



Monthly Magazine

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 **FAIZAN E-**  
**MADINAH**  
MARCH 2022

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**A QUICK GLIMPSE**

- ◆ The intelligence of Imam Abu Hanifah ﷺ
- ◆ Reassessing our expectations and hopes
- ◆ What is phobia?
- ◆ Let us prepare for Shaban
- ◆ The month of Salat upon the Prophet ﷺ

Translation Department  
Dawat-e-Islami

# Monthly Magazine

# FAIZAN E-

# MADINAH

March 2022

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(Dawat-e-Islami)

By the spiritual sight of  
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# What is Mujahidah?

(Part 2)

Mufti Muhammad Qasim Attari

Allah Almighty states:

وَالَّذِينَ جَاهَدُوا فِيْنَا أَنهَدِينَهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٥١﴾  
'And those who struggled in Our way, We shall definitely show them Our paths; and Allah is certainly with the virtuous.'<sup>1</sup>

**Exegesis:** The second type of *Mujahidah* is to carry out inner forms of worship, purify the inner state and refine one's character. The second type also has two further types: one pertaining to inner forms of worship and the other referring to self-purification (*Tazkiyyah Nafs*).

Inner forms of worship refers to love for Allah

and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; having religious conviction; being sincere; drawing closer to your Lord and relying on Him; being content, patient and grateful; reflecting upon one's state 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; turning to Allah Almighty in every matter; embracing His decree; and remaining pleased with Him in every state. These are all high forms of worship.



Purifying one's inner state and character is known as 'Tazkiyyah al-Nafs' (self-purification). The significance of self-purification can be understood from the fact that it was one of the purposes for the advent of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This has been mentioned in four places in the Holy Quran. One example is the verse:

*'It is He Who has sent in the unlettered people a [great] Messenger from amongst themselves who recites His verses to them and purifies them and gives them the knowledge of the Book and wisdom. And indeed, before this, they were definitely in open error.'*<sup>2</sup>

For the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to purify is in reference to him purifying people's inner selves from sin and immoral desire and freeing the soul from malice. This is to make the heart capable of witnessing divine manifestations, resulting in divine secrets being captured therein. All the *Ghawth*, *Quthb*, *Abdaal* [various ranks of sainthood], saints, Sufis, jurists (*Fuqaha*) and scholars are purified through him.

Allah Almighty has stated the role of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

حُدِّثُوا مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

*'O Beloved, take zakat from their wealth by which you may cleanse them and make them pure.'*<sup>3</sup>

Allah Almighty mentions Sayyiduna Abu Bakr's رَضِيَ اللهُ عَنْهُ inner state and conduct in relation to this self-purification:

وَسَيَجْزِيهَا الْآتِقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾

*'And very soon he will be kept far away from it (Hell) the one who is most pious. Who gives his wealth in order to become pure.'*<sup>4</sup>

The greatest obstacles on the path of self-purification are love for this world and wealth, as well as being engrossed in desires, which is why the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ guided the companions in an excellent manner regarding this matter. He gave the following advice regarding the world: '[O son of Umar,] be in this world as though you are a traveller or wayfarer.' Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا

himself would say the following: 'Do not wait for the morning in the evening, and do not wait for the evening in the morning. Value your health before your sickness, and value your life before your death.'<sup>5</sup>

Concerning worldly wealth and the desires of the lower self (*nafs*), the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Indeed, the world is sweet and lush. Allah Almighty has certainly made you a vicegerent upon it. Therefore, He will see what actions you will perform. So, be aware of the allure posed by the world and women. Verily, the first trial of Bani Israil was caused by women.'<sup>6</sup>

The excellence and importance of self-purification has been mentioned in the Holy Quran in the following manner:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٣﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

*'Indeed, successful is the one who became pure and offered salah having mentioned the name of his Lord.'*<sup>7</sup>

The Quran also states:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿١٦﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿١٧﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿١٨﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٩﴾

*'And by the soul and by Him Who made it proper. And instilled in it (the human soul, the understanding of) its sins and its piety. Indeed, successful is the one who made it (his soul) pure. And unsuccessful is the one who covered it in sins.'*<sup>8</sup>

It is this self-purification and cleansing of the heart that is greatly emphasised in the domain of spirituality, because through the reformation of the heart, one's outer self is also reformed. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Beware! There is a piece of 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.'<sup>9</sup>

One is required to engage in this category of *Mujahidah* to draw closer to the Almighty. Although the challenges it poses are greater than the first category, those with tenacity become adept at doing

so. It is the trickery of the lower self (*nafs*) in sheer amount that presents the difficulty one faces on this path. People do not usually realise the traps of the lower self which they are caught in. Only through certain occurrences does one realise the deficiencies within us. An example of this is the level of displeasure and complaints expressed by someone who, prior to facing a difficult situation, perceived himself as patient. Likewise, the disease of the heart, whereby one longs to be praised, only surfaces if someone does not receive the respect and praise one had hoped to receive.

Offering his valuable insight on this matter, Imam Abu al-Qasim al-Qushayri رَحْمَةُ اللهِ عَلَيْهِ 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, he was seen again and 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 were performed sincerely 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.'

Similarly, another similar account is mentioned regarding Sayyiduna Abu Muhammad al-Murta'ish رَحْمَةُ اللهِ عَلَيْهِ. He states: 'I performed Hajj many times. However, I realised that my lower self (*nafs*) had a part 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.'<sup>10</sup>

The necessity and significance of self-purification are very clear. The way to attain it is by seeking religious knowledge, studying the lives of the pious predecessors and paying attention to the way of the Sufis. In addition to this is remaining in the company and under the guidance of a sheikh whose actions encourage you to prepare for the Hereafter, whose words are a means of rectifying yourself and he advises you on the deception of the lower self.

