

| Why should we act
upon the Sunnah?

| Turning to Allah Almighty

| Sayyiduna Suhayl Bin 'Amr ؓ



MONTHLY MAGAZINE
FAIZAN E-
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| Divine Scripture

| The correct way of reading

Translation Department
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WHAT IS Mujaahadah?

Mufti Muhammad Qasim Attari

Allah Almighty has stated:

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْخَيْرِيْنَ ﴿٢١٦﴾

*And those who struggled in Our way, We shall definitely show them Our paths; and indeed, Allah is with the virtuous.*¹

Exegesis: The meanings derived from this verse are vast; its comprehensiveness covers matters of Shari'ah and spirituality. This verse explicitly relates to *mujaahadah*. Similar to how the path of sincerity is shown to those who consistently endeavour to repent, the path to practice to those seeking knowledge, and the path to Paradise to those seeking to act upon the Sunnah, pathways are also opened for those who strive in the way of Allah Almighty.² Those who strive in matters of worship and purify their heart and inner self (*Nafs*) are

increased in their understanding of Allah Almighty and experience spiritual openings revealing divine secrets. Imam Abu al-Qasim al-Qushayri رَحْمَةُ اللَّهِ عَلَيْهِ states: 'I heard Ustaad Abu Ali al-Daqaq رَحْمَةُ اللَّهِ عَلَيْهِ saying: "Whosoever beautifies his outer state by striving for a religious cause (*mujaahadah*), Allah Almighty will beautify his inner state with spiritual openings (*mushaahadah*)." Evidence for this is the verse: 'And those who struggled in Our way, We shall definitely show them Our paths.' The Imam also mentioned a quote of the Sufis: 'There is blessing in striving', meaning, actions [striving in worship] are the means to attain blessings related to the inner state.'³

The meaning of *mujaahadah*

Imam al-Qurayshi رَحْمَةُ اللَّهِ عَلَيْهِ summarized the meaning of *mujaahadah* in the following way: 'Know that

the foundation and strengthening of *mujaahadah* is centred around denying the lower self (*nafs*) most of the time what it desires and compelling it to act against its cravings and wants.' He further states: 'There are two attributes of the lower self: remaining indulged in desires and staying afar from good deeds. Therefore, when the lower self becomes uncontrollable in pursuit of desires, it is necessary for it to be abated using the rein of piety (*taqwa*). When it attempts to stand as an obstacle in performing good deeds, it is necessary to steer it away against its will.'⁴

Mujaahadah is necessary for the inner state

Without worship and effort, nothing is attained on this path. Shaykh Abu Ali al-Daqaq رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Know that nothing is accomplished in this journey by the one who does not perform *mujaahadah* to begin with.' Sayyiduna Abu Usman al-Maghribi رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Whoever thinks that without deeming *mujaahadah* necessary he will experience [spiritual] openings on the path to seeking nearness to Allah Almighty or that something will be revealed to him is in error.'⁵

Two categories of mujaahadah

The first type pertains to performing outward worship and avoiding outward sins. The second type refers to observing inner forms of worship and purifying one's character and inner state. The second type is more difficult than the first, but also more beneficial. Imam al-Qushayri رَحْمَةُ اللَّهِ عَلَيْهِ writes regarding this: 'The masses seek to act upon outward actions, whilst the pious seek to purify their hearts. It is easy to endure hunger and remain awake in the night, but it is of utmost difficulty to refine your character and keep the lower self (*nafs*) pure from base things.'⁶

The first type of *mujaahadah* is also prestigious, as it is beloved to Allah Almighty when His people use their wealth and body in matters of worship. This was the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the way of the pious predecessors. The Holy Quran has also placed great emphasis on this. Note the following verses:

It is stated regarding charity (*sadaqah*), standing in prayer and repenting:

الضَّالِّينَ وَالضَّالِّينَ وَالصَّادِقِينَ وَالْقُرْبَانِ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ



*(They are) the patient, and the truthful, and the courteous, and the ones who spend in the cause of Allah, and the seekers of forgiveness in the last part of the night.'*⁷

Regarding remaining awake in the night [for worship], reciting the Holy Quran and prostrating, it is stated:

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ

يَسْجُدُونَ

*All of them are not similar; amongst the People of the Book are some who are firm on the truth, they recite the verses of Allah during parts of the night and they prostrate.'*⁸

Sacrificing sleep to pray in devotion to Allah Almighty

It is stated in the Quran:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ

*Their sides become detached from their beds and they call upon their Lord, fearing and hoping, and they donate some from what We have provided them.'*⁹

Despite spending the nights in worship whilst prostrating and standing, these people do not fall prey to pride and arrogance. Rather, they humbly supplicate to Allah Almighty for salvation from Hell and seek for givenness. The Almighty stated:

كَانُوا قَلِيلًا مِنَ الَّذِينَ مَا يَهْجَعُونَ ﴿٤٠﴾ وَالَّذِينَ يَسْتَغْفِرُونَ ﴿٤١﴾

*They would sleep less during the night. And would seek forgiveness in the latter part of the night.'*¹⁰

He also stated:

وَالَّذِينَ يَسْتَسْتَوُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٢٥﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ

عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٢٦﴾

'And those who spend the night prostrating and standing for their Lord. And those who submit, 'O our Lord, avert the punishment of Hell from us, its punishment is indeed

a noose around the neck.'¹¹

Regarding those who seek to please their Lord, are immersed in His love and supplicate to Him, Allah Almighty states:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And do not keep away (from your gatherings) those who call upon their Lord in the morning and the evening; seeking His pleasure.¹²

The emphasis on prayer, Quranic recitation and Fajr salah is evident where the Almighty has stated:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Keep Salah established, from the declining of the sun until the darkness of the night, and the Qur'aan of the morning (i.e. Fajr Salah); indeed, the angels are present at the Qur'aan of the morning.¹³

Allah Almighty stated regarding Qiyam al-Layl and Salah al-Layl:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُمُوا إِلَى الصَّلَاةِ وَالْإِسْلَامِ إِنَّكُمْ كُنْتُمْ عَنِ السُّجُودِ مُخْلِئِينَ وَكَانُوا يَتْلُونَ الْقُرْآنَ تِلْكَ اللَّيْلُ نَسِيتُ الْبَيْتَ الَّذِي كُنْتُمْ تَقْرَأُونَ فِيهَا وَإِنِّي لَأَتْلُوهُ وَإِنِّي لَأَعْلَمُ مَا كُنْتُمْ تَعْلَمُونَ

O you who wraps himself (in a shawl i.e. the Prophet Muhammad). Stand up (for prayer) during the night except some part of the night. Half the night, or even a little less than that. Or increase a little on it, and recite the Qur'aan delightfully in slow distinct stages (i.e. each letter of the Qur'aan must be pronounced distinctively and correctly). Indeed, We shall soon decree a heavy Word (of commandments) upon you. Indeed, getting up in the night (for Salah), that is heavier (on the body) and the most appropriate (time) for the words to flow properly.¹⁴

In imitating the Prophet's Qiyam al-Layl, the Companions would also worship in abundance:

Allah Almighty states:

تَرَاهُمْ زَكَّاءً إِذْ يُسَبِّحُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاءً فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

'You will see them bowing and falling in prostration, seeking Allah's Benevolence and His contentment. Their signs are on their faces by the marks of prostrations.'¹⁵

The second type of *mujaahadah* is to perform inner forms of worship and purify the inner state and character:

Inner forms of worship refer to love for Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; having religious conviction; being sincere; drawing closer to Allah; relying on Allah; being content, patient and grateful; feeling remorse, reflecting and repenting; contemplating the Divine; being enthusiastic about doing good; turning to Allah when sad; being modest; revering Allah and having hope in His mercy; fearing divine punishment; being God-conscious; and turning to Allah Almighty in every matter. These are all high forms of worship. Purifying one's inner state and character is known as '*tazkiyyah al-nafs*' (self-purification). It is stated in the Holy Quran:

قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

Indeed, successful is the one who became pure. And offered Salah, having mentioned the Name of his Lord.¹⁶

The Quran also states:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

And by the soul and by Him Who made it proper. And instilled in it (i.e. in the human soul, the understanding of) its sins and its piety. Indeed, successful is the one who made it (i.e. his soul) pure. And unsuccessful is the one who covered it in sins.¹⁷

On the path of spirituality, it is this *tazkiyyah* and purification of the heart that is emphasised greatly, because rectifying the heart results in rectification of the outer state too. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Beware! There is a piece flesh in the body; if it is sound, the entire body remains sound, and if it is corrupt, the entire body becomes corrupt. Take heed; it is the heart.'¹⁸

To understand and become closer to Allah Almighty, it is also necessary to accomplish this second type of *mujaahadah*. It is more challenging than the first type.

However, with the grace of Allah Almighty, those who are determined also master this. Challenges arise in this journey because the deceptions of the lower self (*nafs*) are very subtle and many. A person does not realise in normal circumstances the snares of the lower self which he has fallen prey to. However, when certain situations arise, then one comes to know that such-and-such spiritual illness of the heart is still present. For example, someone might believe that he is a patient individual. However, when a calamity strikes, he discovers the reality of himself; the difficulty renders him restless, and he utters words of complaint. The same arises in a situation if one is not shown respect; it makes a person realise how the heart desires praise and respect and is replete with narcissism.

Imam Abu al-Qasim al-Qushayri رَحْمَةُ اللَّهِ عَلَيْهِ narrates a fascinating account related to this. The Imam writes: 'There was a Shaykh who offered Salah in the first row of the Masjid for many years. One day, due to some reason, he was unable to make it to the Masjid in time, and so he offered the Salah in the last row. Thereafter, he disappeared for a long time. After a lengthy period, when he was seen again, he was asked where he had been. He replied: "I was making up for the prayers that I had offered in the first row of the Masjid for all those years. I thought those prayers consisted of sincerity for Allah Almighty. However, due to arriving late one day, the people saw me offering Salah in the last row, which caused me to feel embarrassed. And so, I came to realise that I had been attending the masjid early all those years just to show people. Hence, I repeated them prayers."'

Another similar account is mentioned regarding Sayyiduna Abu Muhammad al-Murtaish رَحْمَةُ اللَّهِ عَلَيْهِ. He states: 'I performed Hajj many times, but then I came to know that my lower self (*Nafs*) played a role in all of them. This is because one day, my mother told me to bring a pitcher of water. This felt burdensome to my lower self. Therefore, I came to know that for my lower self to easily accept what I pursued during the multiple times I performed Hajj was due to its influence and self-interest. Had my lower self been done away with, it would not have been difficult for it to fulfil something deemed right in Islam: obeying

my mother.'¹⁹

It is further stated in the verse:

وَرَأَى اللَّهُ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

*And indeed Allah is with the virtuous.*²⁰

Allah Almighty aids them in the world, and He will bestow upon them forgiveness and reward in the Hereafter.²¹

¹ [Kanz-ul-Iman (translation of Quran)](Part 21, Surah al-Ankaboot, verse 69)

² Madarik, al-Ankaboot, Ayah. 69, p. 899, al-Khaazin, al-Ankaboot, verse 69, vol. 3. p. 457

³ al-Risaalah al-Qushayriyyah, pp. 306 - 307

⁴ al-Risaalah al-Qushayriyyah, p. 308

⁵ al-Risaalah al-Qushayriyyah, p. 306

⁶ al-Risaalah al-Qushayriyyah, p. 309

⁷ [Kanz-ul-Iman (translation of Quran)](Part 3, Surah Aal Imran, verse 17)

⁸ [Kanz-ul-Iman (translation of Quran)](Part 3, Surah Aal Imran, verse 113)

⁹ [Kanz-ul-Iman (translation of Quran)](Part 21, Surah al-Sajdah, verse 16)

¹⁰ [Kanz-ul-Iman (translation of Quran)](Part 26, Surah al-Zaariyaat, verses 17 - 18)

¹¹ [Kanz-ul-Iman (translation of Quran)](Part 19, Surah al-Furqaan, verses 64 - 65)

¹² [Kanz-ul-Iman (translation of Quran)](Part 7, Surah al-Anaam, verse 52)

¹³ [Kanz-ul-Iman (translation of Quran)](Part 15, Surah Bani Israeel, verse 78)

¹⁴ [Kanz-ul-Iman (translation of Quran)](Part 29, Surah al-Muzzammil, verses 1 - 6)

¹⁵ [Kanz-ul-Iman (translation of Quran)](Part 26, Surah al-Fath, verse 29)

¹⁶ [Kanz-ul-Iman (translation of Quran)](Part 3, Surah al-Alaa, verses 14 - 15)

¹⁷ [Kanz-ul-Iman (translation of Quran)](Part 3, Surah al-Shams, verses 7 - 10)

¹⁸ Sahih al-Bukhari, Hadith 52

¹⁹ al-Risaalah al-Qushayriyyah, p. 309

²⁰ [Kanz-ul-Iman (translation of Quran)](Part 21, Surah al-Ankaboot, verse 69)

²¹ Madarik, Surah al-Ankaboot, verse 69, p. 900

An Islamic perspective on obedience

Maulana Sayyid Numaan Attari Madani

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ', meaning, 'Obedience is only required in matters of good.'¹ One should only be obedient in matters that are deemed good in Islam.²

Allah Almighty is our Lord and the Creator of the entire universe. He created everything in it through His might. Having the ability to perform good deeds and refrain from sins is granted by Him. Giving the command to carry out an action or to prohibit one from doing something

is at His discretion. It is Allah Almighty Who ordered His people to obey Him and His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

'O believers! Obey the command of Allah, and obey the command of the Messenger.'³

In this verse, Allah Almighty gives the command to obey Him as well as His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Guidance on obedience

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is loving and compassionate towards his ummah and provided it with guidance. As part of this guidance, he instated a principle: 'إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ', meaning, obedience is only in virtuous actions. There is no obedience in matters of sin, as understood by the maxim لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ, meaning, it is impermissible to obey the creation in a way that involves disobeying Allah.⁴

Who should we obey?

People usually obey individuals belonging to certain groups. Some examples are as follows:

1. Children obey their parents, and Islam requires them to do so. However, children must not obey their parents if they are ordered to lie, offend someone, earn haram, steal, rob others, accept bribes or slander. The same applies if parents tell their son to shave the beard or tell their daughter to ignore rulings of veiling.
2. Students are required to obey their teachers. However, if a teacher orders a student to mock another student, cheat or assist in cheating, wrongly accuse or defame someone, or engage in immoral and sinful acts, then the teacher must not be obeyed.
3. Employees and workers must listen to their supervisor and boss. They too, however, should not be obeyed if they instruct employees to abandon obligatory salah, miss the fasts of Ramadan, act maliciously to harm others or conspire against other workers to get them fired.
4. It is disrespectful to disobey elders. For example, younger siblings or grandchildren should not disobey their elder siblings or grandparents. However, if the latter order their siblings or grandchildren to do things like cut ties with family members or take someone's belongings without their permission, they should not do so.
5. Maintaining an amiable environment at home requires the husband and wife to have a good understanding, but if the husband tells his wife to not veil properly or do something impermissible, she should not act accordingly. The same applies if the wife tells her husband to disobey his parents or mistreat them. A husband and wife should only fulfil each other's requests which are permitted in Islam.
6. Most people around the world follow a leader of some kind. If their leader orders something, they passionately comply. However, a leader's order should never be carried out if it involves high treason or putting the wealth or lives of others at risk.
7. Many people passionately do whatever their friends ask of them, and this can lead to sins being committed. In most cases, being on the right or wrong path is largely determined by whether someone has good company or bad company. Good friends make a person good. Bad friends make a person bad. The Prophet ﷺ said: 'A man is upon the religion of his friend. So, you should be careful who you befriend.'⁵ Hence, people should be wary of what their friends encourage them to do. A friend's request should not be pursued in matters of sin. Examples include speaking about vulgar matters, taking or supplying intoxicating substances, wasting time in futile activities, harassing or mocking others, breaking ties with other friends, fighting and arguing, listening to or watching unlawful things, neglecting salah and leaving out good deeds. Only involve yourself in matters that bring you and your friends the goodness of this world and the Hereafter.

