? Why do you keep spitting, and that too in the direction of the Qiblah?'

Suhayb asked in surprise, 'Qiblah? What is Qiblah, grandfather?'

'I will tell you when we return home. First, tell me why you keep spitting?' replied their grandfather.

Suhayb replied, 'Just.'

Grandfather said to him: 'Doing this without any reason is not good, and you are a good child, aren't you? And good children do not do bad things.'

When they arrived at home, Umm Habibah gave some water to grandfather. Thereafter, Suhayb said: 'Grandfather! Now tell us what Qiblah is?'

Grandfather explained: 'The Ka'bah is called Qiblah because we face the Qiblah in Salah.'

Khubayb immediately reacted and said: 'Oh, that's

why that uncle from Punjab was asking you for the direction of Qiblah.' Khubayb then asked, 'Are we allowed to spit in the direction of the Qiblah?'

Grandfather answered: 'No, son. This is prohibited. We should show great respect to the Ka'bah; we should neither lie down with our feet pointing towards it, nor should we spit in its direction. The Final Prophet ﷺ once saw an imam spitting in the direction of the Qiblah, so he ﷺ became displeased at this and stopped him from leading the Salah ever again.'<sup>1</sup>

Grandfather then added: 'Saliva is a great blessing of Allah Almighty.'

Khubayb and Umm Habibah asked in amazement, 'Really? How is that, grandfather?'

Grandfather said: 'I will tell you about its benefits, and then you will realise how great a blessing it is.'

He then explained, 'Now, listen to the benefits of saliva:

1. It strengthens the teeth.
2. Kills the germs in the mouth.
3. It protects the mouth and everything inside it from becoming dry.



4. Saliva helps in digesting food. Children, remember that the more we chew our food, the more saliva is produced. Hence, we should chew our food properly when eating.
5. Saliva helps in making swallowing easier.
6. It is because of saliva that we can speak easily. It would be very difficult for us to speak if no saliva or little saliva was produced.'

'Oh no, grandfather! I wasted a lot of saliva today. What should I do?' cried out Suhayb.

Hearing Suhayb's words, everyone began to laugh. Grandfather said, 'Do not do this again, as good children do not do this.'

'Okay, grandfather,' responded Suhayb, 'I will not do this again.'

Tapping him on the back, grandfather said, 'Well done! I will tell you about a miracle on account of your promise.'

Umm Habibah immediately said: 'Grandfather, you told us about a miracle yesterday and said that doctors find the need to perform surgery, whereas our Beloved Prophet ﷺ did not. Can you tell us about a miracle linked to this?'

Grandfather thought for a while and then said, 'Okay, listen. You all know that in the early days of Islam, the disbelievers would attack Muslims. On one such occasion when the disbelievers attacked, Sayyiduna Mu'aaz Bin Afra's رَجُلُ الْمُدَّةِ entire hand was amputated.'

Expressing dismay, all three children asked, 'Then? Then what happened, grandfather?'

Grandfather said, 'The companions of the Prophet ﷺ had great courage and strength. Hence, that companion continued to fight the enemy with one hand. When the battle came to an end, he lifted his arm and came to our Beloved Prophet ﷺ.'

Umm Habibah said: 'Grandfather, one day, our teacher told us that if a part of the body is cut off, it should be reattached immediately, because if there is a delay in attaching it, the severed part no longer remains viable and becomes dysfunctional.'

Grandfather said, 'Yes, child. What your teacher said is correct, and doctors say the same too.'

Khubayb asked, 'Then what happened, grandfather?'

Grandfather went on to say: 'The Prophet ﷺ placed his blessed saliva on the companion's arm and reattached his hand, and the hand became fine at once.'<sup>2</sup>

Suhayb innocently asked, 'Grandfather, what kind of saliva was it?'

Smiling, grandfather replied: 'It was a special kind. Many illnesses and difficulties are removed through it. The saliva of the Prophet ﷺ contained blessings.'

'Remember, children, we should show utmost respect towards the prophets. And whenever we mention something associated to them, we should use respectful terms. For example, when referring to the sandals of the Prophet ﷺ, we should call them the blessed *Na'layn*.'

Umm Habibah said: 'Grandfather, do you know my friend's brother, his hand was severed. When it was operated on, it took 8 to 10 hours for the surgery and then many months for it to recover properly. However, our Beloved Prophet ﷺ could heal people within seconds. First the miracle regarding the eye, and now the hand; both are amazing miracles!'

Grandfather said: 'Well, these are the miracles of our Beloved Prophet ﷺ, and there are many miracles where people were healed in seconds.'

'So tell us about another miracle then, grandfather', requested Suhayb.