The Quran states:

وَأِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

'Allah is with the virtuous.'<sup>11</sup>

The Almighty aids the virtuous in this world, and He will forgive them and reward them in the Hereafter.<sup>12</sup>

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

<sup>2</sup> [Kanz-ul-Iman (translation of Qur'an)] (Part 28, Surah al-Jumu'ah, verse 2)

<sup>3</sup> [Kanz-ul-Iman (translation of Qur'an)] (Part 11, Surah al-Taubah, verse 103)

<sup>4</sup> [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah al-Layl, verses 17-18)

<sup>5</sup> al-Bukhari, vol. 4, p. 223, Hadith 6,416

<sup>6</sup> Muslim, p. 1124, Hadith 6,948

<sup>7</sup> [Kanz-ul-Iman (translation of Qur'an)] (Part 30, Surah al-Ala, verses 14-15)

<sup>8</sup> [Kanz-ul-Iman (translation of Qur'an)] (Part 30, Surah al-Shams, verses 7-10)

<sup>9</sup> al-Bukhari, vol. 1, p. 33, Hadith 52

<sup>10</sup> al-Risalah al-Qushayriyyah, p. 309

<sup>11</sup> [Kanz-ul-Iman (translation of Qur'an)] (Part 21, Surah al-Ankaboot, verse 69)

<sup>12</sup> Madarik, Surah al-Ankaboot, commentary of verse, 69, p. 900

## Explanation of Hadith

The final Prophet of Allah ﷺ stated:

تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ  
عِنْدَ اللَّهِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي  
هَؤُلَاءِ بِوَجْهِهِ وَيَأْتِي هَؤُلَاءِ بِوَجْهِهِ

*‘The worst people in the sight of Allah Almighty on the Day of Judgement will be the double-faced people who appear to some people with one face and to other people with another face.’<sup>1</sup>*

‘ذُو الْوَجْهَيْنِ’ is not meant in its literal sense. A two-faced person refers to someone who praises another in his presence and then talks ill of him behind his back. It could also be someone who creates a facade of friendship in the presence of someone but in reality is his enemy. Similarly, it could be someone who approaches two people who have argued; when approaching the first, he sides with him, and when going to the other, he agrees with him, all whilst pretending to be a friend of both.<sup>2</sup>

# Two-faced people

✍ Maulana Sayyid Samr al-Huda al-Yemeni

## Why is the two-faced person condemned?

The commentators of Hadith have mentioned two reasons as to why two-faced people have been condemned:

1. The two-faced individual has been labelled as the worst of creation because his state and that of a hypocrite are alike. Both spread false things to create evil, mischief, grudges and enmity between people. They also strive to sever the relationships between people.<sup>3</sup>
2. The one who is two-faced will approach people and say whatever he can to gain their approval, regardless of whether he is saying something good or evil. He approves of every good and bad action, which is haram.<sup>4</sup>

Such deceitful individuals not only damage the stability found in society, but they also ruin their life in this world and the Hereafter. Here are some of the adverse effects such an attitude can have:

1. Being two-faced essentially involves many sins, such as lying, backbiting, taletelling, slandering, and deceiving.
2. The perpetrator of this act is disliked by Allah Almighty and people.
3. This causes mischief to prevail in society and people become averse to one another.
4. Two-faced people ruin their Hereafter. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'The one who had two tongues in the world, Allah Almighty will make him two tongues of fire on The Day of Judgement.'<sup>5</sup>
5. This action is worse than killing. In the case of killing, the life of one person is taken, whereas this action deprives countless lives of peace.
6. Eventually, a two-face person's hypocrisy is revealed to both parties, resulting in them reconciling but leaving the two-faced individual humiliated and disgraced.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited people to Islam through mutual love, goodwill, rebuilding relationships and striving to eradicate hate. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised Sayyiduna Anas رَضِيَ اللهُ عَنْهُ: 'O my son! If it is possible for you to spend the day and evening without holding malice for anyone

in your heart, then do so.' He further stated: 'O my son, this is my Sunnah. Whoever loves my Sunnah, loves me, and whoever loves me will be in Paradise with me.'<sup>6</sup>

We understand from the above that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ desired for the ummah to remain united. Loving and hating should only be for the sake of Allah Almighty. How can a sincere Muslim be the cause of disunity in the Ummah and leave himself deserving of humiliation in both worlds? It is unfortunate that this evil is prevalent in society today. Men, women, the elderly and the young are all involved in this reproachable act. As a result, amongst other vices, there is unrest in society and hatred for one another.

May Allah Almighty protect us and purify our hearts from having enmity and jealousy towards other Muslims. May we refrain from the actions that create disunity in the Ummah.

Note that an individual will be deemed "two-faced" if his intention is to cause separation between Muslims. The narrations mentioning punishment do not apply to someone who aims to unite Muslims and create love between people. This of course is something praiseworthy and desirable. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

'لَيْسَ الْكُذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا', meaning, the one who makes peace between people is not a liar because he conveys news with a good intention or says good things.<sup>7</sup>

Imam al-Nawawi رَحِمَهُ اللهُ عَلَيْهِ states: 'فَإِنْ آتَى كُلَّ طَائِفَةٍ بِالْإِصْلَاحِ وَنَحْوِهِمْ فَمَحْمُودٌ', meaning, it is praiseworthy to approach every party for the purpose of reconciling or anything similar.<sup>8</sup>

May Allah Almighty grant us sincerity and protect us from hypocrisy.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *al-Bukhari, vol. 4, p. 115, Hadith 6058*

<sup>2</sup> *Mirat al-Manajih, vol. 6, p. 468*

<sup>3</sup> *Muslim, vol. 6, p. 478*

<sup>4</sup> *Ikmal al-Mu'allim bi Fawaid al-Muslim, vol. 7, p. 564*

<sup>5</sup> *Musnad Abi Ya'la, vol. 3, p. 10, Hadith 2763, 2764*

<sup>6</sup> *Mishkat al-Masabih, vol. 1, p. 55, Hadith 175*

<sup>7</sup> *al-Bukhari, vol. 2, p. 210, Hadith 2692*

<sup>8</sup> *Sharh al-Nawawi Ala al-Muslim, vol. 16, p. 156*



# Dar-ul-Ifta Ahl al-Sunnat

Mufti Muhammad Qasim Attari

## 1. Is the blood of fish pure or impure?

**Question:** What do the scholars of Islam say regarding the following: Is the blood inside fish, pure or impure? I sell fish and try my best to keep my clothes clean so that I do not face any difficulty in offering Salah. However, when carrying out my work, some drops of blood from the fish fall onto my clothes. Can I offer Salah in this state?