There are many other examples in which people are required to obey others. In short, only those things that come under the category of *إِمَّا الطَّاعَةَ فِي الْمَعْرُوفِ* should be pursued. Meaning, when deciding if you should comply with a request, consider whether the act being ordered is something that is right or wrong. Being considerate of such matters will lead to many wrongdoings ending, the development of cordial relations and people living peaceful lives.

May Allah Almighty allow us to follow the way of the Prophet ﷺ, distance ourselves from wrong and give us the ability to perform virtuous actions. آمين

¹ *Sahih al-Bukhari, vol. 4, p. 455, Hadith 7,145*

² *Fayd al-Qadeer, vol. 6, p. 560*

³ [*Kanz-ul-Iman (translation of Quran)*] (Part 5, Surah al-Nisa, verse. 59)

⁴ *Sharh al-Sunnah li al-Baghawi, vol. 5, p. 299, Hadith 2,449*

⁵ *Al-Tirmizi, vol. 4, p. 167, Hadith, 2,385*

Dar-ul-Ifta Ahl-e-Sunnat

Mufti Muhammad Hashim Attari Madani



Going to the masjid after smoking a cigarette

Question: What do the scholars of Islam say regarding the following matter: what is the ruling regarding a person who enters the masjid immediately after smoking a cigarette without removing its odour from the mouth?

Answer:

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

It is not permissible for the aforementioned individual to enter the masjid immediately after smoking a cigarette. This is because a bad smell emanates from the mouth after smoking a cigarette, and it is Haraam and a sin to enter the masjid without getting rid of the smell. However, such a person may enter the masjid if he gets rid of the smell before entering.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Cricket trophy

Question: What do the scholars of Islam say regarding the following matter: two teams that are playing a cricket match have each paid half the cost for purchasing a trophy that will be given to the winning team. Is this permissible or not?

Answer:

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

According to Shari'ah, it is impermissible and Haraam to do this. This is because the winning team will be given the trophy, but the losing team will not be given anything, and the money they paid towards the trophy will be lost. This, in essence, is gambling, because money is being placed at risk whereby more money will be won, or the money that one had will be lost.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



How is it to hack social media accounts?

Question: What do the scholars of Islam say regarding the following matter: Zayd used to hack Facebook accounts and comment on other people's posts via these accounts. Some accounts had coins for playing games that are purchased for this purpose (these coins are only numbers which are displayed on the account). These coins are transferred from the account of the loser to the account of the winner. Zayd used to give these coins to his friends. The question being asked is regarding the ruling on hacking accounts in this manner. Also, is it necessary upon Zayd to return the coins?

Answer:

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

In the given scenario, it is impermissible, Haraam and a sin to hack accounts and use them to make comments. This is because this involves harming other Muslims, lying, deceiving others by making comments using another person's account, and causing embarrassment to the one whose account has been hacked (by making inappropriate comments and posts); all of these acts are impermissible and Haraam. It is necessary for Zayd to repent from all these sins and to seek forgiveness from all of those he offended.

However, it is not necessary to return the coins because they are not classed as wealth; in matters of liability, it is necessary for wealth to be a legally usable property (*mutaqawwim*). Suppose that the coins are considered as wealth, even so they are a means of play and amusement (*lahw wa la'ib*), and compensation does not become necessary for doing away with equipment of play and amusement.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



How should a barrier (Sutrah) be used in Salah?

Question: What do the scholars of Islam say regarding the following matter: how should a piece of wood that measures one yard and is thicker than a finger be placed in front of people offering Salah so that it becomes permissible to walk in front of them? Should it be placed upright in front of those offering Salah, or should it be placed flat when it is possible to place it upright?

Answer:

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

According to Shari'ah, a piece of wood that is equal to the length from the fingers to the elbow and has the thickness of one finger can be used as a barrier (Sutrah). To form a barrier which will allow people to walk in front of someone praying Salah, it will need to be placed upright or fixed into the ground; placing it flat will not render it a barrier that makes it permissible for people to walk in front of those praying Salah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



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Seeing the Leader of angels

in his original form
(2nd and final part)

Matchless
Messenger ﷺ

Maulana Kashif
Shahzad Attari

One of the exclusive honours that the Prophet ﷺ received from his Lord was that he saw the leader of the angels Sayyiduna Jibraeel عَلَيْهِ السَّلَام twice in his original form.¹

Some points were mentioned regarding this topic in the previous issue. Below are further details in this regard.

Seeing angels in their original form

Shaykh-ul-Islam Makhdoom Muhammad Hashim Thattvi رَحْمَةُ اللّٰهِ عَلَيْهِ states: 'Apart from the Prophet Muhammad ﷺ, no other human (including the Prophets عَلَيْهِمُ السَّلَام and saints رَحْمَتُهُمُ اللّٰهُ عَلَيْهِمُ السَّلَام) can see angels in their original form. And if they were to see them, they would die at once. The Prophet ﷺ saw Sayyiduna Jibraeel عَلَيْهِ السَّلَام twice in his original form: the first time was on a mountain close to Makkah after the first revelation, and the second time was on the Night of Mi'raaj near Sidrah al-Muntaha. However, if an angel takes the form of a human, it is possible for the distinguished to see them, such as the prophets, companions, saints and the righteous.'²

Visiting the prophets ﷺ

Sayyiduna Jibraeel عَلَيْهِ السَّلَام visited Prophet Adam عَلَيْهِ السَّلَام 12 times, Prophet Idrees عَلَيْهِ السَّلَام four times, Prophet Nuh عَلَيْهِ السَّلَام 50 times, Prophet Ibrahim عَلَيْهِ السَّلَام 42 times, Prophet Musa عَلَيْهِ السَّلَام 400 times

and Prophet Isa عَلَيْهِ السَّلَام 10 times. Furthermore, he visited the leader of all Prophets Sayyiduna Muhammad ﷺ 24,000 times.³

The reason for visiting so often

All angels, including Sayyiduna Jibraeel عَلَيْهِ السَّلَام, only descend with the command of Allah Almighty. This is evident from what Sayyiduna Jibraeel عَلَيْهِ السَّلَام said, which has been mentioned in the Quran:

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ

We, the angels, do not descend but by the command of the Lord of your respected self.⁴

No doubt, for Sayyiduna Jibraeel عَلَيْهِ السَّلَام to visit the Prophet ﷺ 24,000 times was due to the command of Allah Almighty. Amongst those who love the Prophet ﷺ who have referred to this in an affectionate and faith-enhancing manner is Maulana Jameel-ul-Rahman Qadri Rizwi; he wrote:

*Na lagta tha Sidrah peh Jibraeel ka dil,
Gawara na thi unko furqat Nabi ki⁵*

Sayyiduna Jibraeel's عَلَيْهِ السَّلَام search

Sayyiduna Jibraeel عَلَيْهِ السَّلَام once said to the Prophet ﷺ: 'I searched the entire world, the east and the west, but I did not find a man more superior than Muhammad ﷺ, nor did I find a family better than Banu Hashim.'⁶

Fear of a bad ending was removed

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked Sayyiduna Jibraeel عَلَيْهِ السَّلَام 'هَلْ أَصَابَكَ مِنْ هَذِهِ الرَّحْمَةِ شَيْءٌ؟' عَلَيْهِ السَّلَام replied: 'Yes. Previously, I feared a bad end, but when Allah Almighty praised me with these words (in the Holy Quran that was revealed to you):

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

*The one who is powerful, honoured in the Majestic Court of the Owner of the Throne.*⁷

I attained assurance of safety.'⁸

Sayyiduna Jibraeel's عَلَيْهِ السَّلَام request

On the Night of Mi'raaj, when Sayyiduna Jibraeel عَلَيْهِ السَّلَام stopped at Sidrah al-Muntaha and said he could not proceed further, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'هَلْ لَكَ مِنْ حَاجَةٍ؟' meaning 'O Jibraeel! Do you have any need [for me to present in the court of Allah Almighty]?' Sayyiduna Jibraeel عَلَيْهِ السَّلَام replied:

'سَلِ اللّٰهَ عَزَّ وَجَلَّ لِيْ اَنْ اَبْسُطَ جَنَاحِيْ عَلٰى الصِّرَاطِ لِامْتِنِكَ حَتّٰى يَجُوْزُوْا عَلَيَّهِ', meaning, 'Ask Allah Almighty to allow me to spread my wing over the Bridge of Siraat for your Ummah so that they can walk on it and cross the Bridge of Siraat.'⁹

Imam Ahmad Raza Khan's رحمه الله عليه poetry in praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ complies with Islam's principles and is reflective of the Quran and Hadith. Referring to this narration, he wrote:

*Ahl-e-Siraat Ruh-e-Ameen ko khabar karayn,
Jaati hay Ummat-e-Nabawi farsh par karayn*¹⁰

As a request to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he also wrote:

*Pul se utaro rah guzar ko khabar na ho,
Jibreel par bicha`ayn to par ko khabar na ho*¹¹

The request of Jibraeel عَلَيْهِ السَّلَام

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ attained unique proximity to Allah Almighty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was made to forget Sayyiduna Jibraeel's عَلَيْهِ السَّلَام request due to the majesty and awe of Allah Almighty and the beauty of His speech. However, the Almighty showed His mercy and reminded him by saying: 'وَأَيْنَ حَاجَةٌ جِبْرِيلَ؟' meaning, 'Where is Jibraeel's request?' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'اللّٰهُمَّ اِنَّكَ اَعْلَمُ', meaning, 'O Allah! You know better.' Allah Almighty replied: 'O Muhammad! I have accepted the request of Jibraeel

Ameen. However, this is only for the one who loves you and adopts your company.'¹²

The fortune of the one who acts upon the Sunnah

The author of *Seerah al-Halabiyyah Allamah Noor al-Din Ali Bin Ibrahim al-Shaafi'i al-Halabi* رحمه الله عليه writes: 'I say that the statement of Allah Almighty 'مَنْ صَجَبَكَ' likely refers to the one who follows his (the Prophet's) religion and acts upon his Sunnah. The wish of Jibraeel عَلَيْهِ السَّلَام to spread his wing over the Bridge of Siraat for the Prophet's Ummah is in reference to the fortunate Muslims who act upon the Sunnah.'¹³

The deprivation of the companion's enemies

Fulfilling the wish of Sayyiduna Jibraeel عَلَيْهِ السَّلَام, Allah Almighty granted him permission to spread his wing over the Bridge of Siraat for the pious and righteous people from the Prophet's Ummah. This honour will not be granted to the one who ruins his faith by disobeying Allah Almighty, such as an individual who has animosity and hatred towards any of the Prophet's companions عَلَيْهِمُ الرُّضْوَانُ.¹⁴

May Allah Almighty grant us true love and respect for the companions عَلَيْهِمُ الرُّضْوَانُ. For the sake of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, may the Almighty grant us success in crossing the Bridge of Siraat on the Day of Judgement.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *al-Zarqaani ala al-Mawahib, vol. 1, p. 108, Kashf al-Ghummah, vol. 2, p. 54*

² *Faraid al-Islam, p. 9*

³ *Irshaad al-Saari, vol. 1, p. 101, Hadith. 2*

⁴ [*Kanz-ul-Iman (translation of Quran)*] (Part 16, Surah Maryam, verse. 64)

⁵ *Qabaala-e-Bakhshish, p. 315*

⁶ *Kanz-ul-Ummal, vol. 6, p. 184, juz 11, Hadith. 31,910*

⁷ [*Kanz-ul-Iman (translation of Quran)*] (Part 30, Surah al-Takweer, Verse. 20)

⁸ *al-Shifaa, vol. 1, p. 17, Naseem al-Riyaad, vol. 1, p. 178*

⁹ *Seerah al-Halabiyyah, vol. 1, p. 565, al-Zurqaani ala al-Mawahib. Vol. 8, p. 195*

¹⁰ *Hadaiq-e-Bakhshish, p. 98*

¹¹ *Hadaiq-e-Bakhshish, p. 130*

¹² *al-Mawahib al-Ladunniyah, vol. 2, p. 382, al-Zarqaani ala al-Mawahib, vol. 8, p. 198*

¹³ *Seerah al-Halabiyyah, vol. 1, p. 565*

¹⁴ *al-Zurqaani ala al-Mawahib. vol. 8, p. 198*

What is right after all?



Why should we act upon the Sunnah?

Mufti Muhammad Qasim Attari

Seeing Muslims connected to and admiring their religion of Islam makes for a discomfoting sight for some. Equally disturbing in the eyes of such people is the fact that many Muslims act upon the teachings of their faith despite all the widespread temptations in society. Amongst the methods employed to reduce the influence of Islam on Muslims is to distance them from religion in the name of religion itself. This can happen in various ways. One example of this is the tactic used by liberal scholars who are overawed by the West and praise its culture. To turn people away from acting upon the Sunnah and recommended acts (*Mustahabbat*), they claim: 'Because people are becoming detached from religion, we are creating ease for them. By doing so, we are bringing people closer to religion. As acting upon the Sunnah is difficult, we only speak about what is compulsory (*Fard*) and necessary (*Wajib*). We do not mention the importance of the Sunnah in matters of worship and other aspects of life.'

There are two things to note in response to this flawed claim. The first is that if a person declares Sunnah acts to be as important as a *Fard* or *Wajib*, then he is mistaken. For example, eating and drinking whilst seated is Sunnah; offering the Taraweeh Salah is Sunnah; the units (*Rak'aat*) of prayer that are offered before and after the *Fard* in Salah are Sunnah or optional (*Nafl*), except in the case of the Witr. Anyone who declares these things to be necessary (*Wajib*) is mistaken, although this is a separate issue altogether. However, another thing to consider is the following: should we be teaching people the Sunnah and encouraging them to act upon it, or should no importance be given to the Sunnah at all? These are issues that require addressing. People with vast knowledge of Islam who also have a deep understanding of the faith and look up to its predecessors assert that this thinking of liberal scholars is a major factor contributing to their misunderstanding of Islam's aims and objectives.

Encouraging people to act upon the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is significant from many aspects. The first point to understand is that the fundamental reason for a Muslim to act upon the Sunnah is because Allah Almighty gave the command to follow the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Almighty stated:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

Say you, O Beloved; that '(O) people! If you love Allah, you should therefore obey me.'¹

Allah Almighty has also stated:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

'And follow the path of the one who has turned to Me.'²

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned to Allah Almighty the most. We should follow him without any restrictions, which includes following him in acts that are *Fard*, *Wajib*, *Sunnah* and *Mustahab*.

Allah Almighty declared the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ an excellent example. The Almighty states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed, for you following the Messenger of Allah is best.'³

Just as the *Fard* and *Wajib* acts are a part of this perfect example, so too are the non-*Wajib* acts of worship and dealings conducted by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The third point to understand is that there is great religious wisdom behind acting upon the *Sunnah*. This can be partially understood through the fact that in life, we not only carry out the tasks that are necessary, but we also do things that help us do the tasks that are necessary. For example, during our educational life, we also study books that are not part of the syllabus or curriculum. Similarly, not only do we acquire skills that are necessary for our occupation, but we also learn skills related to other professions too. Likewise, to protect ourselves from a greater problem, we also avoid the things that are a preface to it. For instance, we avoid going out in freezing conditions without a jacket to protect ourselves from catching a cold. In terms of our worldly affairs, not only do we try to accomplish our main objectives, but we also go the extra mile. For example, after building a house, we also decorate it by painting it a certain colour and opting for unnecessary embellishments like marble flooring. The point being conveyed is that although some things are not necessary per se, they prevent something bad from occurring, enhance the beauty of things, or aid in completing the tasks that are necessary.

The matter of *Sunnahs* and *Mustahab* acts is similar. To understand this, reflect over the following examples. Have you ever heard of an individual who prays the 20 units of Taraweeh Salah but does

not pray Isha? Have you ever heard of anyone who offers the Tahajjud prayer or the *Sunnah* units for Fajr but does not pray the *Fard* units? Similarly, have you heard of anyone who offers the *Sunnah* units for any other Salah but leaves out the *Fard*? You will not find such an individual, because anyone who offers optional Salah will certainly offer the prayers that are necessary. The same applies to other forms of worship, for it is not the case that someone who observes all the optional fasts of Rajab and Sha'ban will miss the compulsory fasts of Ramadan. In short, optional acts of worship bring a person closer to the related compulsory acts of worship.