Grandfather smiled and said, 'It is almost time for Maghrib. First, we will offer Salah, and then I will tell you about a miracle. Come on children, let us go to the masjid to pray Salah.'

<sup>1</sup> Abu Dawood, vol. 1, p. 203, Hadees: 481

<sup>2</sup> Madarij Al-Nubuwwah, vol. 2, p. 87

## A trip to the village

(Part 2)

Maulana Haidar Madani

The car had entered the village and was travelling slowly on the dirt road between green fields. One could see fields and gardens for a long distance. In some places, farmers and goats could be seen roaming the fields. Between the fields, the call to prayer (*azan*) for Asr Salah could be heard from the village Masjid. Little Zayd was lost in these pleasant scenes. As soon as the next turn came after entering the village, mother said, 'Little Zayd, look here!'

Little Zayd immediately turned his head to the left and saw that there was a small masjid built under a large tree. Its walls were so small that even little Zayd could easily jump over them and enter the masjid. Nearby there was a hand pump. Mother said: 'This is the first masjid of this village. It was built by your grandfather.'

'But how do all of the people pray salah in such a small masjid?' asked little Zayd.

Mother replied: 'Son, at the time, there were only ten families living in this village, and all of them were closely related too.'

Little Zayd was busy conversing with his mother when his uncle stopped the car and said, 'We have arrived at our house.' The shrubs outside the door had formed a canopy. When little Zayd held his mother's hand and went inside, he saw charpoys in a large courtyard. His grandmother, aunties and the children were sat on them waiting for them. Grandmother kissed little Zayd's forehead and then embraced him, saying, 'Little Zayd has grown *ما شاء الله*.'

The first day passed with Little Zayd meeting everyone. The first home was that of his eldest uncle, which is where his grandmother also lived, and the second home belonged to his youngest uncle. As the children lived in both homes, the entire day would be spent in playing, and as soon as night fell, they would all fall asleep wherever they were due to tiredness. An internal door had also been fitted for coming and going from one house to another. Everyone had become friends by night, which is why mother came after Isha salah and asked, 'Where will you sleep?'

Little Zayd replied, 'I will sleep with my brothers. Don't worry about me.'

The next morning, little Zayd returned after praying Fajr salah with everyone. His aunty had made some lassi. After giving the lassi to all the children, they were sent to the neighbour, aunty Zubeida; this is where all the children would recite the Quran after Fajr salah. There were probably very few children or adults from the village who had not learnt how to recite the Quran from aunty Zubeida. In fact, when the villagers' relatives would come to stay, they too would attend Quran classes with aunty for those days.

Plastic mats were laid out on the earthen floor where the children would come and sit in turn, partake in their lesson, and then leave. After returning from the Quran class, breakfast was ready. All the children sat on the rug laid out on the kitchen floor and ate breakfast. Then, the youngest uncle gave good news: 'All of you children, come, quickly; let's show little Zayd the garden.'

# Guidelines for early detection of Cancer

Dr. Umm Saarib Attariyyah

Cancer is an illness that causes the cells of the body to grow and spread in an uncontrolled way. There are approximately over 200 types of cancer, and the cause for each is different. There are some types that spread very quickly throughout the entire body via the bloodstream.

01


## Breast cancer

Women between the ages of 40 and 44 should begin screening with mammography (x-ray of the chest). Women between the ages of 45 and 54 should go for a mammogram every year. Women aged 55+ should get a mammogram every 2 years. Some women, because of their family history, genetic predisposition or because of other factors, should get an MRI scan along with the mammogram (the number of women that fall in this category are very few). Aside from this, you should talk to your lady doctor about the best screening plan for you. Moreover, you should inspect yourself too and inform your doctor immediately if you notice any changes.

02

## Colon cancer and rectal polyps


This is the name of the cancer of the large intestine. Men and women over the age of 50 should use the following plan to get tested. One should have a sigmoidoscopy once every five years, or have a colonoscopy done every 10 years and an occult blood test of stool. Every year, or every three years, you should have a stool DNA test. If because of your family history or other factors you are at greater risk of being affected by colon cancer, then speak to your doctor about setting up a schedule for having additional tests such as barium enema and CT colonoscopy.



## 03 | Cervical cancer

Women over the age of 21 can begin testing themselves for symptoms. Women aged between 21 and 29 should perform the pap smear test every 3 years. Women between the ages of 30 and 65 should perform this test as well as an HPV test every 5 years. Women aged 65+ who have been constantly tested should no longer be tested.

After carrying out the test, the results will determine whether you need to be tested again or not. Aside from this, one should inspect for signs of thyroid cancer, oral cavity cancer, lymph nodes and vaginal cancer alongside having other tests.