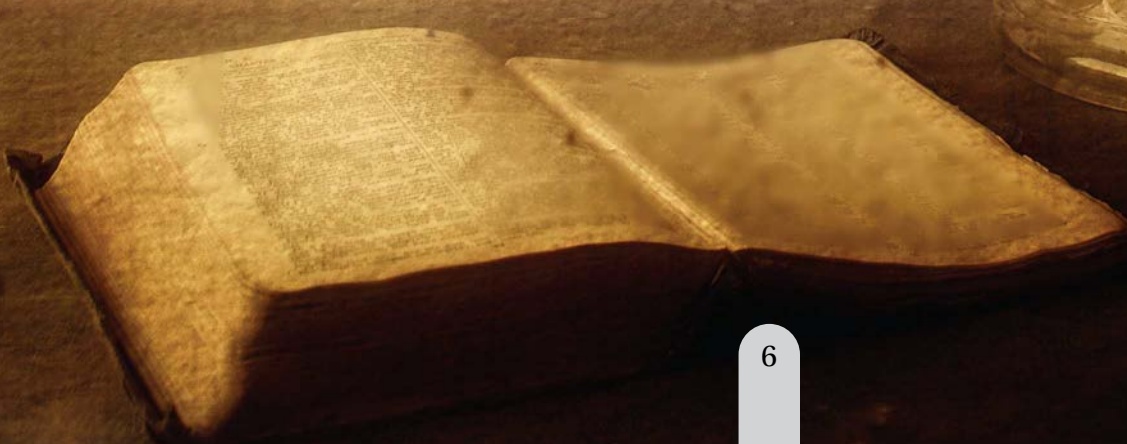
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** The red liquid in fish which appears to be blood is pure. In reality, it is not blood. If this blood-like liquid is on one's clothes, Salah will be valid whilst wearing them. However, this is contrary to cleanliness, for someone would not present themselves before an honourable worldly individual in this state. Therefore, one should also not stand before Allah Almighty in this state either. Instead, one should be clean and presentable. One should wear an apron whilst working to remain clean. If some of the liquid does fall onto the clothes, you should wash it as best you can and offer Salah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 2. The ruling on finding lost items

**Question:** What do the scholars of Islam say regarding the following: A brother found some money, approximately eight months ago. At the time, he made an announcement regarding



this and publicised the matter at length. To date, he has still not found the owner of the money. Can he spend that money on a masjid or madrassah?

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

**Answer:** If someone who found money has exhausted all avenues in publicising this widely and exerted all efforts to find the owner but to no avail, and it now appears impossible to locate the owner, this money can be given as charity (*sadaqah*) to a masjid, Sunni madrassah or someone deemed poor in light of Shari'ah (*shari faqeer*). If the person who found the money is poor (*shar'i faqeer*), he can use the money himself. However, note that although one will be freed of responsibility by giving away this money in charity (*sadaqah*), if the original owner is found later and he disapproves of the money being given away in charity, the money will have to be returned to the owner.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 3. Can extra copies of the Holy Quran be placed in a different masjid?

**Question:** What do the scholars of Islam say regarding the following: People place many copies of the Quran in our masjid and then leave. There are now more copies of the Holy Quran than we need, and no space is left on the bookshelves. What should be done with these copies of the Quran?

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

**Answer:** If there are more copies of the Quran in a masjid than needed, only a few people read them and looking after them is difficult, any extra copies can be given to another masjid or madrassah. However, one will not be permitted to sell them or take them home.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 4. Is it permissible to wear a keyring?

**Question:** What do the scholars of Islam say

regarding the following: People attach their keys to keyrings to keep them together and safe all in one place. These keyrings are made from iron, brass, steel, and other metals. Sometimes, people hold the bunch of keys by placing the keyring on their finger so that it does not fall out of their hand. Please state whether wearing such keyrings on the finger is allowed or not?

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

**Answer:** Apart from gold and silver, wearing any other metal (like iron, copper and steel) is only haram if worn as jewellery (*tahalli*). For purposes of *tahalli*, jewellery is worn, and jewellery is that by means of which a specific form of adornment is gained. However, a keyring is not made as jewellery, nor is the benefit of adornment gained from it. A keyring is not worn on the finger for adornment. Instead, it is simply worn around the finger to keep it safe so that keys do not fall from the hand. Hence, a keyring is not considered to be jewellery, and it is permissible to wear it on the finger.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 5. Which side should the deceased's head be towards when being carried?

**Question:** What do the scholars of Islam say regarding the following: When carrying the deceased, which side should the head be towards?

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

**Answer:** The Islamic way of carrying the deceased is for the head to be in front and for the feet to be towards the back. This is because the head is the most honoured part of a human, and so it is most appropriate for it to be at the front. Doing the opposite by placing the feet at the front and the head at the back is contrary to the advisable method (*khilaaf awlaa*).