Human nature dictates that a person who pays attention to small things will pay extra attention to related things that are of greater importance. It is not the case that someone who avoids doubtful things unreluctantly commits things that are definitively haram. This wisdom has been alluded to in the Hadith that states a person grazing his animals near the field of the king will find his animals entering the field. Hence, it is safer to avoid even the boundary of such a thing lest one falls into that which is actually forbidden. Adopting this careful approach will act as a barrier whereby something unprohibited prevents you from accessing that which is prohibited.

At times, it is fascinating how actions that are optional and *Mustahab* act as a more effective barrier stopping sins than a barrier premised on actions that are necessary. For example, a person may wear a turban – which is a *Sunnah* of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ – or have a shawl over his head – which is the custom of the pious people. Such a person will not go to the pub wearing this attire as it will stop him from doing so. Even if he was to go, he would first leave this *Sunnah* by changing into shirt and trousers or some other clothing and then go. It is not plausible that a bearded Muslim will wear a turban or topi and go to the pub. Note how a *Sunnah* and *Mustahab* act can prevent someone from the impermissible act of going to a pub. Not only this, but we also observe in society that if a bearded shopkeeper with a turban who, suppose, deceives whilst selling goods, people will make remarks like: i) 'Brother, how can you do such things despite being religious?' ii) 'How can you do such things despite having a beard?' iii) 'How can you wear a turban and do such things?'

Looking at another example, if a person wearing a turban sits down and converses with people at the time of Salah and does not get up to go and pray, even those who do not pray themselves will say: 'The azan has taken place and Salah is taking place in congregation. So, go and pray Salah.' It is almost as if his turban—a Sunnah—is compelling him to pray Salah. What is the takeaway from all these examples? Acts that are Sunnah and *Mustahab* are perceived by others as a barrier that prevents sin.

Another aspect of acts that are Sunnah is that they beautify righteous deeds. For example, it is compulsory to wear clothing that covers a person from the navel to below the knees. However, to cover the entire body is Sunnah, which also looks more presentable. Likewise, one can eat and drink whilst walking, but eating whilst respectfully seated is more refined. In a similar manner, when meeting someone, a person can start a conversation and get straight to point without offering any respectful greeting. However, this would be considered discourteous. Conversely, initiating a meeting with salaam is Sunnah, and it is also Sunnah to smile if appropriate. Both things add to the amiability of the meeting.

Specific units (*Rak'aat*) are *Fard* in Salah, but the Sunnahs in the beginning and end enhance one's focus in Salah and increase closeness to Allah Almighty. Similarly, Hajj is *Fard*, but performing Sunnah Umrahs throughout life immerse you in divine love. The *Fard* fasts of Ramadan are a means of attaining piety, but observing Sunnah fasts from time-to-time throughout the year helps in maintaining this state of piety.

In summary, it is necessary for us to do whatever is *Fard* and *Wajib* and to stay away from haram. However, we should not leave out acts of Sunnah in the process. Rather, we should act upon them too as they help us to fulfil and beautify that which is *Fard* and avoid sins.

¹ [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal Imran, verse 31)

² [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqman, verse 15)

³ [Kanz-ul-Iman (translation of Quran)] (Para. 21, Surah. Al-Ahzaab, verse 21)

Knowledge

Muhammad Javaid Attari Madani

The Beloved and Final Prophet of Allah Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: **طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ**, 'To seek knowledge is an obligation upon every Muslim.' (Ibn Majah, vol. 1, p. 146, Hadees. 224)

Dear children, here, 'knowledge' refers to Islamic knowledge. Knowledge is light. Knowledge is guidance. Knowledge is a way to progress in worldly and religious affairs. Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has said: "Obtaining religious knowledge is better than offering voluntary Salah (*Nafl*)."

(Musnad Imam Shaafi'i, p. 249)

Children should aspire to continuously acquire knowledge of Islam. Some children are unaware of how to perform ablution (*Wudu*) properly. Likewise, some make mistakes in their Salah by not knowing how to raise their hands, where to place them, and where to look. Similarly, among other matters, some children do not know how to respect their parents, teachers and elder siblings.

Dear children, we should gain Islamic knowledge about these things. Speak to your parents and teachers to learn about ablution, Salah and other things, **إِنْ شَاءَ اللهُ**, this way, we can learn lots about Islam and also gain the blessings of seeking knowledge.

May Allah Almighty give us the blessings of knowledge.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Questions and answers from Madani Muzakarah

1. Leading the noble prophets ﷺ in prayer on the Night of the Ascension (Mi'raaj)

Question: Did the Prophet Muhammad ﷺ lead the prophets عَلَيْهِمُ السَّلَام in prayer?

Answer: The Prophet Muhammad ﷺ led the prophets عَلَيْهِمُ السَّلَام in prayer on the night of Mi'raaj in Masjid al-Aqsa, Jerusalem.¹

*Namaz-e-Aqsa main tha yehi sirr,
'iyaan hon ma'ni-e-awwal aakhir*

*Key dast bastah hain peechay haazir,
jo salta nat aagay kar ga`ay thay²*

In the section “jo saltanat aagay kar gaye thay”, the poet is indicating towards the noble prophets عَلَيْهِمُ السَّلَام; they were the kings of their nations, and on the night of Mi'raaj, they were standing behind the Prophet ﷺ in rows.³

2. Travelling beyond what the mind can comprehend

Question: We have heard that we should not refer to Allah Almighty as “the one above” or say, “Allah Almighty is upon the Throne (Arsh)”, but we have also heard that on the night of Mi'raaj, the Prophet ﷺ went towards the Throne to meet Allah Almighty and the Throne is above. What is the meaning of this?

Answer: It is true that the Prophet ﷺ went to the Throne to meet Allah Almighty. However, it is not mentioned where he ﷺ beheld Allah Almighty. *A'la Hazrat*, the Imam of Ahl Al-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states:

*Khirad say keh do kay sar jhukale,
gumaan say guzray guzarnay wale
Pare hain yaan khud jihat ko laalay,
kisay bataye kidhar gaye thay⁴*

Explanation of Raza's poetry:

Khirad means intellect and understanding. *Gumaan* means imagination. *Jihat* means direction. The meaning of this couplet is that the intellect should be told to surrender and not think, because the one who was travelling went beyond the imagination; direction itself is baffled [metaphorically speaking]; not above, nor below, neither right, nor left.

With his own eyes and whilst awake, the Prophet ﷺ was honoured with beholding Allah Almighty. As for in what way and how, these matters are not to be dwelled upon, but they should be accepted as having taken place.⁵

3. Why did the Mi'raaj occur?

Question: Why did the Prophet ﷺ undertake the Mi'raaj journey?

Answer: The Mi'raaj is a miracle of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty called him and made him His guest, which is why he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went on the Mi'raaj journey.

تَبَارَكَ اللهُ! *Shaan teri,*
tujhi ko zaiba hai bay niyaaazi

كأني تَرَانِي *Kahin to vo josh e*
kahin takazay visal ka thay⁶

Explanation of Raza's poetry:

The majesty of Allah Almighty is such that He is Independent, and this is befitting of Him. In one instance, whilst standing on mount Sinai, Prophet Musa عَلَيْهِ السَّلَام said: 'O Lord! I wish to see you.' Allah Almighty said: 'You will certainly not be able to see me.'⁷ On the other hand, the beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was resting when Jibrael عَلَيْهِ السَّلَام arrived and woke him by brushing his camphor-filled eyes against the soles of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ feet.⁸ This is the rank of the beloved. There is a difference between the *Kaleem* and the *Habib*.

Udhar say payham taqazay aana,
idhar tha mushkil qadam barhana

Jalal o haibat ka saamna tha,
jamal-o-rahmat ubhartay thay⁹

4. The Mi'raaj is a great miracle

Question: During Rabi al-Awwal, we heard about many miracles of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Is the Mi'raaj also a miracle of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Answer: Yes, the Mi'raaj is certainly also a great miracle of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Mi'raaj, in fact, is a collection of miracles, as numerous miracles occurred during the journey.¹⁰

5. How did the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reach the heavens?

Question: How did our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reach the heavens?

Answer: The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled on the Buraaq to different places and eventually reached *Sidrah al-Muntaha* (a tree of the farthest boundary).¹¹

As *Sidrah al-Muntaha* is the limit for Sayyiduna Jibrael عَلَيْهِ السَّلَام, he stopped here.¹² Then, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was presented with a conveyance known as "Raf Raf". However, even this could not proceed ahead. So, by the mercy of Allah Almighty, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled further ahead.¹³ Allah Almighty granted the Mi'raaj to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a miracle. The conveyances were there due to the respect given to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, not because he needed them.¹⁴

6. Is shaking the legs an act of the Devil?

Question: Is shaking the legs an act of the Devil?

Answer: I have never come across the idea that shaking the legs is an act of the Devil. This could be something made up by the public. Nonetheless, one should consult scholars كَثْرَتُهُمُ اللهُ السَّلَام to verify such statements prior to proclaiming them.¹⁵

¹ Al-Nasa`ee, p 81, Hadith 448: Musnad Imam Ahmad, vol. 1, p. 553, Hadith 2324

² Hadaiq-e-Bakhshish, p. 232

³ Madani Muzakarah, 13th Rabi al-Awwal 1441 AH

⁴ Hadaiq e Bakhshish, p. 235

⁵ Madani Muzakarah, 4 Jumadal Ukhra 1440 AH

⁶ Hadaiq-e-Bakhshish, p. 234

⁷ Part 9, Surah al-A'raf, verse 143

⁸ Madarij al-Nubuwwah, p. 92

⁹ Hadaiq e Bakhshish, p. 235, Madani Muzakarah, 26 Rajab 1441 AH

¹⁰ Madani Muzakarah, 16 Rabi al-Awwal 1440 AH

¹¹ Al-Bukhari, vol. 2, p. 380, Hadith. 3207

¹² Ruh al-Bayan, Para. 27, Surah al-Najm, verse. 14, vol. 9, p. 224, Mirat-ul-Manajih, vol. 8, p. 143

¹³ During the Mi'raaj, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled in different ways. From Makkah to Jerusalem, he travelled on the Buraaq. From Jerusalem to the first heaven, he travelled up a staircase of light. From the first heaven to the seventh, he travelled on the wings of angels. From the seventh heaven to Sidrah al-Muntaha, he travelled on the wing of Sayyiduna Jibrael عَلَيْهِ السَّلَام, and from Sidrah al-Muntaha to the station of Qaaba Qawsain, he travelled on the Raf Raf. (Ruh al-Maani, Part 15, Surah, Bani Israel, verse. 1, vol. 14, p. 15)

¹⁴ Madani Muzakarah, 23 Rajab 1440 AH

¹⁵ Madani Muzakarah, 5 Muharram 1440 AH

A heartfelt plea

Turning —to— Allah Almighty

✍ Maulana Muhammad Imran Attari

When facing challenges, we should take the appropriate steps to overcome them. However, we should also turn to our Lord. Our problems may involve domestic issues, money troubles, litigation, illnesses or facing oppression. Whatever difficulty we face, we should first implore our Creator, for all affairs are under His control. Who can remove our difficulties besides Him? Who can remove our pain and bring us peace? His majesty is such that He simply states 'Be', and whatever He has ordained happens immediately. By His command, not only do the sick become healthy, but the dead come back to life. By His command, the rivers and seas split to form paths. By His command, fire becomes cool and harmless. By His command, the inside of a whale becomes a place of refuge for man. It is He who destroyed an army with elephants through small birds and left many tyrants and oppressors to decay under the earth.

The fact that we as servants of a Lord of such majesty face all sorts of problems alludes to one thing: we are to blame ourselves for the state we are in. Distancing ourselves from Him and weakening our connection and trust in Him has led us to where we are. We explore every avenue to try and resolve our issues but do not turn to Him.

However, today, if we turn to Allah Almighty as we should, our life can be turned around. Our difficulties can end. We can have brighter days ahead with Allah's mercy showering on us like rainfall. Allah Almighty has ordered us in the Holy Quran to return to Him:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

*'And turn towards your Lord and submit in His majestic court.'*¹

We should divert our attention towards Him. We ought to repent and become obedient to Him with our heart, soul and wealth.² Allah Almighty Himself declares the one who turns to Him as His excellent person. Prophet Sulayman عَلَيْهِ السَّلَام is mentioned by Allah Almighty in this regard:

نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

*'What an excellent bondsman. He is indeed most repenting (to Allah).'*³

Words of praise are mentioned in verse 44 of the same chapter regarding Prophet Ayyub عَلَيْهِ السَّلَام turning to his Lord. Referring to the reward in the Hereafter for those who turn to their Lord, Allah Almighty states:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

*Indeed, those who believed, and performed good deeds, and turned themselves towards their Lord; they are the people of Paradise; they will abide therein forever.*⁴

We too should turn to Allah Almighty for every need. The doors to His mercy are always opened for His people. Shortcomings only exist on our part. It is mentioned in a Hadith *Qudsi* that Allah Almighty stated: ‘When a person draws closer to Me by one handspan, I draw closer to him by one arm’s length. When he draws closer to Me by one arm’s length, I draw closer to him by the span of two outstretched arms. And when he walks towards Me, My mercy runs towards him.’⁵

Turning to Allah Almighty at times of need also yields worldly benefit. On one occasion, the Prophet’s Companion Sayyiduna Abu Mi’laq Ansari رَضِيَ اللَّهُ عَنْهُ set out on a journey with business goods. He was stopped by an armed robber who said: ‘Hand over all of your goods to me and prepare to be killed.’ He رَضِيَ اللَّهُ عَنْهُ replied: ‘Your purpose is to acquire wealth. So, take all of my wealth and allow me to go.’ The robber responded: ‘No, I only intend to kill you.’ Sayyiduna Abu Mi’laq Ansari رَضِيَ اللَّهُ عَنْهُ stated: ‘As you have already decided on killing me, give me some respite so that I may offer salah.’ The robber allowed him to do so, and so the companion performed wudu, offered salah and supplicated to his Lord three times. Suddenly, a horse-rider brandishing a spear appeared. He advanced towards the robber and finished him off with one strike. Sayyiduna Abu Mi’laq Ansari رَضِيَ اللَّهُ عَنْهُ addressed the mysterious horse-rider by saying: ‘Allah Almighty assisted me during this difficulty through you. Who are you?’ The rider replied: ‘I am an angel from the fourth heaven. When you supplicated for the first time, I heard the heavens’ doors. When you supplicated the second time, I heard the shriek of those in the heavens. When you supplicated for the third time, I heard the following being said: “This is the supplication of someone distressed.” I requested Allah Almighty: “Grant me permission to finish off the robber.” Hence, I then came to assist you by the permission of

Allah Almighty.’⁶

A common misconception found amongst the masses is the assumption that Allah Almighty is pleased with them if they are living a life of luxury or have a successful business. Conversely, they think that Allah Almighty is displeased with them if they experience problems or worries. Although this can be the case, the opposite can also be true. Sayyiduna Malik bin Dinar رَضِيَ اللَّهُ عَنْهُ used to say: ‘If Allah Almighty loves His servant, He constricts his worldly affairs, lessens his worldly pastimes and states, “Do not become distant from Me.” As a result, that person becomes free to worship Allah Almighty. On the other hand, when Allah Almighty dislikes a servant, He places the world in front of him and states: “Stay away from Me so that I do not see you before Me.” You will see people of this category engrossed with land or business.’⁷

When facing difficulties, I request all Muslims to sincerely turn to their merciful Lord instead of losing hope and then take practical steps to address their problems. The Ameer Ahl of Ahl al-Sunnah كَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ stated in one of his letters: ‘We pursue expediencies and do not tire in chasing people of high status. However, there are shortcomings on our part in turning to our Lord with sincerity despite supplications having the ability to change destiny. All matters are under His control. During times of great difficulty, the representatives [of Dawat-e-Islami] should gather and recite Khatam Ghausiyyah etc. and make arrangements to offer Salat-ul-Asraar and Salat-ul-Haajat.’⁸

May Allah Almighty allow us to rectify our inner and outward states. May He allow us to be thankful to Him at all times and turn to Him.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ [Kanz-ul-Iman (translation of Quran)] (Para. 24, Surah al-Zumar, verse 54)

² Qoot-ul-Quloob, vol. 1, p. 189

³ [Kanz-ul-Iman (translation of Quran)] (Para. 23, Surah Saad, verse. 30)

⁴ [Kanz-ul-Iman (translation of Quran)] (Para. 12, Surah Hood, verse 23)

⁵ Sahih al-Bukhari, vol. 4, p. 541, Hadith. 7405

⁶ al-Isaabah fi Tamyeez al-Sahabah, vol. 7, p. 313

⁷ Sifah al-Safwah, vol. 3, p. 189, no. 522

⁸ Madani Kamon Ki Taqseem kay Taqazay, p. 65

Our Prophet: The most sublime, the most great

THE ESTEEMED PROPHET

Maulana Abul Hassan Attari Madani

Last month's issue referred to how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ distributed generously and how this topic can be addressed from four different perspectives:

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.