## 04 | Endometrial carcinoma

It is usually older women who are diagnosed with this cancer when specific symptoms become apparent. Therefore, refer to your lady doctor regarding your family history and any signs relating to this cancer.


### To protect yourself from the deadly illness of cancer

1. Stay away from all types of tobacco. Besides cigarettes, this includes other forms of chewable tobacco.
2. Maintain a healthy weight, exercise, eat healthy food, and avoid eating greasy and salty foods.
3. Eat a lot of fruit and vegetables.
4. Make a habit of walking.
5. Familiarise yourself with your family history, and look out for symptoms and know of the dangers associated with them.
6. Go for regular inspections and take screening tests for cancer.



## 05 | Lung cancer

Smoking cigarettes increases the chances of having this cancer. Someone who has been smoking a pack of cigarettes daily for 30 years is screened annually by a low-dose CT scan.



## 06 | Prostate cancer

Once men reach the age of 50, they should speak to their medical provider about the benefits and drawbacks of testing to decide whether testing is the correct plan of action. If your brother or father had prostate cancer before the age of 65, then make sure to mention this to your doctor when you are 45 years of age.

# The journey to Turkey

Maulana Abdul Habib Attari

On Saturday 20<sup>th</sup> February 2021, we travelled from Istanbul to Konya to visit the shrines of Shah Shams Tabriz and Maulana Rum روضة الله عليهما. Details of this were given in the previous issue of the Madani Travelogue. It gradually got colder in the evening time in Konya to the extent that the temperature reached -7 degrees Celsius. We spent that night in Konya and boarded our return flight to Istanbul at 6am on Sunday the next morning. Upon reaching Istanbul, we complied with the legal requirement to have covid tests. Thereafter, we rested for a while.

### Pre-departure covid tests

Dear readers of the monthly Faizan-e-Madinah magazine, if you want to travel abroad, find out the rules of the country you are travelling to regarding covid tests so that you do not face any difficulties. For this journey of ours from Turkey to Pakistan in February 2021, it was necessary to provide negative covid test reports. It is better to carry out the covid test 72 hours before travelling. The results of this test are usually received in eight to ten hours.

### A meeting with Dawat-e-Islami's preachers in Turkey

Before Zuhr salah, we organised a meeting in Faizan-e-Madinah Istanbul in which Turkish preachers of Dawat-e-Islami participated. Some members of Dawat-e-Islami's executive committee also took part online, as did representatives from HR and those responsible for scheduling activities. In this meeting, issues concerning Dawat-e-Islami's overseas preachers were addressed, and very beneficial discussions took place. Mufti Qasim also offered Islamic guidance throughout the meeting.

We offered Zuhr salah in Faizan-e-Madinah, and many Islamic brothers were present for this. Mufti Qasim delivered a Sunnah-inspired speech after the salah and then met the Islamic brothers.

### The construction plan of Faizan-e-Madinah Istanbul

On this occasion, alongside Dawat-e-Islami's representatives, we met a contractor named Umar and discussed the construction of a new Faizan-e-Madinah. The cost of construction work is a lot higher in Turkey

compared to Pakistan. Also, as it can get very cold in Turkey, it is essential to install a heating system. This Faizan-e-Madinah will be magnificent and distinct from the many Dawat-e-Islami centres around the world, إن شاء الله. After obtaining quotations from various professionals, we signed a contract for the construction of this Dawat-e-Islami centre worth approximately 750,000 American dollars. Based on Pakistan's currency, this works out to be approximately 120-130 million rupees. May Allah Almighty grant the goodness of this world and the Hereafter to the Islamic brothers who contributed towards purchasing the land, and may Allah Almighty grant us help from the unseen in constructing this building.

إنا لله Istanbul's Faizan-e-Madinah has a studio in which recordings take place for Madani Channel in both, Arabic and Turkish. Mufti Qasim and I visited this studio and recorded programmes for the local viewers and listeners. These recordings were translated into Turkish by an Islamic brother, and the programme was also aired live on the Facebook page of Dawat-e-Islami Turkey.

### The return from Istanbul to Karachi

After we finished, we reached Istanbul Airport at approximately five o'clock. Our return flight back to Pakistan was scheduled for 8 p.m.