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# The Esteemed Prophet ﷺ

Sayyid Imran Akhtar Madani

## 4. Not hoarding goods

One great aspect of the Prophet's ﷺ generosity was him being free of want. He ﷺ would not store wealth, which is the reason why Zakat was never Fard upon him. His devoted servant Sayyiduna Anas Bin Malik رضي الله عنه said: 'كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَا يَدَّخِرُ شَيْئًا لِعَدِّ', meaning, 'The Prophet ﷺ would never keep anything for the next day.'<sup>1</sup>

If people receive a small amount of wealth from somewhere, they generally tend to show uprightness. However, some people go astray if they receive a large amount of wealth without any struggle. Not only this, but some people who amass a large amount of wealth through hard work upon which Zakat must be given in a large sum do not pay it thinking that their wealth will decrease. However, what can be said of the generosity of Sayyiduna Muhammad ﷺ who owned the treasures of the universe but never amassed anything. Once, he ﷺ looked towards Mount Uhud and said that he would dislike it if the mountain became gold for him and he kept even one Dinar from it for more than one or three nights, unless it was kept for repaying a debt.<sup>2</sup>

On one occasion, the Prophet ﷺ led 'Asr Salah, and as soon as he performed salaam, he entered his home and then returned quickly. The companions رضي الله عنهم were surprised at this, and so the Prophet ﷺ said: 'During the prayer, I remembered some gold for charity lying in my home, and I dislike for night to come whilst it remains in the home. Therefore, I have ordered for it to be distributed.'<sup>3</sup>



Sayyiduna Bilal al-Habashi رَضِيَ اللهُ عَنْهُ had the honour of managing the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ financial affairs. He states: 'I had the responsibility of managing the financial affairs of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ since the announcement of Prophethood until his passing. Whenever a Muslim came to him without clothing, he would give me the order, and I would take a loan from someone, buy a shawl and cover him with it and also feed him.

One day, a polytheist came to me and said: "O Bilal! Do not take a loan from anybody besides me; I have a lot of wealth." So, I proceeded to only take loans from him. One day, I made Wudu and stood to give Azan when I saw the polytheist coming towards me in the company of several other merchants. He said harsh things to me and stated: "Do you know how many days are left for you to fulfil your promise?" I replied, "The time is near."

The polytheist replied: "You have four days left. If you do not pay back your loan in this time, I will make you a slave and have you herding goats, just as you would do before."

As a result, I became concerned. I prayed Isha Salah and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returned to his family. I sought permission from him, and he gave it. I said: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

May my parents be sacrificed for you! The polytheist whom I take loans from has said such-and-such to me. You do not have anything to repay his loan, and nor do I. He will dishonour me. I seek your permission to go to the Muslims who have recently accepted Islam until Allah Almighty bestows His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with an amount of wealth that I can repay my loan with." After saying this, he left.

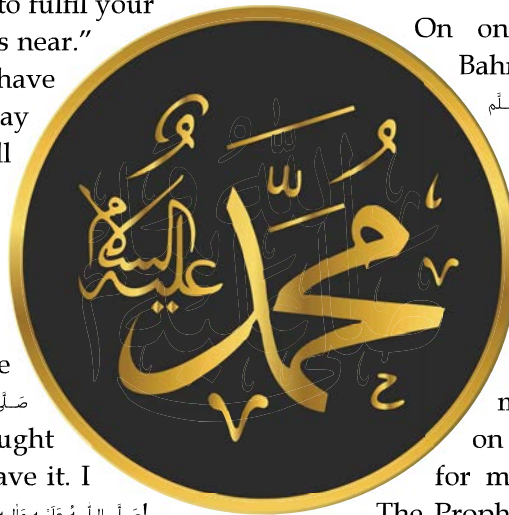
He continued: 'In the morning, as I went outside whilst intending to leave, a person came running towards me, exclaiming: "O Bilal! The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is calling you." I went immediately. There, I saw four camels loaded with goods. I sought permission to enter, and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Be glad! Allah

Almighty has made arrangements for you to repay your loan." He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, "Did you see the four camels?" I replied in the affirmative. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: "They were sent by the governor of Fadak. Keep the grains and clothes loaded on them and repay your debt with them."

I did so. Then, I entered the masjid and presented my salaam to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He asked me: "What benefit did you receive from the money?" I replied: "Allah Almighty paid the debt that was due upon the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: "Is there anything left from that money?" I replied in the affirmative. Upon this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Separate that from me too. I shall not return home until it has found a place."<sup>4</sup>

On one occasion, some wealth from Bahrain was presented to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said, 'Put it in the Masjid.' Then, he went to pray Salah and did not pay any attention to the wealth. After Salah, he returned and sat by that wealth. His Uncle Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ came to him and said: 'O Messenger of Allah! Give me something from this wealth, for on the Day of Badr, I paid a ransom for myself and Aqeel Bin Abi Taalib.'

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Take it.' Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ took a large amount of the wealth with both of his hands and placed it in his cloth. The narrator of the Hadith Sayyiduna Anas رَضِيَ اللهُ عَنْهُ states that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained seated there until not even one Dirham remained.<sup>5</sup>



<sup>1</sup> Shumaail Muhammadiyyah, p. 200, Hadith 337

<sup>2</sup> Sahih al-Bukhari, vol. 4, p. 179, Hadith 6268

<sup>3</sup> Sahih al-Bukhari, vol. 1, p. 296, 411, 482, Hadith 851, 1221, 1430

<sup>4</sup> Abu Dawood, vol. 3, pp. 230-232, Hadith 3055

<sup>5</sup> Bukhari, vol. 1, p. 162, Hadith 421, vol. 2, p. 365, Hadith 3165; Umda al-Qaari, vol. 3, p. 410, Under the Hadith 421

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### 1. Instead of calling someone by their real name, what is the ruling on calling them by a different name out of love?

**Question:** Out of love, people refer to me with names other than my actual name. Is there any prohibition in this?

**Answer:** If the people lovingly mention a name which is not impermissible in shari'ah, then there is no harm in this. For example, my name is Ilyas, and I am the youngest son of my parents, but many Islamic brothers refer to me as 'Bapa'. Similarly, during childhood, my family would lovingly refer to me with a name that is permissible in shari'ah. Parents refer to their children with many different names, out of love. There are many such names used in society which are permissible. However, any names that are impermissible to use will remain impermissible.<sup>1</sup>

### 2. Is it necessary (*wajib*) to reply to the salaam of a parrot?

**Question:** A parrot has been taught to give salaam, and now says it repeatedly. Is it also necessary (*wajib*) to reply to the parrot's salaam?