The first two perspectives have already been covered. The third perspective is discussed below.

3. Giving generously

Hundreds of books have been written on the generosity the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After Allah Almighty, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is most generous. *Sayyiduna* Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا states regarding the extent of his generosity: 'The messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the most generous amongst the people. His generosity would be at its peak when he used to meet Jibrael عَلَيْهِ السَّلَام in the month of Ramadan. Jibrael عَلَيْهِ السَّلَام would come every night of Ramadan and recite the Quran with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was more generous in doing good than a fast wind.'¹

The endless giving of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would benefit non-Muslims too. Sayyiduna Safwan Bin Umayyah رَضِيَ اللهُ عَنْهُ (before accepting Islam at the battle of Hunayn) asked for goats that had filled a valley between two mountains. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave all of them to him. Sayyiduna Safwan returned to his people and said: 'O my people! Accept Islam! I swear by Allah that Muhammad [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] is so generous that one no longer fears poverty.'²

Sayyiduna Safwan رَضِيَ اللهُ عَنْهُ also said: 'On the day of Hunayn, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began giving me wealth even though I detested him. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to give me to the extent that he became beloved to me.'³ The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed incredible generosity during the battle of Hunayn. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave away 100 camels to many people.'⁴

Speaking of the generosity shown on the day of Hunayn, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'The distribution of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on that day was greater than the generosity shown by kings in their entire lifetime. Goats large enough in quantity to fill a valley were given away by him. Crowds came towards him, forcing him to move back. When all the wealth had been distributed, a Bedouin (an Arab who lives in rural areas) took hold of the Prophet's shawl and pulled it off with such force that it left a mark on his blessed body. Upon this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "O people! Do not be hasty. By Allah, you will never find me stingy."⁵

There are also instances where the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave away the very clothing that he was wearing. Sayyiduna Sahl Bin Sa'd رَضِيَ اللهُ عَنْهُ narrates that a woman came with a shawl and said: 'O Messenger of Allah! I have woven this together and brought it for you to wear.' As the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ required it, he kept it. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the companions, he was wearing it as a lower garment (*Tahband*). A companion رَضِيَ اللهُ عَنْهُ saw this and said: 'What a great cloth this is; allow me to wear it.' The prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said okay. After some time, he left the gathering, and when he returned, he folded the cloth and sent it to the companion. The other companions رَضِيَ اللهُ عَنْهُمْ told this companion that what he did was not right, as he knew that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not turn away anyone who asked from him. The companion رَضِيَ اللهُ عَنْهُ replied: 'I swear by Allah that I only asked for this cloth so that it may be used as my shroud [for blessings] when I die.' Sayyiduna Sahl Bin Sa'd رَضِيَ اللهُ عَنْهُ stated that the cloth

was used as that companion's shroud.⁶

Other examples of the Prophet's generosity include him purchasing something from someone and then gifting it back to the seller or somebody else. During the return journey from the battle of Zaat al-Riqā, the camel of Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُ was lean and weak; it would fall behind the rest of the convoy. Seeing this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hit the camel with a stick. As a result, it began to travel so fast that it went ahead of the other companions' healthy camels. Slowing down his camel, Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ came in line with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and began to talk. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Jabir! Will you sell this camel to me?' Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ wanted to give it as a gift, but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ insisted and purchased it for one *Aoqiyyah* [historical unit] of gold. After reaching Madinah, Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ came the next day to give the camel to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He tied it outside Masjid al-Nabawi. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the camel and asked, 'Who does this camel belong to?' He was told that it belonged to Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called him and said: 'O the son of my brother, take the camel with you; it is yours.' He then said to Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ: 'Go with Jabir and give him one *Aoqiyyah*.' Sayyiduna Bilal gave him one *Aoqiyyah* for the camel and a bit more. Sayyiduna Jabir stated: 'I swear by Allah, my wealth increased for as long as it remained with me.'⁷

Likewise, on one occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ purchased a camel from the Leader of Believers Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ and then gifted to Sayyiduna Umar's son: Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا.⁸

(To be continued in the next issue.)

¹ *Sahih al-Bukhari*, vol. 1, p. 9, Hadith 6

² *Muslim*, p. 973, Hadith 6,021

³ *Sharh al-Shifa al-Qaari*, vol. 1, p. 257

⁴ *Sahih al-Bukhari*, vol. 3, p. 118, Hadith 2,821

⁵ *Malfuzaat-e-A'la Hazrat*, p. 122, *Al-Bukhari*, vol. 2, p. 260 Hadith 2,821

⁶ *Sahih al-Bukhari*, vol. 4, p. 54, Hadith 5,810

⁷ *Seerat-e-Ibn Hishaam*, p. 384

⁸ *Sahih al-Bukhari*, vol. 2, p. 23, Hadith 2,115

THE REASONS FOR ALWAYS FEELING TIRED

Muhammad Asif Attari Madani

The death of 270 people

According to a report, in April 2019, 270 people lost their lives in Indonesia due to tiredness and other illnesses during an election. They counted votes for long periods without having a break (Dawn News, 28 April 2019). In August 2005, a person died in South Korea after playing video games non-stop for 50 hours. In September 2007, a person in Guangzhou (China) played games online for three days straight, resulting in his death caused by exhaustion and tiredness.

The nature of the human body is such that we become tired after writing, reading, teaching, lifting objects, walking, cooking, driving and doing other tasks. The body then requires adequate rest for us to regain strength and carry out tasks again. Becoming tired because of one's daily routine is not a cause for concern. However, sometimes people feel completely exhausted by carrying our minor tasks, or they feel tired all the time without having engaged in any physical or mental activity. Such fatigue is a cause for concern, as people become averse to doing anything at all; they have no willingness to worship or carry out their duties at work properly.

The reasons for always feeling tired

Experts have conducted extensive research on this topic. The ten major factors for always feeling tired identified in a study are stated here. Read through these carefully, understand them, assess whether they are affecting you, and try your best to mitigate them; your life will change for the better إِنْ شَاءَ اللَّهُ.

Ten things that cause tiredness

1. Poor diet

Food and drink provide our body with energy and strength. This only happens if our food contains the vitamins, iron and carbohydrates necessary for the body to function properly. These are found in foods and drinks such as milk, yoghurt, fresh fruits (or their juices), vegetables, poultry, meat, fish and eggs. On the other hand, if we regularly consume junk food, fizzy drinks, takeaways prepared using substandard ingredients, fried street foods, unhealthy confectionery and products with low-quality artificial ingredients, there will be more harm than benefit. One of the consequences of having such a poor diet is feeling constantly tired. Also, eating spontaneously without following a schedule or eating in large

amounts can also harm the body. Keeping a balanced diet provides the body with what it needs and makes it less prone to feeling constantly tired.

The nutritional and dietary requirements of a person vary depending on age, weight and health. Hence, you are advised to consult a dietitian to find out what you should eat and drink, in what amount and at what time. Two books of the Ameer of Ahl Al-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ are especially informative in this regard: 'Islamic Manners of Eating' and 'Excellences of Hunger.'

2. Missing breakfast

During sleep, the body expends energy in pumping blood and oxygen around the body. This is why we should have breakfast after waking up to gain energy. Carrying out minor tasks will tire an individual if this vital meal is left out due to rushing to school or the office. Expect the same outcome if you have simply developed a habit of missing breakfast. Most of a day's activity takes place between breakfast and lunch, and so including fruit in one's breakfast is also beneficial. However, not many people do this, as many opt for having a tasty breakfast by eating Paratha, Naan and Halwah Puri instead of having a nutritious and healthy breakfast.

3. Not drinking enough water

Irrespective of whether or not you feel thirsty, you should drink 12 glasses of water each day. Many of us do not drink enough water, which can lead to dehydration, thickening of the blood and impacting the cardiovascular system, leading to a low supply of oxygen to muscles and other parts of the body. This results in fatigue.

4. Inadequate sleep

Humans need different amounts of sleep based on age. According to medical research, a young child needs 12 to 15 hours of sleep. Between the age of 15 to 40, seven to eight hours are needed, and for those over the age of 40, six hours of sleep is required. Sleep plays an instrumental role in restoring energy to the body. We feel refreshed after sleeping. Those who

do not sleep well at night find themselves drowsy, sleepy and tired during the day. One's surrounding is very important for a good night's sleep, and this is compromised if there is too much light or noise. Also, falling asleep whilst using a mobile phone, laptop or watching TV is unhealthy as these things impact the hormones which regulate the body's sleep pattern, resulting in a person beginning the day feeling tired.

Waking up in the night and checking WhatsApp or Facebook on your mobile phone can disrupt your sleep. At times, this can totally ruin a good night's sleep. Unless it is necessary, you should not check your mobile phone at night if you happen to wake up.

Staying awake late into the night on your day off from work can result in feeling tired the next day. Therefore, follow your normal routine even on your day off from work.

Attending nightlong events, social gatherings or ceremonies also have an adverse effect on sleep. People who cannot get proper sleep should avoid taking sleeping pills if possible. They ought to be particularly mindful of becoming dependent on them. Although these pills initially help a person sleep, their dosage is gradually increased over time. Eventually, people cannot sleep properly regardless of how many pills they take.

Taking a siesta (a short nap in the afternoon) should be a part of your routine. Just as sleeping at night benefits the body, taking a siesta in the afternoon after lunch is also very beneficial for regaining energy. Those who offer voluntary salah at night, perform zikr or study religious books should certainly make this a habit. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ stated: قِيلُوا فَإِنَّ الشَّيْطَانَ لَا يَقْبَلُ: meaning, 'Take a siesta, because Satan does not take a siesta.'¹ Allamah Abd al-Rauf al-Manaawi رَحِمَهُ اللهُ عَلَيْهِ writes: 'Siesta refers to sleeping in the afternoon, and this is recommendable (*Mustahab*) as it is conducive for performing Salah in the night.'²

5. Various illnesses and diseases

A range of illnesses and diseases can cause you to

always feel tired. Some examples are diabetes, high blood pressure, heart disease, anaemia, hepatitis, obesity, osteoporosis, muscle strains, back pain, headaches, problems related to the ear, nose or throat, urinary infections and typhoid. If you have been feeling tired for a long time, you should visit a doctor so that the underlying cause can be identified.

6. Medicinal side effects

At times, the medicines used for treating an illness can lead to certain side effects that appear after a while. These side effects appear in the form of body pain and feeling weak and tired. Anyone suffering from the aforementioned should visit their doctor.

7. Not exercising on a daily basis

Exercising is a significant part of remaining healthy. Going for a daily walk is also a form of exercise. If possible, walk for 45 minutes every morning. ^١ إِنَّ شَاءَ اللَّهُ this will help your digestive system, improve blood flow, alleviate pains and aches, reduce stress, get rid of high cholesterol and improve your mental health. As a result, you will feel less tired all the time.³ If you wish to perform any other exercise, you should consult a physician beforehand, as not every physical activity is suitable for every person. However, avoid going to a gym where people wear shorts and uncover their knees or music is played.

8. Sitting and walking posture

The posture we adopt when walking, reading, writing or sitting can influence how tired we feel. People who sit whilst leaning forward or towards one side, or those who sit without leaning on anything and have their feet off the ground without any support will feel more tired. Adjusting how you sit and walk is a simple and cost-free method of dealing with tiredness.

9. Remaining seated for long periods of time

Blood flow is reduced if a person sits stationary for many hours without changing position, and oxygen also may not reach every part of the body. Both these things lead to feeling tired. People who work eight

hour shifts while seated should get up from their seat after regular intervals, take a few steps and then sit back down. This may only take a minute or two but reduces tiredness significantly. Those working on computers also become mentally exhausted quickly. Such people should look away from the computer screen after every 19 minutes and look at an object such as a green plant or wall positioned at least 19 feet away for 19 seconds. Those who drive for eight to ten hours should also stop at service stations. They and any passengers should get out of the vehicle and walk for a short while before continuing with their journey.

10. Stressing unnecessarily

It is true that a task can only be completed to a high standard if it is taken seriously. Taking on many tasks at once when there is not a need, rushing to finish something long before it is due, regularly working long hours, deviating from your daily routine thinking that you will only rest after completing the task at hand, working on holidays, bringing work home from the office, or working in a field that you do not enjoy all lead to tiredness. People who continue in this manner without following a schedule or sensible routine will lose their energy. Consequently, tiredness becomes an obstacle in their life.

Dear readers, if we assess ourselves, we will discover many other factors that lead to tiredness and fatigue. If you take action to reduce tiredness with the intention to gain energy for worshipping and earning a halal income, you will live a smoother life and also earn immense reward ^٢ إِنَّ شَاءَ اللَّهُ.

¹ Al-Mu'jam al-Awsat, vol. 1, p. 17, Hadith 28

² At-Tayseer, vol. 2, p. 201

³ Khudkushi Ka Ilaj p. 71



Common **wrongdoings** in **business**

Maulana Abdul Rahman Altari Madani

In today's day and age, businesses are rife with lies, fraud and the adulteration of goods. People habitually engage in such vices as if there is nothing wrong with them. Whether it be rice or flour, fruits or vegetables, lentils or meat, many products are adulterated. Some examples of the vices found in businesses are mentioned below.

Selling counterfeit products as originals

At times, an item is said to have qualities which it does not have. Buyers are led to believe that items are sold at a higher price due to the qualities falsely attributed to a product. For example, there are many counterfeit products in the market which fraudulent individuals label as original so that they can sell them at a higher price. Sometimes, even the sellers may have never seen the original product themselves. Individuals wishing to buy imported items are sold locally manufactured products whilst being informed that they are imported. Some

showrooms have damaged cars that have been resprayed multiple times. The sellers assert that the paint seen on the car is original. At times, they deliberately leave scratch marks lest a potential buyer suspect that it has been resprayed. To convince buyers, some salesmen even advise customers to have the car checked by a local mechanic. However, customers are unaware that the seller already has a prearranged agreement with the mechanic being recommended.

Sometimes, the product of a famous company is highly sought after in the market. And so, counterfeit copies are made and sold with the company's original label brandished on them. This type of issue is common with cosmetics. As someone who has experience in working in the oil industry, I can inform you that some people are involved in the malpractice of acquiring clean, empty canisters, filling them with oil, packing them and then selling them under the name of a well-known company.

Labelling lower quality products to be of a higher quality

Lower quality products are also sold as being of

higher quality. For example, a jeweller may state that an item of 18-carat gold is 22-carat gold and sell it based on the false value. They gain the help of skilled people to fashion false labels stating '22-carat gold'. Customers become convinced after seeing these labels and only discover the truth when selling the gold.

Dishonest builders

Some builders also deceive customers by using low-quality beams, cement, gravel and other such materials. The final product turns out to be different to the drawings initially shown to customers. They may also draw up plans for a large parking area but unjustly use a part of it for other purposes.