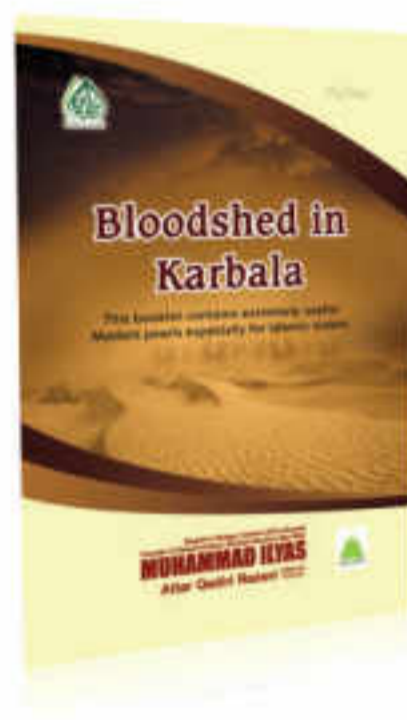
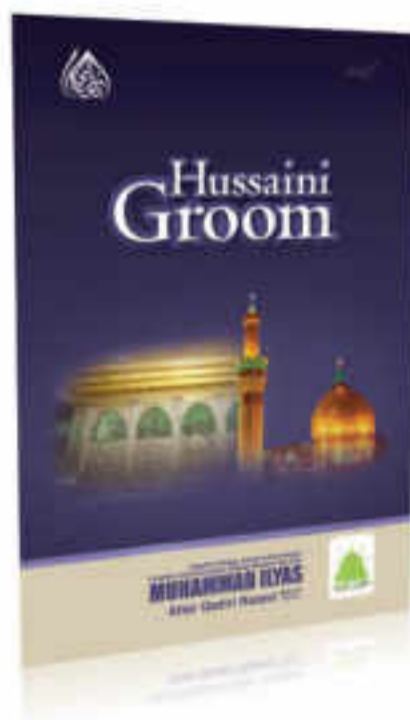
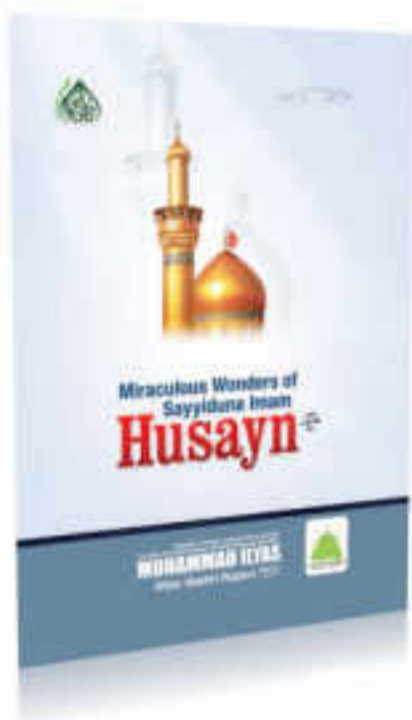
The flight from Karachi to Istanbul takes six hours 45 minutes, whereas the flight from Istanbul to Karachi is five hours long. This is because when travelling from the east to the west, the wind is opposite to the direction of travel. Conversely, when travelling from the west to the east, the wind is in line with the direction of travel, and this makes the journey quicker.

Those who have travelled to the two Holy Sanctuaries (Haramayn) also may have experienced this. The journey from Karachi to Jeddah is four hours long, whereas the journey from Jeddah to Karachi is three and a half hours long.

Concluding our trip to Turkey, we reached Karachi Airport at approximately 3 a.m., May Allah Almighty accept this journey of ours and make the religious works of Dawat-e-Islami in Turkey successful.

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# 10 Occasions when water is wasted

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالَمِينَ

Water is a very great blessing. Alas! Nowadays this blessing is being utterly disregarded. Perhaps the water shortage we are facing these days is the punishment for disregarding water and there is a risk that this crisis may further worsen in future. Some occasions when water is wasted:

1. Water is usually used more than its need while washing utensils, clothes, vehicles, houses, shops, floor of Masajid etc.
2. Those who wash cars keep causing water to flow profusely through the pipe.
3. When making Wudu, taps are turned on with an increased flow unnecessarily, and especially people leave the taps running at the time of performing Mash [مَسْح] of the head, causing wastage of water in a large amount.
4. Leftover water in a glass after drinking is frequently wasted by throwing it.
5. An amount of water equivalent to many Lotas is wasted in a toilet by using a flush tank which is bigger than needed for cleaning purpose where only a Lota or two can suffice.
6. The pressure of the tap water stream is kept very high quite often at the time of responding to the call of nature and after using the toilet as well as at the time of washing hands before and after eating food.
7. In the winter for using hot water of geyser, cold water present in the pipeline is flushed without feeling remorse instead of using it for any purpose.
8. Gardeners in bungalows mostly keep using water in the lawn etc., much more than needed.
9. Cattle farms and the people who, as a hobby, keep animals in their houses waste water profusely while washing animals.
10. While taking a bath, water is used with high pressure and sometimes people leave taps or showers running while using soap or shampoo, causing wastage of water.

Remember! In many cases, using water more than one's need without any reason is Haraam and an act leading to Hell. May Allah Almighty enable us to value not only water but also every blessing!

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