**Answer:** It is not necessary to reply to the salaam of a parrot.<sup>2</sup>

### 3. If someone does not remember how many times the verses of prostration (*aayaat al-sajdah*) have been recited, what should be done?

**Question:** What is the ruling for a person who does not know how many times he recited the verses of prostration (*aayaat al-sajdah*)?

**Answer:** Such a person should ponder over how many times the verses of prostration may have been recited, i.e. was it 10 times, 25 times, etc. In short, the number of prostrations estimated based on prevailing assumption (*zann ghaalib*) should be performed. If someone's prevailing assumption is that the verses of prostration were recited 25 times, then 25 prostrations should be performed.<sup>3</sup>

### 4. Ruling on marrying one's niece

**Question:** Is it permissible for one to marry his niece?

**Answer:** It is not permissible to marry one's niece.<sup>4</sup>

### 5. How is it to burn frankincense in the masjid?

**Question:** A masjid should be kept free of odours. If frankincense is lit inside a masjid, it will cause a smell and smoke to spread. Is it permissible to do this?

**Answer:** If the smoke is fragrant, then there is no harm in lighting it, as is the case with incense sticks and agarwood. During the circumambulation (*tawaaf*) of the

Answer  
of  
Madani  
Muzakarah

Kaaba, agarwood is lit. Some sheikhs light very expensive agarwood and are seen to be walking around al-Masjid al-Haram. Nonetheless, if the smoke is fragrant, then there is no prohibition so long as there is no other issue. For example, if lighting an incense stick causes someone to cough and he requests for it to be put out, you will have to put it out to prevent a Muslim facing harm. If there is something that causes a bad odour—whether it gives off smoke or not—it is a sin to take it to the masjid.<sup>5</sup>

## 6. What is the ruling regarding someone who does not wish to marry?

**Question:** What is the ruling regarding someone who does not wish to marry?

**Answer:** It is not compulsory (*fard*) or necessary (*wajib*) upon every individual to get married. In fact, it is necessary upon some individuals to not get married, because they would be sinful if they did so. This is because, their circumstances may render them incapable of marrying, for certain reasons. However, we should not ask people why they are not getting married, as this can reveal their hidden defects. Also, it is possible that someone is refusing to get married because he will not be able to fulfil its due rights, and can live unwed without sinning.

One should not ask such questions to find out the personal circumstances of an individual, but this Quranic verse:

وَلَا تَجَسَّسُوا

'And do not search for (hidden) faults'<sup>6</sup>

will not be recited here, for this verse prohibits us from trying to discover a sin, whereas a person being incapable of marrying is not a sin. In any case, if a person refuses to marry, he will not be regarded sinful.<sup>7</sup>

## 7. How is it to step on rose petals?

**Question:** People tend to avoid walking on rose petals and think that we should not step on them. What do you say regarding this?

**Answer:** There are some narrations which mention a drop of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed perspiration falling to ground, and the

rose flower being created from it. Most of the Hadith scholars (*muhadditheen*) did not accept these narrations, and even declared them to be fabricated (*mawdoo*). As there is mention in these narrations of the rose flower being created from the blessed perspiration of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, people do not like to step on them due to this reason.

Nevertheless, if rose petals come under a person's feet or someone steps on them, there is no harm in this. If someone chooses to not step on them, there is no harm in this either, there is a tradition of throwing rose petals on people; they are also showered upon scholars كَرَّمَ اللهُ سَلَامَهُمْ too. It is obvious that these petals will fall to the ground when they are thrown, and when they do, people will step on them too. Hence, there is no harm in stepping on them.<sup>8</sup>

<sup>1</sup> Madani Muzakarah, 6 Jumad al-Oola 1440 AH

<sup>2</sup> Madani Muzakarah, 4 Safar 1440 AH

<sup>3</sup> Madani Muzakarah, 23 Rabi al-Awwal 1440 AH

<sup>4</sup> al-Tirmizi, vol. 2, p. 367, Hadith 1,129, Madani Muzakarah, 16, Rabi al-Awwal 1440 AH

<sup>5</sup> Madani Muzakarah, 6 Jumadal Oola 1440 AH

<sup>6</sup> [Kanz-ul-Iman (translation of Qur'an)] (Part 26, Surah al-Hujuraat, verse 12)

<sup>7</sup> Madani Muzakarah, 16 Rabi al-Awwal 1440 AH

<sup>8</sup> Madani Muzakarah, 23 Rajab 1440 AH

نزل قرآن كما مهينه اور صراط الجنان کا مطالعہ

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What is right  
after all?

# Why should we act upon the Sunnah?

Mufti Muhammad Qasim Attari

Shari'ah allows for many dispensations in matters that are difficult for people to avoid. In fact, in certain circumstances, ease has been created by making halal that which was haram and making pure that which was impure. This is done on the basis of it being very difficult for the common people to avoid such things. Here are some examples. Cats are considered as predatory animals, and therefore, according to the general principle, their leftover should be deemed impure. However, as cats enter the home a lot and place their mouth in water and milk, deeming their leftover as impure would result in difficulty. Therefore, in a Hadith, an exception has been made by deeming the leftover of a cat as pure.<sup>1</sup>

Likewise, there is another principle which states:

'الضرورات تبيح المحظورات', which means that necessities make the impermissible, permissible. So, anyone who the shari'ah considers as compelled will not be deemed sinful. For example, it is prohibited in Islam to eat carrion or swine, but if someone genuinely fears that they will lose their life due to hunger and there is nothing to eat besides carrion, swine or something else that is haram, one is permitted to consume carrion or swine in an amount that is necessary.

Similarly, if a woman falls ill and no female doctor is present, it is permissible for her to uncover her body as required to be treated by a male doctor.