Fraud in the mobile industry

A lot of people who sell mobile phone deceive customers. Once, I was visited by someone who used to deal with mobile phones. He informed me that retailers sometimes sell mobiles and claim that they were made in a certain country despite being manufactured elsewhere. Furthermore, they also download software onto a mobile so that it displays specifications which are not actually found in the mobile. For example, a mobile may show that it contains 32GB memory whereas it does not. And if a buyer returns such a phone, the seller deducts 40% from the refund offered.

It has also been observed that despite being aware that some mobiles are faulty, sellers find a way to switch them on and sell them to customers giving the impression that nothing is wrong. Moreover, they sell such phones without any warranty. The mobile stops working after a few days as it was faulty to begin with. When the buyer brings back the phone to the seller, the latter proclaims that the buyer was informed of the phone not having any warranty.

Some people go to a store to sell their mobile phone. They may say that its value is £100, for example. The

owner of the store may request a colleague to ascertain the price of the phone. Despite discovering that the mobile is valued at £90, for example, the colleague will inform the store owner in the presence of the customer that the mobile is only worth £60. This normally leads to the owner of the store and the customer negotiating on the price. The store owner may increase his offer slightly and lie by claiming that he is offering a higher price than what the mobile is worth.

At times, some stores sell mobiles at a very high price. If the owner of such a store feels that a potential customer can go to a nearby store and find out how much a certain mobile is worth, the owner may send a worker to follow the customer to the next store. As some store owners have an agreement between them, the worker for the owner of the first store will covertly inform the owner of the second store to tell the customer of the price of a particular mobile to be much higher than usual. This is referred to as 'fielding' in slang.

Adulteration of mineral water

According to one study, 52% of the mineral water in Karachi was found to be adulterated. *The Ameer of Ahl Al-Sunnah* Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ once stated in a Madani Muzakah: 'I also used to drink mineral water before. We would get a gallon and had to pay a little extra the first time, but then we could take the empty gallon to the store for it to be refilled. I convinced myself that the water was indeed mineral water, although every now and then I would feel doubtful as I could smell oil paint. Once, a security guard told me that he used to work in this field and would give gallons of 'mineral water' by filling them up with tap water instead.'

Factories of 'Zam-Zam' water

Deceit has become so widespread in the world and has no limits. Never mind selling tap water as mineral water, even normal water is being labelled

and sold as Zam-Zam water despite this blessed water having a link to our acts of worship. Looking at Zam-Zam water with the intention of performing an act of worship leads to attaining the reward for a year's worth of worship. In relation to fake Zam-Zam water being sold, note the following newspaper report: 'Those involved in the adulteration of products have not even spared Zam-Zam water. The police discovered factories producing false Zam-Zam water in Makkah al-Mukarramah. Bottles prepared with fake Zam-Zam water were found at the factory. Five people who ran this factory were arrested. Bottles ready to be sold and other items of packaging were also seized.' (Daily Jang, 31 May 2017)

Some employees also deceive their employers. They wrongfully adjust their start and end time by being on good terms with their supervisor and stipulate a share of their salary for the supervisor. As for some of those who purchase goods on behalf of their institute, the level of fraud they commit provides them with enough to live comfortably even if they did not receive a salary. The actual bill for their purchases might not be a lot, but by conspiring with store owners, they obtain receipts showing the bill to be higher. At times, such people purchase fake goods and end up ruining their employer's business.

More examples of common wrongdoings in businesses

- Adding water to the meat of an animal after slaughtering it in order to increase its weight [therefore, increasing the amount that it is sold for].
- Mixing the meat of small and large animals together and selling it.
- Adding colour to factory-farmed eggs to make them appear free-range.
- Mixing colours into red spice.
- Selling clothes by proclaiming that the dye used is actual food colouring.
- Using banned chemicals to quicken the ripening of bananas and mangoes.
- Adding a particular country's stamp to a product which is not its place of production.
- Selling expired medicines.
- Selling lentils containing colouring that is of low quality or prohibited.
- Mixing the peel of black chickpeas into teabags.

These are but a few examples of the wrongdoings found in markets, as many other things also occur. How can we expect our economy to grow when fraud and deceit are so widespread in our markets? This is something to reflect upon. The people involved in such matters should think about themselves and their children and refrain from ruining their life in the Hereafter. The consequences of such actions in this world lead to illness and loss of wealth; and this is in addition to the punishment of the Hereafter. How can we have forgotten the statement of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ: ضَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ غَشَّانَا فَلَيْسَ مِنَّا meaning, 'The one who deceives is not from us.' If the Prophet whose Shahadah we recite, who we claim to love and follow was to say, 'He is not from us', where will we seek protection?

We pray to Allah Almighty that He allows us to earn lawful income whilst being truthful and honest.

اٰمِيْنُ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Maulana Adnan Ahmad
Attari Madani

Sayyiduna Suhayl Bin 'Amr رَضِيَ اللهُ عَنْهُ

Before becoming a Muslim, Sayyiduna Suhayl Bin 'Amr Qarashi رَضِيَ اللهُ عَنْهُ was against Islam. He was imprisoned during the battle of Badr in the year 2 AH.¹ After providing a guarantee, he was freed and later sent 4,000 as ransom.² In the sixth year after Hijra, acting as a representative of the Quraysh, he formed the conditions for the Treaty of Hudaibiyyah with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³ Instead of writing 'Muhammad the Messenger of Allah' in the treaty, he wrote 'Muhammad Bin Abdullah'.⁴

Accepting Islam

When the conquest of Makkah took place in 8 AH, he closed the door of his home and sat down. To protect his own life, he sent his Muslim son to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to ask for refuge. In response, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'Suhayl is under the protection of Allah.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also added: 'Whoever meets Suhayl should not even give him a stern look. Suhayl is intelligent and noble; such a person cannot remain far from Islam.'

Later, he accompanied the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the Ghazwah of Hunayn but still was not a Muslim at the time. He eventually accepted Islam at a place called Ji'ranah. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him 100 camels from the spoils of the battle of Hunayn⁵. After his acceptance of Islam, he remained as someone praiseworthy.⁶

Character

Sayyiduna Suhayl Bin 'Amr was very generous.⁷ He would feed people in Makkah.⁸ On one occasion, he stated: 'By Allah! I have aided the Muslims as much as I [previously] assisted the polytheists, and I have spent on the Muslims equal to what I [previously] spent on the polytheists.'⁹

An avid worshipper

Sayyiduna Suhayl Bin 'Amr رَضِيَ اللهُ عَنْهُ would offer Salah and fast abundantly. As well as giving charity open-handedly, he would beseech Allah Almighty with utmost humility. Offering Salah and fasting abundantly made his complexion pale.¹⁰ He would regularly visit Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ عَنْهُ who would teach him the Holy Quran, and this would make him cry continuously.¹¹

Opposing prejudice

When Mu'aaz Bin Jabal رَضِيَ اللهُ عَنْهُ left Makkah, someone said to Suhayl Bin 'Amr رَضِيَ اللهُ عَنْهُ: 'You go to the men of Khazraj tribe [to learn the Holy Quran].'

Why do you not go to someone from your own people?’ Hearing this prejudiced statement, Sayyiduna Suhayl Bin ‘Amr رَضِيَ اللهُ عَنْهُ responded: ‘The state we found ourselves in was caused by this (prejudice), such that we were surpassed by all those who progressed. I shall continue to visit Mu’aaz. And I will certainly mention my family who accepted Islam before me; I feel pleased by this and thank Allah Almighty. And I hope that by virtue of their prayers, I will not die with the religion which my [disbelieving] contemporaries died with or were killed upon [rather, I hope to die a Muslim].’¹²

Respecting the blessed hair of the Prophet ﷺ

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ states: ‘During Hajjah al-Wada’, I saw Suhayl standing close to the slaughterhouse. He was bringing camels to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who would then slaughter them with his hands. Then, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had his head shaved, and I saw Suhayl taking his hair and placing it on his eyes.’¹³

Dispatching Zam-Zam water

On one occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wrote a letter to Suhayl Bin ‘Amr in which it stated: ‘If my letter reaches you in the morning, then send me Zam-Zam water before night. And if it arrives in the night, then send it before the day.’ Upon receiving the letter, he immediately filled two leather bags with Zam-Zam water, loaded them onto a camel and sent them through a slave.¹⁴

Powerful oratory

Suhayl Bin ‘Amr was amongst the honourable people of Quraysh and a fine orator.¹⁵ Before accepting Islam, when he was imprisoned after the battle of Badr, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘O Messenger of Allah! I shall break his front teeth, [so that] he shall never stand up as a speaker against you.’ However, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Leave him as he is. Soon, he will be in a position that you will praise him.’¹⁶

The praiseworthy position

In 11 AH, news of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passing away occasioned an outpouring of grief in Makkah. Certain tribes of the Arabian Peninsula became apostates. Sayyiduna Suhayl Bin ‘Amr رَضِيَ اللهُ عَنْهُ stood up and delivered an address. Part of what he رَضِيَ اللهُ عَنْهُ said is as follows: ‘O Quraysh! Do not become those who were the last to accept Islam but the first to become apostates. Allah Almighty has gathered you with the best from amongst you, meaning Abu Bakr. Anyone who commits treason will be dealt with to the fullest extent of the law.’ This address led the people of Makkah to remain steadfast upon Islam.¹⁷ When news of this speech reached Sayyiduna Umar رَضِيَ اللهُ عَنْهُ, he stated: ‘This is the praiseworthy position that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke of.’¹⁸

Sagacity

Sayyiduna Umar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once had some companions at his door who fought in the battle of Badr. They were accompanied by a few leaders of the Quraysh. The companions were called inside, whereas the leaders of the Quraysh remained outside. As a result, one of the leaders proclaimed: ‘I have never seen what happened today. We were not given any attention and were left outside, whereas the slaves were called inside.’ Amongst the leaders that stood outside was Sayyiduna Suhayl Bin ‘Amr رَضِيَ اللهُ عَنْهُ. In this sensitive situation, he stated: ‘O people! I see anger in your faces. If you wish to be angry, then let it out on yourselves. They [the companions who went inside] were called towards Islam, and so were we. However, they hastened to accept Islam, and you were lazy in doing so. You should now look towards jihad and grasp onto it firmly. Perhaps Allah Almighty will grant you the rank of martyrdom.’¹⁹

Hopeful of intercession

During the battle of Yamamah in 12 AH, his son Abdullah رَضِيَ اللهُ عَنْهُ was martyred. When Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ expressed his condolences, Suhayl Bin ‘Amr رَضِيَ اللهُ عَنْهُ replied: ‘The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that a martyr shall intercede for 70 of his household members. I am hopeful that my son will begin with me.’²⁰

Striving in the way of Allah Almighty

During the caliphate of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ, the Muslims were ordered to partake in battle against the Romans. Sayyiduna Suhayl bin 'Amr رَضِيَ اللهُ عَنْهُ presented himself before Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ alongside other senior companions. They joined the ranks of the Muslim army and set out towards Syria.²¹ According to one narration, he came during the initial phase of Sayyiduna Umar's رَضِيَ اللهُ عَنْهُ caliphate, spent a few months there and then went to Syria and remained engaged in jihad.²² Besides his one daughter, he took his entire household to Syria, which is where they all passed away. He left behind his daughter and paternal granddaughter.²³

Martyrdom

According to one narration, Sayyiduna Suhayl Bin 'Amr was martyred in the month of Rajab 15 AH during the battle of Yarmook.²⁴

¹ *Ansaab al-Ashraaf*, vol. 11, p. 8

² *al-Muntazam*, vol. 4, p. 258

³ *al-Istiaab*, vol. 2, p. 230

⁴ *al-Seerah al-Halabiyyah*, vol. 3, p. 29

⁵ *Mustadrak*, vol. 4, p. 324

⁶ *Tareekh Ibn Asakir*, vol. 73, p. 58

⁷ *Siyar Alaam al-Nubala*, vol. 3, p. 123

⁸ *Ansaab al-Ashraaf*, vol. 11, p. 8

⁹ *al-Isaabah*, vol. 3, p. 178

¹⁰ *al-Bidaya wa al-Nihaayah*, vol. 5, p. 133

¹¹ *Usd al-Ghaabah*, vol. 2, p. 558

¹² *al-Muntazam*, vol. 4, p. 259; *Usd al-Ghaabah*, vol. 2, p. 558

¹³ *Tareekh Ibn Asakir*, vol. 73, p. 55

¹⁴ *al-Seerah al-Halabiyyah*, vol. 2, p. 69

¹⁵ *Tareekh al-Islam li al-Zahabi*, vol. 2, p. 88

¹⁶ *al-Isti'aab*, vol. 2, p. 230

¹⁷ *Usd al-Ghaabah*, vol. 2, p. 557, *al-Seerah al-Halabiyyah*, vol. 2, pp. 267 - 268

¹⁸ *Tareekh Ibn Asakir*, vol. 73, p. 57

¹⁹ *al-Zuhd li Ahmad* p. 142, *Usd al-Ghaabah*, vol. 2, p. 557

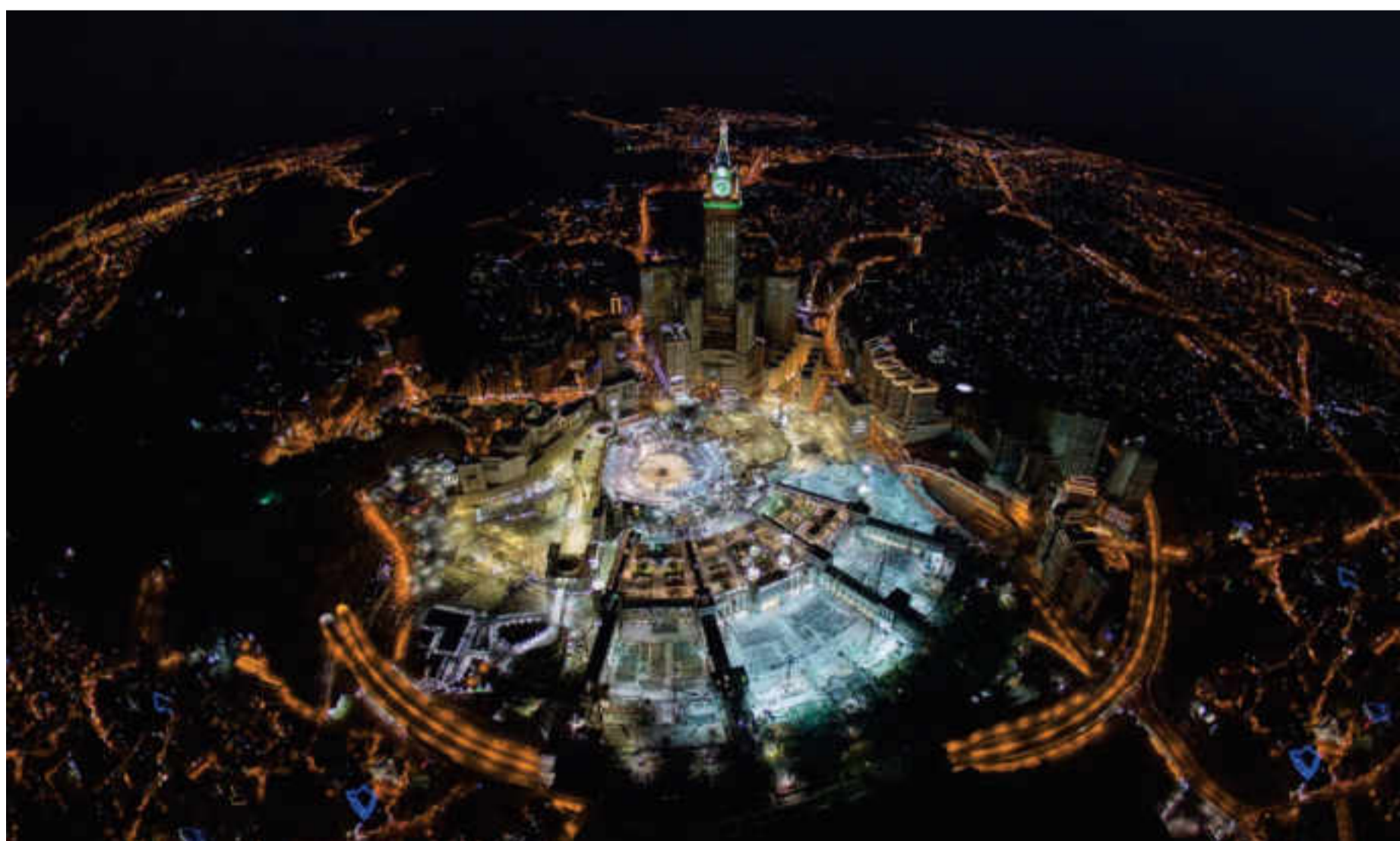
²⁰ *Tabaqat Ibn Sad*, vol. 3, p. 310

²¹ *Tabaqat Ibn Sad*, vol. 7, p. 283

²² *Tareekh Ibn Asakir*, vol. 25, p. 300

²³ *al-Isti'aab*, vol. 2, p. 232

²⁴ *al-Ibar*, vol. 1, p. 14, *Tahzeeb al-Asmaa*, vol. 1, p. 229



Deeds that increase one's rank

(2nd and final part)



Nawaz Attari

Allah Almighty has said in the Quran:

وَلِكُلِّ دَرَجَةٍ مَرَاتِبًا عَمِلُوا

'And for everyone there are different degrees of their (good or bad) deeds.'¹

Irrespective of whether someone is pious or sinful, there are various degrees of good and bad actions, and reward and punishment will be given based on these. People admitted to Paradise will have a rank based on their good deeds. Likewise, those admitted to Hell will be punished in different ways based on the nature of their sins.²

some of the deeds that increase one's rank in Paradise were mentioned in the previous issue. Below are seven more narrations of the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioning deeds that increase one's rank in Paradise.