Likewise, wudu is obligatory (*fard*) for salah, but if a sick person will face harm in using water, or one's illness will worsen or the recovery will be prolonged, it is permitted to perform dry ablution (*tayammum*). Regarding the sick, it is stated in the Holy Quran:

وَلَا عَلَى الْمَرِيضِ حَرَجٌ ط

'nor any reprimand upon the sick.'<sup>2</sup>

In the commentary of this verse, it is stated in *Tafseer al-Qurtubi*:

'ان الله رفع الحرج-- عن المريض فيما يؤثر المرض في اسقاطه، كالصوم وشروط الصلاة واركائها، والجهاد ونحو ذلك-- فظاهر الآية وامر الشريعة يدل على ان الحرج عنهم مرفوع في كل ما يضطرهم اليه العذر-- فالحرج مرفوع عنهم في هذا'

**Translation:** 'Allah Almighty has lifted the difficulty (the struggle to follow shari'ah's rulings) from the sick person in all religious matters in which his illness is an obstacle, such as fasting, the conditions and integrals of salah, jihad, etc. Therefore, the outward meaning of this verse and the rulings of the shari'ah denote that difficulty has been lifted in those matters in which their illness becomes an obstacle.'<sup>3</sup>

It is clear from this discussion that the rulings of shari'ah have specific causes, contexts and conditions; if they are found, it is necessary to act upon that particular ruling. And if a ruling applies to a person but something makes it extremely difficult to act upon that ruling, there is a dispensation in such matters. Likewise, natural obstacles are also a significant factor leading to dispensations.

A major factor in creating dispensation is the lack of sanity or understanding. It is through the faculty of the intellect that a person distinguishes between good and evil, and it is in the presence of intellect and volition that the rulings of Islam are binding upon an individual. Therefore, it is an established principle of Islam that a person whose intellectual impairment renders him incapable of differentiating between right and wrong is not brought to account by the shari'ah. Also, such a person will not be instructed to perform acts of worship, such as to do wudu, pray salah, fast and perform Hajj. In fact, the ruling of

committing a sin is not applicable at all to a person lacking sanity.

The same applies if people are deficient in their understanding due to some other reason, just as a child (*non-baaligh*) who has not intellectually matured. It is for this reason that salah, fasting and other matters are not obligatory upon children either. In fact, if a person is sleeping, there is no sin upon him for doing a certain action. For example, if a sleeping person misses salah or harms another with his hands or feet, it is not a sin. This is despite sleep being within a person's control, for people go to sleep by their own choice. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned this principle in the following way:

رفع القلم عن ثلاث عن المبتلى او قال المجنون حتى يبرأ، وعن الصبي حتى يبلغ او يعقل وعن النائم حتى يستيقظ

**Translation:** 'The pen (law) of the shari'ah has been lifted from three types of people: an insane person until he becomes sane, a child till he becomes baaligh, and a sleeping person until he awakens.'<sup>4</sup>

In light of these principles, it becomes very clear that the branch of genetic engineering known as CRISPR technology could be somewhat detrimental for humans in the future. It is currently being used for preliminary beneficial works. To cure various human diseases, a person's DNA and RNA are edited. This renders the genes inactive that cause disease. Now, in the next stage, work is being carried out to alter genes so that disease can be mitigated and bring about good health. One such trial has been carried out on a female suffering from heart disease, the results of which are pending.

If these trials are successful and then progress is made to alter various genes that affect the good attributes of humans, this will be extremely dangerous for humanity. This is because if the faculty of goodness is removed from humans, the ability to do good and accept good will no longer remain in them, and such people will become embodiments of evil.

Now remains the matter of what shari'ah's ruling is regarding such people. If it is not within someone's



control to accept and act upon good, and the ability to distinguish between good and evil no longer exists, such a person cannot be compelled to do anything. As Islam tests people based on them having intellect, and the primary reason for being bound by sharia's rulings (intellect) is not found in such case, shari'ah will give such people complete or partial dispensation according to their situation. This is because the matter of difficulty and hardship would clearly exist if such people were made bound by the rulings of shari'ah. Hence, the rulings regarding them will be the same as a person who lacks sanity.

The Quran also provides us with guidance on a different manner regarding such people by stating that Allah Almighty is Just; He does not wrong anyone, and He does not punish anyone until complete proof is given. He only punishes those who are disobedient after providing them the opportunity to pursue guidance. Allah Almighty states:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴿٥٥﴾

*'and We do not punish until We have sent a Messenger.'*<sup>5</sup>

It is stated in *Tafseer Ibn Kathir* regarding this verse: 'Allah Almighty has informed of His justice here that He does not punish anyone until the proof has been completed for them and a Messenger is sent.'<sup>6</sup>

All the discussion until this point has revolved around whether one is bound by shari'ah's rulings in this world. How Allah Almighty decides on the Day of Judgement will be as He wills. However, it is clear from prophetic narrations that many of those who were exempt from shari'ah's rulings due to necessities will be tested on the Day of Judgement. This test will be conducted by Allah Almighty granting them the ability to obey and disobey on the Day of Judgement and then testing them. An individual who is obedient at that time will enter Paradise, and anyone who is disobedient will enter Hell. This is alluded to in the Hadith below:

*Sayyiduna Aswad Bin Saree'* رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that on the Day of Judgement, there will be four people (who will mention their reason for not accepting faith): one is a deaf person who was unable to hear anything;

the second will be the person who lacked sanity; the third is the senile old man; and the fourth is the one who died in the age of interregnum (*fatrah*). The deaf individual will say: 'O Allah! When Islam arrived, I was unable to hear anything.' The person lacking sanity will say: 'O Allah! When Islam arrived, [I was without sense] and children would throw dung at me.' The old person will say: 'O Allah! When Islam arrived, I did not possess any sense [my ability to understand had ceased].' The one who passed away in the age of interregnum will say: 'O Allah! Your Messenger did not come to me.'

At that time, Allah Almighty will take a covenant from them to obey His command. Then, they will be sent a message to enter the Fire. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'By the One in whose power lies Muhammad's [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] life! If they enter it, they will find it to be cool and safe.'<sup>7</sup>

Regarding this Hadith, it is stated in *Fath al-Bari*:

قد صحت مسألة الامتحان في حق المجنون ومن مات في الفترة من طرق صحيحة وحكى البيهقي في كتاب الاعتقاد انه المذهب الصحيح

**Translation:** 'The sound position is that the one who lacks sanity and the one who died in the age of interregnum will be tested [on the Day of Judgement]. And Imam al-Bayhaqi رحمه الله عليه has related in *Kitab-ul-Itiqaad* that this is the correct position.'<sup>8</sup>

After all of this discussion, we say that it is the greatness of Allah Almighty that: قَدْ قَالَ تَمَّا يُرِيدُ ﴿٥٦﴾

Translation: (He) always does whatever He wills. لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٥٦﴾ Translation: He (Allah) is not to be questioned what He does, and they (the people) will all be questioned.

والله تعالى اعلم بالصواب

<sup>1</sup> *al-Tirmizi*, vol. 1, p. 149, Hadith 92

<sup>2</sup> [*Kanz-ul-Iman* (translation of Quran)] (Part 26, Surah al-Fath, verse 17)

<sup>3</sup> *Tafseer al-Qurtubi*, Surah al-Fath, commentary of verse 17, vol. 12, p. 313


<sup>4</sup> *Musnad Abi Dawood al-Tayalisi*, p. 15, Hadith 90

<sup>5</sup> [*Kanz-ul-Iman* (translation of Quran)] (Part 15, Surah Bani Israeel, verse 15)

<sup>6</sup> *Tafseer Ibn Kathir*, Surah Bani Israeel, commentary of verse 15, vol. 5, p. 49

<sup>7</sup> *Musnad Ahmed*, vol. 5, p. 496, Hadith 16,301

<sup>8</sup> *Fath al-Baari*, vol. 4, p. 213



# The intelligence of Imam Abu Hanifah رحمة الله عليه

*Sayyiduna* Imam Abu Hanifah, whose actual name is Nu'man bin Thaabit, is the leader of millions of Muslims. He was a man of many talents. Imam Abu Hanifah رحمة الله عليه was a scholar of Hadith (*muhaddith*); a jurist (*faqeeh*); a man of knowledge, wisdom, exceptional intellect; a caring, trustworthy, honest and practising individual; and an embodiment of good character. Imam Abu Hanifah رحمة الله عليه derived many rulings from Quran and Hadith. He formed dozens of principles on how to derive rulings and solved the most complex of problems within moments. In addition to the numerous significant events that occurred in Shaban, the 2nd of Shaban also marks the passing away of Imam Abu Hanifah رحمة الله عليه.<sup>1</sup> During this month, Muslims convey rewards to Imam Abu Hanifah رحمة الله عليه in various ways. Below are some examples of his remarkable intellect.

## A comparison to the intelligence of half the people on earth

*Sayyiduna* Ali bin Asim رحمة الله عليه states: 'If the intelligence of half the people on earth was to be compared against the intelligence of Imam Abu Hanifah رحمة الله عليه, the intelligence of Imam Abu Hanifah رحمة الله عليه would still be greater.'<sup>2</sup>

## More intelligent than 1,000 teachers

*Sayyiduna* Yazeed bin Haroon رحمة الله عليه swore by Allah Almighty and said: 'I have studied with one thousand

teachers, but I have found Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ to be the most God-fearing, have the strongest memory and be the most intelligent from them.'

The Imam of the Shafi'i school, Imam Muhammad bin Idrees Shafi'i رَحْمَةُ اللهِ عَلَيْهِ states that there is none more intelligent than Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ.<sup>3</sup>

Sayyiduna Abdullah bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ said that he has not seen anyone more intelligent than Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ.<sup>4</sup>

### His ability to prove an argument

Somebody asked Imam Malik رَحْمَةُ اللهِ عَلَيْهِ if he had seen Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ. He replied: 'Yes, I found him [so intelligent] that if he told you this pillar was made out of gold, he would prove it to you using evidence [that it is made of gold].'

Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ would understand things very quickly because of his intellect. He was unmatched in providing solutions to the most difficult of situations.

### The Imam's advice to someone who misplaced money

On one occasion, a man went to Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and said: 'I hid money in a place out of caution. Now, I am in desperate need of it but cannot remember where I put it. Please provide a solution.' Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ said: 'Offer Salah throughout the entire night and you will recall where you put the money.' He went and started to offer salah. After a short while, he remembered where he had put the money and retrieved it. The next day, he went to Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and said: 'Your honour, I found the money because of your advice.' Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ replied: 'Satan could not bear the thought of you praying for the entire night, and so he quickly told you where your money was. However, it would have been better for you to offer salah all night to thank Allah Almighty.'

### A solution to avoid divorce

An individual asked Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ: 'Somebody's wife had a cup of water in her hand. Her husband said to her: "If you drink this water,

throw it away, keep it or give it to somebody else, we will become divorced from one another." What can the woman do in this situation?' He رَحْمَةُ اللهِ عَلَيْهِ replied: 'Place a cloth in the cup that will absorb the water.'

### Identifying a thief

Someone stole a peacock from Imam Abu Hanifah's رَحْمَةُ اللهِ عَلَيْهِ neighbour. The neighbour went to Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and complained, to which the Imam replied, 'Remain silent.' Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ then went to the masjid where people had gathered and said: 'The one who stole his neighbour's peacock has no shame! He comes to the masjid to pray whilst he has strands of the peacock's feathers on his head!' Listening to this, a man passed his hand over his head. Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ addressed him saying: 'Oh man, return the peacock', and he did.

### Solving a dilemma related to oaths

A man swore an oath that he would not eat an egg. He then swore an oath to eat whatever was in the hand of so-and-so. Coincidentally, that person had an egg in his hand. Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ said: 'Leave the egg under a hen. Once it hatches, cook the chicken that comes about as a result and eat it, or make a soup it and consume that.'