An increase in rank for every prostration

1. 'It is necessary for you to prostrate to Allah in abundance, because whenever you prostrate to Allah, in return, He will increase your rank by one and forgive one of your sins.'³
2. 'Whoever prostrates to Allah once, Allah writes one good deed for him in return, erases one of his sins and elevates his rank by one. Therefore, prostrate frequently.'⁴

An increase in rank by one million

3. 'Whoever enters the marketplace and says لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَإِلَيْهِ الْمَصِيرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ, Allah will write a million good deeds for him, forgive a million of his sins and elevate him in rank by a million.'⁵

Forgiving someone increases one's rank

4. 'Whoever desires for a palace to be built for him [in Paradise] and for his rank to be increased

should forgive the one who wrongs him, give to the one who deprives him and mend ties with the ones who break them.'⁶

5. 'Whoever suffers an injury [inflicted upon him by another] and forgives the one who caused it, Allah will raise his status by one and forgive one of his sins.'⁷

An increase in rank by 10

6. 'The one who says 'لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ' 'وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ' in the morning will receive the reward of freeing a slave from the family of Ismail. He will receive 10 good deeds and have 10 sins forgiven. His rank will be raised by 10, and he will be protected from the devil until the evening. And if he recites these words in the evening, he will be granted similar until the morning.'⁸
7. 'Whoever circumambulates the Ka'bah seven times whilst saying: 'سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ' 'وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ' will have 10 of his sins erased, 10 good deeds written for him, and will be increased in rank by 10.'⁹

May Allah Almighty give us the ability to perform these actions and raise our ranks in Paradise.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah al-Anaam, verse 132)

² Siraat-ul-Jinaan, vol. 3, p. 213

³ Muslim, p. 199, Hadith 488

⁴ Ibn Majah, vol. 2, p. 182, Hadith 1,424

⁵ al-Tirmizi, vol. 5, p. 270, Hadith 3,439

⁶ al-Mustadrak, vol. 3, p. 12, Hadith 3,215

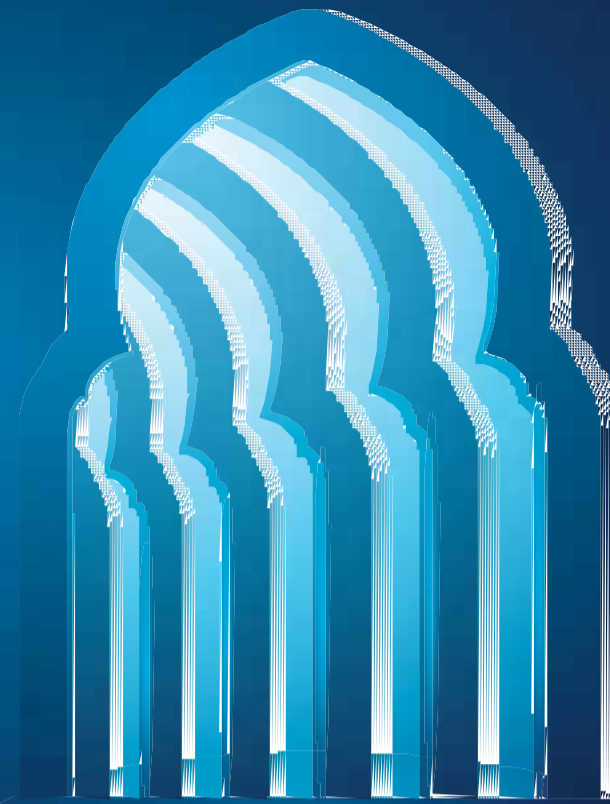
⁷ al-Tirmizi, vol. 3, p. 97, Hadith 1,398; Bahar-e-Shari'at, vol. 3, p. 775

⁸ Abu Dawood, vol. 4, p. 414, Hadith 5,077

⁹ Ibn-e-Majah, vol. 3, p. 439, Hadith 2,957

Mufti Abdul Qayyoom Hazarvi

Bilal Husayn Attari



Amongst the great personalities born in Pakistan who contributed towards the dissemination of knowledge is Allamah Mufti Muhammad Abdul Qayyoom Hazarvi رَحْمَةُ اللَّهِ عَلَيْهِ. He was born on 29 Sha'ban 1352 AH (28 September 1933) in Mansehra, a city in the province of Khayber Pakhtunkhwa.

Education

Mufti Abdul Qayyoom Hazarvi رَحْمَةُ اللَّهِ عَلَيْهِ learnt how to recite the Holy Quran from his honourable father, and he undertook his initial studies with his uncle Maulana Mahboob-ul-Rahman. In addition to attending a religious institution in Jeendar Sharif (Gujrat), he acquired knowledge from numerous other madrasas across Pakistan. In 1955, he graduated from Hizbul Ahnaaf, the central *Dar-ul-Uloom* in Lahore.

His passion for Hadith led him to the great Hadith scholar of Pakistan: Maulana Muhammad Sardar Ahmad Chishti Qadiri رَحْمَةُ اللَّهِ عَلَيْهِ. He acquired authorisation in Hadith (*sanad*) from Jami'ah Razawiyyah Mazhar-e-Islam in 1956, which is also where his graduation ceremony (*Dastaar-e-Fazeela*) took place.

Teachers

The list of his teachers includes the names of illustrious scholars, such as Maulana Sardar Ahmad Chishti Qadiri, Maulana Mahboob-ul-Rahman, Maulana Sayyid Muhammad Anwar Shah and Allamah Ghulam Rasool Razavi رَحْمَتُهُمُ اللَّهُ.

Religious works

Mufti Abdul Qayyoom Hazarvi رَحْمَةُ اللَّهِ عَلَيْهِ served as headteacher at Jami'ah Nizamiyah Lahore in addition to his role as a teacher of Hadith (*Shaykh al-Hadith*). He also founded Jami'ah Razawiyyah in *Sheikhupura* and oversaw its affairs. Furthermore, he produced many written works, of which *al-Tawassul*, *al-Aqaaid wa al-Masaail* and *Ilmi Maqalaat* are most famous. 49 years of his life were spent in teaching and educating students, and 29 years were dedicated to teaching Hadith. His efforts led to the establishing of Tanzeem-ul-Madaris Ahl-e-Sunnat Pakistan—a prominent education board—for which he was the director and chair for 29 years.

He also worked on Imam Ahmad Raza Khan's scholarly 12 volume masterpiece *Fatawa Razawiyyah*. Tailoring it according to the needs of the time, Mufti Abdul Qayyoom Hazarvi رَحْمَةُ اللَّهِ عَلَيْهِ

had its Arabic and Persian sections translated and oversaw its printing and publication in 33 volumes with references. 24 volumes were published during his lifetime, with the remaining nine being published after he passed away.

Students

Mufti Abdul Qayyoom رَحْمَةُ اللَّهِ عَلَيْهِ was the teacher of hundreds of scholars. Amongst his famous students are names such as *Allamah* Abdul Hakeem Sharaf Qadiri, Professor Mufti Muneeb-ul-Rahman (Director of Tanzeem-ul-Madaris Ahl-e-Sunnat Pakistan and head of Dar-ul-Uloom Na'eemiyah), *Allamah* Muhammad Siddeeq Hazarvi, Maulana Abdul Sattaar Sa'eedi, Maulana Ziya-ul-Mustafa Qusoori, and Maulana Ghulam Naseer-ud-din.

Children

Allah Almighty blessed him with four sons: Maulana Sa'eed Ahmad, Maulana Abdul Mustafa, Maulana Hafiz Abdul Mujtaba and Maulana Hafiz Abdul Murtaza رَحْمَهُمُ اللَّهُ.

Demise

On 27 Jumadal Ukhra 1424 AH (Monday 26 August 2003) Mufti Abdul Qayyoom Hazarvi رَحْمَةُ اللَّهِ عَلَيْهِ suffered a cardiac arrest after Maghrib Salah and passed away in Lahore.

Funeral prayer

Prominent scholars from across the country and thousands of people participated in his funeral prayer.

Resting place

Mufti Abdul Qayyoom Hazarvi رَحْمَةُ اللَّهِ عَلَيْهِ, an embodiment of knowledge and wisdom, was laid to rest at Jami'ah Nizamiyah Razawiyah, Sheikhpura (Punjab, Pakistan).

May Allah Almighty have mercy on him and forgive us without accountability for his sake.

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَكْرَمِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Divine Scripture

Abu Safwan Attari Madani

Just as it is obligatory (*fard*) upon every *Mukallaf* (sane, mature, Muslim) to believe in the Quran, it is also necessary to believe in the books revealed to the prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام before Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Although it is necessary to believe in the rulings which these books contain, it is incorrect to act upon those that have been abrogated (*mansookh*) by the final Shari'ah. For example, in the Shari'ah of previous nations, people would pray facing Masjid al-Aqsa; it is necessary for us to believe in this, but to act upon this ruling by praying towards Masjid al-Aqsa is impermissible as this ruling has been abrogated.¹

It is an obligation upon every individual (*fard ayn*) to believe as a whole (*ijmaalan*) in whatever Allah Almighty revealed to the prophets before the Quran.² One should believe that whatever books Allah Almighty revealed to the prophets by way of revelation (*Wahi*) are without a doubt the truth and from Allah Almighty.³

Believing in the Quran as a whole is an obligation in the sense that one must believe every word is from Allah Almighty and is the truth. Acquiring detailed knowledge of the Quran is *fard kifaayah*.⁴ Allah Almighty revealed scriptures and divine books to some of His messengers, which amount to approximately 104.⁵ Four of these are famous: the Torah, which was revealed to Prophet Musa عَلَيْهِ السَّلَام;

Zaboor (Psalms), which was revealed to Prophet Dawood عَلَيْهِ السَّلَام; Injeel (the Gospel), which was revealed to Prophet Isa عَلَيْهِ السَّلَام; and the Holy Quran, which is the most superior book revealed to the most superior prophet, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁶ The Quran is protected from being tampered with, as this religion will remain forever. Allah Almighty has taken the responsibility of protecting the Quran, but the responsibility to protect the previous books was entrusted to the [previous] nations respectively. However, they could not protect their books. Divine revelation did not remain with them in the same condition that it was revealed. In fact, the evil people amongst them tampered with divine revelation by adding or removing whatever they wished. Therefore, if a matter from those books is presented to us which is in agreement with the Quran, we will affirm it. If it opposes the Quran, we will affirm that this is from their tampering of the text. And if it is not known whether it is in accordance with or contrary to the Quran, then the ruling is that we should neither affirm it, nor reject it; rather, it should be said:

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

Translation: 'I believe in Allah (Almighty), His Angels, His Books and His Messengers.'⁷

It is impossible for the letters or diacritics of the Quran to be altered even if the entire world gathered for this purpose. An individual who says that

someone has removed, added or changed parts, chapters, verses, or even a letter of the Quran is unquestionably a disbeliever.⁸

An incident involving someone who attempted to distort the Quran

Sayyiduna Ahmad Bin Muhammad Yamani قُدَّسَ سِرُّهُ الثُّورَانِي states: 'I saw a man in the city of San'aa who people had gathered around. I enquired about him and learned that he would lead people in prayer in the month of Ramadan. He had a captivating voice and would recite the Quran in a beautiful manner. However, when he reached the verse: **إِنَّ اللَّهَ وَمَلَائِكَتَهُ** إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط, he read: " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى عَلِيٍّ " [i.e. headed the word 'عَلِيٍّ' before 'عَلَى النَّبِيِّ', which

translates as 'Indeed Allah and His Angels send their blessings upon Ali رَضِيَ اللَّهُ عَنْهُ who is a prophet', مَعَاذَ اللَّهِ.] He immediately became mute, disabled and blind, and was struck with leprosy.'⁹

¹ Khaza`in-ul-Irfan, part 1, Surah al-Baqarah, verse 4

² Khaza`in-ul-Irfan, part 1, Surah al-Baqarah, verse 4

³ Khaza`in-ul-Irfan, part 1, Surah al-Baqarah, verse 285

⁴ Siraat-ul-Jinaan, vol. 1, p. 68

⁵ Faizan-e-Sunnat, vol. 1, p. 4

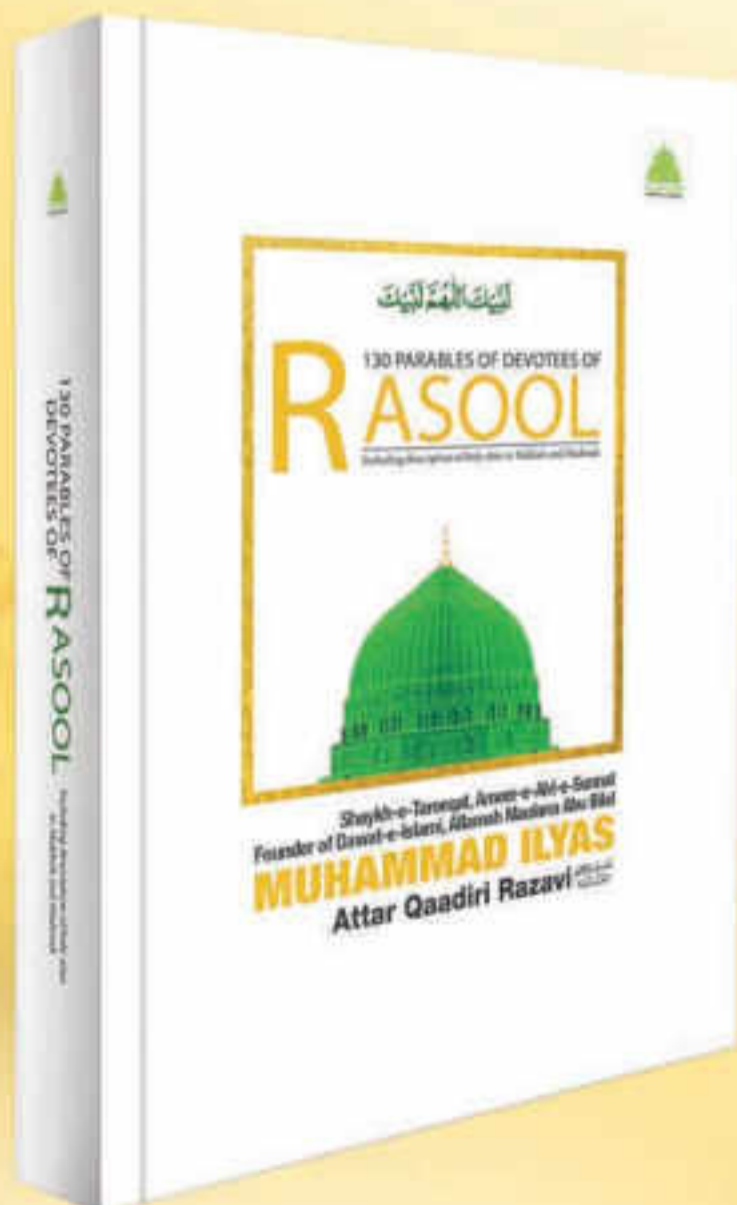
⁶ Bahar-e-Shari'at, vol. 1, p. 29

⁷ Bahar-e-Shari'at, vol. 1, p. 30

⁸ Bahar-e-Shari'at, vol. 1, p. 31

⁹ al-Qaul al-Badi', p. 87

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EARN REWARD BY SPENDING ON YOUR CHILDREN

Asif Jahanzayb Attari Madani

Message to parents

The society we live in is predominated by sin more than virtue. One of these sins is that many a time, people are not given their due right. We observe many examples of this. For instance, labourers are sometimes paid less than what is due despite carrying out a lot of work. Similarly, some teachers show inadequate care in delivering lessons properly. Fathers who spend lavishly on their friends or their own whims, whilst neglecting their children (whose maintenance they are responsible for) are another example of those who do not fulfil the rights of others. Such fathers and guardians should reflect upon this Hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "The best amongst you is the one best to his family."¹ A man's wealth should be spent on his wife and children for they have a right to this; it is necessary for him to take care of their needs. Allah Almighty states in the Holy Quran:

وَعَلَى الْوَالِدِ وَالرُّجْمَانِ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ^ط

'And to whom the child belongs (i.e. the father) must provide food and clothing for the (breastfeeding) women in accordance with the custom.'²

For a father to spend on his children and family is not only necessary, but it is an act of worship and a means of attaining reward. A Hadith states: 'There is a dinar that you spend in the way of Allah, a dinar that you spend on a slave, a dinar that you spend on someone destitute, and a dinar that you spend on your family. The greatest of them in terms of reward is the dinar that you spent on your family.'³

Spending on one's family is necessary and a means of attaining reward. Conversely, if someone has the means but does not spend on his family or does so inadequately, this is a sin. It is also an infringement of their rights. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding those who do not spend on their family: 'It is enough for a person to be a sinner if he neglects those whose maintenance he is responsible for.'⁴

Honourable fathers and guardians, you are requested to spend where it is necessary and rewardable for you to do so.

May Allah Almighty allow us to fulfil all our rights properly.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Tirmizi, vol. 5, p. 475, Hadith 3,921

² [Kanz-ul-Iman (translation of Quran)] (Para 2, Surah al-Baqarah, verse 233)

³ Muslim, p. 388, Hadith 2,311

⁴ Abu Dawood, vol. 2, p. 184, Hadith 1,692

Question: What do the honourable scholars say about the following: some people marry off their sisters after the death of their father. They cover the costs of the wedding and dowry using the inheritance from their father which had multiple shares. When it comes to discussing matters of inheritance, they do not give their sisters their share and say: "In exchange for their share of inheritance, we married them off and provided their dowry. Therefore, they will not receive a share from the inheritance."

However, when the marriage and dowry were paid for, it was not mentioned that these things are being paid for in exchange for the bride's share of inheritance.

My questions are as follows:

1. According to the shari'ah, is such a claim made by the brothers valid?
2. In the given scenario, if it is necessary to give the sisters their share, what is the punishment for those who do not give a woman their rightful share of inheritance?

Answer:

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

1. It is categorically wrong for the brothers to claim: "In exchange for their share of inheritance, we married them off and provided their dowry. Therefore, they will not receive a share from the inheritance." If the one whose inheritance is being distributed had daughters, it is necessary for them to be given their share. Whatever the brothers spent on their sister's dowry and wedding will not be deducted from her share of inheritance, nor will this cancel out her shares in their entirety. This is because the dowry and any other expenses the brothers covered without making an agreement will be regarded as a favour and gift on their behalf.

The details of this are as follows: although the brothers paid for the dowry and wedding using the wealth from the inheritance (consisting of multiple

Shar i rulings regarding Islamic Sisters

Dowry and inheritance

Mufti Muhammad Haashim Attari Madani

shares), it was not mentioned at the time of paying that these costs are being covered in exchange for their sister's share of the inheritance or that the sister will no longer have a share in a particular part [of the inheritance].

Moreover, neither is it the case that the sister's share was taken from the inheritance and spent on the wedding and dowry. This is not a case of reconciliation (*sulh*) and mutual withdrawal (*takhaaruj*), as the sister's share is not cancelled out (*saaqit*) from the entire inheritance or from a particular category. The sisters did not think that they no longer can claim their share. Therefore, the costs of the marriage and dowry will not be deducted from the shares of the sisters. These payments will be considered as a voluntary contribution and goodwill on behalf of the brothers.

2. The matter of not giving a woman her share of inheritance was common before Islam during the age of ignorance. However, Islam honoured women, and just like men, women were also granted a rightful claim to inheritance. Anyone who now makes excuses to stop a woman from receiving her share of inheritance is an oppressor and usurper.

If someone forcefully deprives a female inheritor of her rightful share of inheritance and usurps her share, he will be given a severe punishment. On the Day of Judgement, a collar will be made using the earth's seven layers and placed around his neck. He will sink into the seven layers of the earth and bear the punishment of digging up the earth's seven layers and carrying their load until the Day of Judgement. None of his actions will be accepted.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



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Sayyidatuna
Khawlah رَضِيَ اللهُ عَنْهَا
 Bint Tha'labah

Sayyidatuna Khawlah Bint Tha'labah رَضِيَ اللهُ عَنْهَا was from Khazraj, a tribe of the Ansar. She therefore has the honour of being a companion from the Ansar. Her lineage has been mentioned as Bint Maalik Bin Tha'labah Bin Asram,¹ but because of her link with her grandfather, she is called Bint Tha'labah.² Her name has been mentioned in its diminutive form as Khuwaylah.

She رَضِيَ اللهُ عَنْهَا is the wife of Aws Bin Saamit رَضِيَ اللهُ عَنْهُ, who is the brother of the famous Companion Sayyiduna Ubadah Bin Saamit.³ She is a distinguished figure as Allah Almighty stated in the Quran a solution to a problem she encountered in her marital life. She stated: 'By Allah, the opening verses of Surah al-Mujaadalah have been revealed regarding me and my husband, Aws.'⁴

What transpired is that her husband, Aws Bin Saamit رَضِيَ اللهُ عَنْهُ, once said in a state of anger, 'You are like my mother to me.'⁵ Uttering such statements to one's wife is called *zihaar*.⁶ Such words constituted a divorce in the Age of Ignorance, but Sayyidatuna Khawlah's husband said these words during the time of Islam.

Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُ stated that in the Age of

Ignorance, a woman would become haram for her husband due to *zihaar*. The first person to commit *zihaar* in Islam was Aws.⁷

When Sayyiduna Aws رَضِيَ اللهُ عَنْهُ said these words, Sayyidatuna Khawlah Bint Tha'labah رَضِيَ اللهُ عَنْهَا visited the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and explained the entire situation. She remained there until the Quranic command was revealed. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a particular (revelation-related) experience, and once it was over, he stated: 'Allah Almighty has revealed the command regarding you and your husband.' Then, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited from the beginning of Surah al-Mujaadalah 'قَدْ سَمِعَ اللهُ' until 'عَذَابُ الْيَمِّ' (in which the rulings of *zihaar* were explained).⁸

Those who understood the value of this honour granted to her from the Almighty held her in high esteem. Once, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ was going somewhere with some people when she stopped him. He approached her with his head lowered and remained standing until she had finished what she

had to say. She offered words of advice in an earnest manner. After she left, a person said: 'O leader of the believers! You kept the youth of Quraysh standing here for that old woman?' Sayyiduna Umar رَضِيَ اللهُ عَنْهُ replied: 'Do you not know who she is?' He responded, 'No.' Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: 'That was Khawlah Bint Tha'labah رَضِيَ اللهُ عَنْهَا whose plea Allah responded to. By Allah, even if she had stayed until the evening, I would not have left until she finished speaking.'⁹

¹ *Usd al-Ghaabah*, vol. 7, p. 102, no. 6,879

² *Fath al-Baari*, vol. 14, p. 319, Hadith. 7,389

³ *al-Isti'aab*, vol. 4, p. 390, no. 3354

⁴ *Usd al-Ghaabah*, vol. 7, p. 102, no. 6,879

⁵ *al-Dur al-Mansoor*, vol. 8, pp. 70 - 71

⁶ Refer to part 8 of *Bahar-e-Shari'at* for further details on *zihaar*.

⁷ *al-Mu'jam al-Kabeer*, vol. 11, p. 211

⁸ *al-Dur al-Mansoor*, vol. 8, pp. 70 - 71

⁹ *al-Dur al-Mansoor*, vol. 8, p. 70

Ameer-e-Ahl-e-Sunnat's advice to children

Dear children,

The Ameer of Ahl Al-Sunnat, 'Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said:

'Young children should serve their parents. If they serve them now, they will continue to serve them when they grow up. Because of this, they will receive their parents' blessings, and their parents will be pleased with them too.'¹

Dear children, we should act upon this advice of The Ameer of Ahl Al-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ by obeying our parents and serving them. If our parents tell us to do something like bringing milk, yoghurt, sugar, or rice; laying out the dining mat; or picking up the dishes from the dining mat and taking them into the kitchen; we should do these things happily. This way, our parents will be happy with us and make lots of supplications for us.

May Allah Almighty give our parents long lives full of health and happiness. آمِينَ

Serve
your mother
and father

Owais Yameen Attari

¹ *Ameer-e-Ahl-e-Sunnat say bachon kay baray mayn suwalaat*, p. 13

A trip to the Village

(3rd and final part)

Maulana Haidar Ali Madani

On the land behind Uncle's house, there was a garden that belonged to both uncles. When little Zayd arrived, he saw that the gardener was digging a flower bed of roses. Seeing the children arrive, he stood up whilst dusting off his hands. Uncle greeted the gardener and said: 'Meet my nephew little Zayd who has come from the big city.' After meeting him, they started walking through the garden. There were rows of trees full of mangoes, peaches, plums and dates. In the corners of the garden were banana trees that had formed a boundary around the garden. On one side, there were flower beds filled with buds, and alongside tulips, there were roses that were red, white, yellow and purple, all of which were blooming. Chirping away, birds would fly around the entire garden from tree to tree. Butterflies would also go from one flower to another as if they were playing with them. One of the cousins tried to catch a butterfly, but little Zayd exclaimed: 'Brother, do not do that! Butterflies are very delicate; their wings might break if we catch them.' Uncle smiled at this and said: 'Little Zayd is correct. Let the butterflies play with the flowers.'

After exploring the entire garden, Uncle took the children towards the end of the garden. Here, beneath the large, dense and shady trees, a well was running. Next to it was the gardener's house, which had a big seating area outside. The uncle said: 'All you children should go and wash your hands and face and then sit down. The gardener will now serve you.'

After some time, the gardener arrived with some freshly picked strawberries and peaches. Having washed them with the cold water from the well, he presented them to the children and said: 'Here, take these fresh strawberries and peaches and eat them.' Whilst laughing, he added: 'But take care not to ruin your clothes, otherwise your mothers might not be too pleased!'

They explored and walked through the garden until the afternoon. Uncle took the children home and lunch was prepared for them. The children sat on a mat in the garden in front of the cooler and were given warm desi ghee mixed with sugar along with pickles and tandoori roti. This was the

most unique lunch that little Zayd ever had, and it was extremely delicious too, which is why he said: 'Mother, when we leave, let's take some sugar from grandmother so you can make this lunch for me again.'

His mother smiled, and grandmother said: 'Yes, get some sugar and desi ghee ready for my grandson right away.'

After performing the Zuhr prayer, the children were told not to go out in the heat of the sun. Instead, they remained indoors and slept. Grandmother would watch over them, and it was impossible for even the naughtiest of children to get away and go outside. However, they feared nothing more than the walking stick that she held. Although nobody had ever been hit by her stick, the fear was still there.

The next day, little Zayd was shown the barn where cows and buffalos were tied up in rows eating fodder. There were goats roaming around in one section, and the chickens were going everywhere. Sometimes they would sit on top of a buffalo, and sometimes they would enter the area where the goats were and peck on some grains. Then, Uncle told little Zayd to close his eyes and open out his hands. Little Zayd felt something soft on his hands and immediately opened his eyes. There, in the palm of his hand, was a small chick; it jumped and ran away. Before it became really hot, Uncle told one of the workers to tie the cows and buffalos in the shade and then went home with the children.

A month flew by in which little Zaid walked in the fields, ate fruit from the gardens and was smothered with love from his grandmother and uncles. One day, his mother told him that his father would be coming to collect them, and so little Zayd started packing the gifts he had received. The next evening, when getting into the car with his father, little Zaid began recalling the beautiful memories of the village and promised his cousins that they would visit again next year. He was thinking how brilliant it would be if their house was there so that all the cousins could live together and enjoy themselves. However, children, always remember, if love remains in the heart, then distances are nothing.

The Correct way of Reading

Maulana Arshad Aslam Attari Madani

Both brothers were reading a book whilst lying down. A small bulb was on in the room. When Granddad saw this, he switched on all the lights in the room and sat with them.

Suhayb said: 'Granddad, why have you switched on all the lights? We were fine in the dim light.' Suhayb looked towards Khubayb and said, 'Isn't that right?'

'Yes, Granddad. Suhayb's right', replied Khubayb.

Umm Habibah also came into the room. 'Is it OK to read using a dim light?' she asked.

'No, child. It is not OK. I will tell you the best way to read', replied Granddad.

Suhayb said, 'Ok, Granddad. That's good.'

Telling the children the incorrect ways of reading, Granddad said, 'It is not good to (1) read using a very bright or dim light, (2) read whilst lying down or walking, (3) read in a moving car, or (4) lean over the book when reading. Dear children, reading in these ways can damage our eyes. And reading or doing homework whilst leaning over forward is even more harmful, as this can cause back and lung problems.'

Suhayb said: 'Granddad! So how should we read then?'

Umm Habibah said: 'Suhayb is always hasty. Be patient! Granddad will tell us about that too.'

Granddad said: 'Sit in a place where the light shines from above or behind and does not cast a shadow on the book. And remember one more thing: sitting in a place where light shines from in front is harmful for the eyes.'

All three children said, 'Okay, Granddad. From now on, we will keep these things in mind when we read.'

Granddad added: 'My children, our eyes are a very beautiful and special gift from Allah Almighty. We should look after this gift as much as we can.'

Granddad finished speaking, and so Umm Habibah said: 'Granddad, today you have told us things that we did not know about before.'

'Honestly, Granddad, we really learned a lot', added both brothers.

Khubayb proclaimed: 'Tomorrow, I will tell my friends everything you just taught us.'

Suhayb and Umm Habibah said: 'Yes, yes! We will tell our friends too.'

Granddad smiled and said: 'Okay, in that case, you

should also tell your friends about a Prophetic miracle involving an eye.'

Just hearing the word 'miracle' made all three children excited.

Mentioning the miracle, Granddad said: 'During the time of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the disbelievers wanted to finish off the Muslims. Once, when they attacked the Muslims, a companion of the Prophet was struck in the eye with an arrow. As a result, his eye fell out onto his cheek.'

Hearing this, all three children felt sad.

Granddad, seeing their emotions, remarked, 'Children! Don't worry! Listen to what happened next.' He explained: 'The companion held his eye in his hand and went straight to our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Khubayb asked: 'Why? Why did he go to our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? He should have gone to a doctor!'

Granddad said: 'Khubayb, my child. He was a Companion. He knew that Allah Almighty had granted our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such power that he

could solve the most difficult of problems in a second. This is why he went to him.'

Khubayb asked, 'Well, what happened next, Granddad?'

'The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held the eye in his hand and put it back in its place. The companion's eye healed immediately. In fact, it became better and more beautiful than before.'¹

Umm Habibah asked in amazement: 'Granddad, how was the eye put back in its place to heal without surgery?'

Granddad said, 'Child, this is a miracle of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is doctors who are dependent on performing surgery, but our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was able to cure and heal even without the need of surgery! There are so many other miracles of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ like this too. I hope you enjoyed learning about this miracle; now you can carry on reading your book.'

Saying this, Granddad left the room.

¹ Sharh al-Zurqaani ala al-Mawahib, vol. 2, p. 432

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The Whining Donkey

Maulana Abu Muawiyah Attari Madani

‘Why are you so upset when the weather is so lovely? What made you upset?’ Shayf the monkey asked his neighbour – the donkey – when going outside.

‘Ah, what am I supposed to say! I have become fed up with people. They do not treat me well’, replied the donkey without explaining how.

Enquiring further, the monkey insisted: ‘My dear friend, at least tell me what happened which has led you to become upset with everyone.’

The donkey explained: ‘Well, people do not respect my kind in the slightest. Everyone looks down upon us. People insult others by calling them our name and saying: “Are you a donkey? You’re a total donkey!” However, we do not deserve to be treated this way as we benefit everyone; whether it be a case of having to carry the others’ goods, carry water or help in any other way, we are handy to all people.’ After completing what he had to say, the donkey began to cry.

In an attempt to console him, Shayf the monkey said: ‘My dear friend, all of you are good. There is no doubt that you help everyone. Who can deny your goodness?’

‘Yes, you are right,’ interrupted the Donkey, ‘nobody can deny our services. However, nobody acknowledges them either. We are just here to be abused! That’s it, I have decided that there is no need to keep any link with people. After today, I will remain in my home and not meet anyone.’

Listening to the donkey made Shayf remember his own pain and sorrows, and hence, he also said: ‘We too are not thought of in a positive way. You made the right decision after becoming fed up with people’s attitude. Just like you, I too will not meet with anyone and boycott all.’

And so, both the donkey and monkey did not leave their homes for a few days, nor did they meet anyone. As a result, the deer, who was a friend of the donkey, visited his home. Knocking the door, the deer called out, ‘Donkey, hey donkey!’

‘Who is it?’ asked the donkey.

‘It’s me, your friend, the deer. Open the door’, responded the deer.

The donkey opened the door and said: ‘Welcome. I hope all is well.’



'Yes, yes, all is well. I came to see how you were as I hadn't seen you around for a few days', replied the deer. Then, the donkey told the deer of the conversation that took place between him and the monkey.

Comforting the donkey, the deer said: 'My friend, you shouldn't get upset. Build courage!'

'Deer, my friend, you don't have any stress. Everyone likes you. People draw comparisons using you when they want to say how beautiful something is. Everyone has a lot of respect for you. On the other hand, nobody treats us this way', responded the donkey.

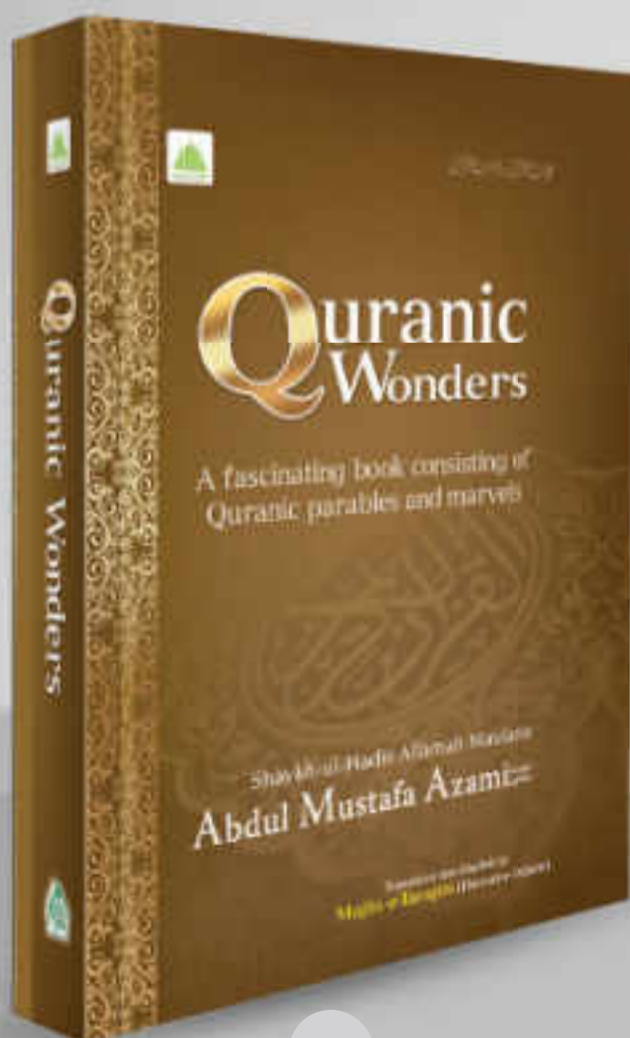
Explaining with wisdom, the deer said: 'Everyone is special in their own way and has their own role to

play. Look, everyone needs you. You are given a separate, fine home to stay in. You are fed delicious foods three times a day. However, look at us. First, we are hunted with a bullet or an arrow, and then we are barbecued and eaten. Now, tell me, what good is it to us if we are praised for our beauty?'

The deer's words sank in, and so both the donkey and deer went to the monkey. There, they explained the same point to him, and so he too became content.

Dear children, some people have a habit of making people lose hope instead of building their courage. However, we should not become upset at what such people say. In fact, we should not pay any attention to them. Instead, we should work even harder in all the good works we are doing and keep excelling.

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Stomach

illnesses found amongst children

Dr. Umm-e-Saarib Attariyyah

Children can suffer from different stomach related illnesses that not only affect their day-to-day life but can negatively impact growth and cause them to be below a healthy weight for their age.

Here are some brief explanations to some common illnesses:

1. Causes of abdominal pain

If a child experiences stomach pain due to gastroesophageal reflux, the child may repeatedly attempt to lie on the stomach. If young children constantly complain about stomach pains, parents should take note of when the pain occurs, which part of the stomach hurts, and if the child constantly cries, including in the night. These indicators are the signs of stomach pain. Vomiting, snorting when breathing and having a persistent cough are also signs of acid reflux.

There is a greater level of acidity in some foods, especially in junk foods and drinks that are caffeinated. Soft drinks, chocolate, coffee, tea, soda, spicy crisps and high-fat foods are just some examples. As children find it more difficult to digest certain foods, they are prone to suffer from acid reflux. Breastfeeding women should refrain from consuming foods and drinks that will lead the milk to contain harmful substances. According to research, 25% of children who experience stomach pains do so because of an illness. The remaining

percentage may experience stomach pains due to fear, stress and weakness of the nervous system. Hence, parents should keep their children away from things or places that induce fear. You should take your children with you when going out. Give them peace of mind, because when children feel in despair or become worried, it causes a lot of strain on the nerves. This is because there is a reduction of blood in the network of blood vessels around the navel. Therefore, children experience stomach pain when they are stressed.

2. Constipation and its causes

Constipation is when stool becomes hard, making it difficult to empty the bowels. Constipation amongst children who are nursed by their mother is rare compared to children who are formula-fed. Constipation is more common amongst children who drink powdered milk.

Signs of constipation

- Stomach pains
- Bloating stomach

- Intense pain and difficulty when defecating
- Bleeding when emptying the bowels

Treatment

Feed your children fruits instead of giving them fruit juice. Seasonal fruits should be used in particular as they reduce constipation. Keep your children away from takeaway food. Feed your children roti made from whole wheat flour because this contains a high amount of fibre. Ensure your children get into the habit of eating vegetables. If a child aged above one is suffering from long-term constipation, then give less milk and instead feed the child roti, bread, cucumber or *gurr* (unrefined brown sugar) with paratha made of desi ghee.

In the morning, mix almond oil, olive oil or ispaghol husk in milk or yoghurt and feed it to your child. Only take these things or any other medication after consulting your doctor.

Massaging a small child's belly before giving them a bath is very beneficial for the child's health and

prevents constipation and excessive gas. The food a mother eats also affects the health of the child. Therefore, mothers should eat nutritious foods to stay in good health. Figs, dried apricots, vegetables, fruit and water should be consumed in good amounts.

Just as exercising benefits elders, it can also benefit young children by preventing constipation. Moving a child's legs in a bike-riding motion will make it easy for the child to empty the bowels.

Advice to parents

Take your child to see a doctor if your child continuously experiences stomach pains, suddenly wakes up from sleep and starts crying, or suddenly starts crying whilst playing. Pay close attention to your child.

We pray to Allah Almighty that He keeps us safe from stomach-related illnesses and all other diseases.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Do You Know

Asif Jahan zayb Attari Madani

Question 1: What will Prophet Adam عَلَيْهِ السَّلَام be called in Paradise?

Answer: Prophet Adam عَلَيْهِ السَّلَام will be called Abu Muhammad in Paradise.¹

Question 2: How many angels offer Salah every day in Bayt al-Ma'moor (the Qiblah for angels)?

Answer: Seventy thousand angels.²

Question 3: On which day did Allah Almighty create angels?

Answer: Wednesday.³

Question 4: Who is referred to as مُطْعِمُ طَيْرِ السَّمَاءِ (the one who feeds the birds of the sky)?

Answer: Sayyiduna Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ, the grandfather of the Prophet ﷺ is known by

this title. This is because he would even feed birds from his dining mat.⁴

Question 5: Which companion of the Prophet ﷺ resembled Prophet Isa عَلَيْهِ السَّلَام in his appearance?

Answer: Sayyiduna Urwah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ.⁵

¹ Tareekh Ibn Asakir, vol. 7. p. 389, Hadith 2,019

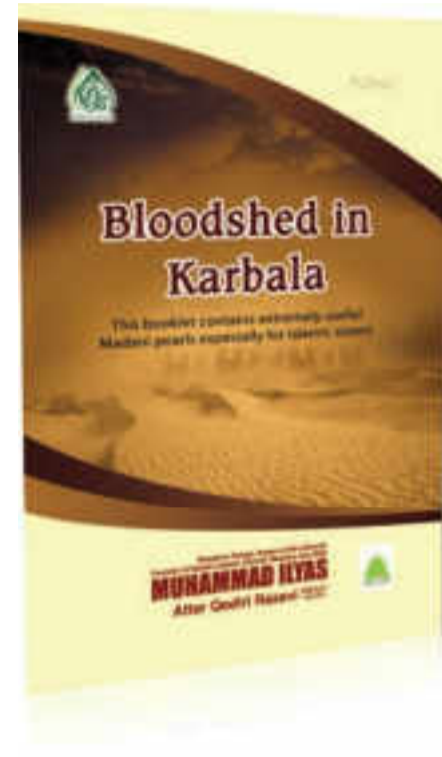
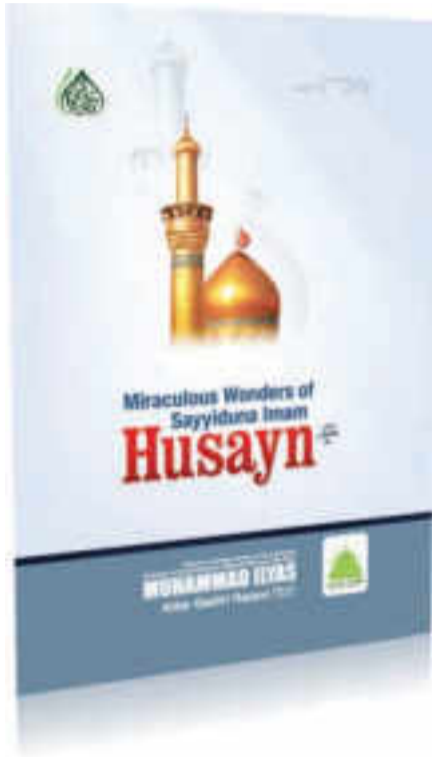
² Al-Bukhari, vol. 2, p. 381, Hadith 3, 207

³ Tafseer al-Tabari, part. 1, Surah al-Baqarah, verse 30, vol. 1, p. 237, no. 602

⁴ Zurqaani Ala al-Mawahib, vol. 1, p. 135

⁵ Muslim, p. 1203, Hadith 7,381

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12 Madani pearls for the Associates of Dawat-e-Islami

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi رحمۃ اللہ علیہ

1. According to the book 'Imamah kay Fazaail' (published by Maktaba-tul-Madinah), the Beloved and Blessed Nabi صلی اللہ علیہ وآلہ وسلم wore 'Imamahs (turbans) in different colours on different occasions. Seven of these colours include: (1) Black (*Sahih Muslim*, pp. 708, *Hadees* 1358) (2) Dark grey (*Ilasa'ee*, vol. 1, pp. 846, *Hadees* 5353) (3) Yellow (*Ibn 'Asakir*, vol. 18, pp. 354) (4) Saffron (*Subul-ul-Huda*, vol. 7, pp. 273) (5) White (*Kashf-ul-Iltibas*, pp. 38) (6) Red-striped (*Abu Dawood*, vol. 1, pp. 82, *Hadees* 147) (7) Green (*Kashf-ul-Iltibas*, pp. 38).
2. The Greatest and Noblest Nabi صلی اللہ علیہ وآلہ وسلم wore clothes in some colours. The associates of Dawat-e-Islami may wear clothes in different colours but, among all colours, white-coloured clothes are superior. Its persuasion is found in a blessed Hadees. (Remember! On Shari'ah-approved grounds, sometimes wearing a specific coloured dress or 'Imamah [turban] during certain days or at a certain place even in a colour proven by narrations may be forbidden by the Shari'ah.)
3. If Islamic brothers wish, they can wear clothes and 'Imamah in all those colours which are common among the scholars, righteous and virtuous people, and which are not forbidden by the Shari'ah. Moreover, it should not also be contrary to the norms of the area, era and habits of the people.
4. Even when wearing 'Imamah and clothes in different colours, avoid glamorous, glowing and vibrant colours as these are forbidden by Shari'ah for men. Also refrain from wearing the clothes that have pictures, writings and improper designs on them. May Allah Almighty bless us with simplicity! Aameen!
5. Wherever you travel with a Madani Qafilah in the world, stay there with the purpose of performing Madani activities. Remaining within the bounds of Shari'ah, as long as possible, wear the dress, 'Imamah and Islamic cap etc. that are deemed to be the attire of the virtuous people by the scholars and Mashaaikh of that area.
6. There is no restriction on the colour of 'Imamah in Jami'aat-ul-Madinah and Madaris-ul-Madinah. They can also wear only a cap but the colour of dress must only be white.
7. During duty hours, those associated with other departments of Dawat-e-Islami such as Dar-ul-Ifta Ahl-e-Sunnat, Al-Madina-tul-Ilmiyyah etc., as well as the preachers and Na'at reciters of Madani Channel during the transmission of Madani Channel, can also use the 'Imamah, dress and cap, etc., as mentioned above.
8. Like Madrasa-tul-Madinah for adults, there is no restriction on dress colour etc. in the part time Madaris-ul-Madinah and Jami'aat-ul-Madinah. Even if those with shaven beard or not growing the Shar'iah compliant beard or wearing trousers and shirt seek admission for learning, grant them admission.
9. The uniform of Dar-ul-Madinah will remain unchanged.
10. Those devotees of Rasool who are blessed with Shari'ah-complied beard but wear only caps and dresses in different colours, assign them responsibilities of Madani activities as well according to their abilities.
11. Wearing or not wearing a white shawl on the head is up to Islamic brothers. If they wish, they can keep with them a brown shawl in order to do 'Parday mayn Pardah' (veil within veil). But it is not necessary to keep both these shawls with you. There is no harm even if you use no shawl.
12. If female students and other Islamic sisters wear the Madani Burqa, it is wonderful. But do not be strict on it because the true objective is to observe 'Shar'iah Complied Veil' which can be observed even by using other unattractive shawls and Burqa's.

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