### A well thought out solution

A man swore an oath that he will exercise his conjugal rights with his wife during the day in Ramadan. People became perplexed as to how he would fulfil his oath. Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ told the man to go on a journey [the distance of which allows an individual to postpone the fast] and exercise his conjugal right.<sup>5</sup>

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

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Nuzha al-Qaari, vol. 1, p. 219

<sup>2</sup> Tabyeed al-Sahifah fi Manaqib al-Imam Abi Hanifah

<sup>3</sup> Hadaiq al-Hanafiyah, p. 106

<sup>4</sup> al-Khayraat al-Hisaan, p. 61

<sup>5</sup> Derived from al-Khayraat al-Hisaan, pp. 71 to 76

## REASSESSING OUR EXPECTATIONS & HOPES

*Haji Muhammad Imran Attari*

Everyone has expectations of others around them, and examples of this are all around us. For instance, parents have expectations of their children. In the same way, children harbour certain expectations of their parents. Siblings have expectations of one another, as do married couples, managers and employees, students and teachers, Shaykhs and disciples (mureedeen), as well as mentors and mentees. However, the nature and scope of expectations vary in each case. It is more advantageous for us to keep realistic expectations, based on the nature and circumstances of each situation, whilst ensuring these expectations are kept within the parameters of Islam.

A common mistake made by many people, is that they themselves end up being the cause of people not meeting the very expectations they had. Figuratively speaking, it is our character that blows the autumn wind on the orchard of our expectations, causing its leaves to wither and its flowers to fall to the ground, which are then trampled beneath our feet. Children who do not serve their parents and are disobedient to them, somehow expect that when they become parents, their children will serve them and be obedient to them. Similarly, parents lead their children to engage in acts whereby they are disobeying their Lord, but at the same time, they expect their children to obey them and look after them in old age. Another example is how some people swear, lie, backbite, miss Salah and commit indecent acts before their children, but then expect their children to remain distant from all evils and follow the path of righteousness.

Such examples are also observable in the case of spouses. A husband may not fulfil the rights of his wife which he is required to do so in Islam. Despite this, he expects her to fulfil his rights.

The same issue occurs in the case of employees who do not complete the work assigned to them or do so incompetently. They may even take days off continuously and make a habit of arriving late. Despite this, they expect to be treated generously by their boss and receive their full wage.

Likewise, some students do not put in any effort, do not complete their work, arrive late to the madrasah, disrespect their teachers and books. Oblivious to all this, they still expect to succeed in life.

Many disciples also do not follow the instructions of their Shaykh and fall short in fulfilling his rights. However, they still expect to gain spiritual blessings from the him.

Parallel to these examples, is the example of those who do not sympathise with people facing hardships and worries. And yet, when such people encounter similar problems themselves, they expect others to be sympathetic towards them and aid them.

Likewise, some people always sin. Instead of obeying the command of their Lord, they spend their life enslaved by their lower self (*nafs*). However, they simultaneously expect Allah Almighty to be merciful to them.

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The wise person is the one who takes himself to account (in the world) and works for what is to come after death, and the foolish one is he who follows the desires of his lower self (*nafs*) and yet hopes to attain the blessings of the Hereafter from Allah Almighty.'<sup>1</sup>

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'Hope is where a person performs good deeds and is hopeful of His (Allah Almighty's) grace; having hope while committing immoral acts is deception, not hope.'<sup>2</sup>

### Having realistic expectations

One problem also lies in how people have unrealistic expectations, which usually results in one of two issues. The first is where the individual regarding whom there are great expectations, experiences hardship and worry in meeting them. The second is where expectations are not met, resulting in the one who had high hopes becoming disheartened and stressed. For example, some parents expect their children to gain 100% marks in their exams or attain the highest marks in their class. Similarly, a child desiring to pursue a career in engineering may be pressured into studying medicine and becoming a doctor due to family expectations. Another example would be of someone whose salary is £1,000 per month being left with only £100 after subtracting household expenses, gas and electricity bills and transportation costs; and yet, this individual's spouse has expectations which are beyond his means, such as saving money in a monthly committee scheme, going out to eat on a weekly basis, or demanding a new set of clothes for every wedding function and family event. Likewise, some employees are given a wage of £1,000 a month, and yet they are expected to produce the same results as someone being paid £2,000.

Just as it is foolish to expect a vehicle to travel for 100 miles when a person has only put in fuel sufficient for travelling 50 miles, it is also unwise to expect things from people which are beyond their means. It is better for us to lower our worldly hopes instead of increasing them. Once, someone had a dream of Sayyiduna Zurarah ibn Abi Awfaa رَحْمَةُ اللهِ عَلَيْهِ after his passing and asked him: 'In your opinion, which action has a high status?' He replied: 'Having trust (*Tawakkul*) in your Lord and lowering one's expectations.'<sup>3</sup>

### Have hope in your Lord

Someone spending in the way of Allah Almighty should hope for reward from Him, instead of seeking words of praise from others. An ill person should take medicine but hope for cure from Allah Almighty. Someone locking his shop, car and house and taking other safety measures should still hope for protection being granted by his Lord. People should exhaust all means in helping their children become pious, but ultimately, keep their hope in Allah Almighty fulfilling this aim. Someone performing good deeds should hope for being granted salvation in the grave and on the Day of Judgement through the grace of Allah Almighty. One benefit of placing your hope in your Lord is observable from the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Allah Almighty states: 'Oh, son of Adam! As long as you call upon Me and have hope in Me, I shall continue to forgive your sins, and it does not make a difference to Me.'<sup>4</sup>

### A great example of hope and fear

Here is an example illustrating the hope and fear a person should have in the world regarding his Lord.

The first Caliph of the Muslims Sayyiduna Abu Bakr al-Siddeeq رَضِيَ اللهُ عَنْهُ once said: 'If someone was to call out from the heavens that only one person will enter Paradise, then I have hope that it will be me. And if a voice was to call out from the heavens that only one person will enter Hell, I fear that it might also be me.' After narrating this saying, Sayyiduna Mutarrif ibn Abdullah عَلَيْهِ السَّلَامُ said: 'By Allah! This is a great example of being fearful of Allah Almighty and having hope in His mercy.'<sup>5</sup>

I have a request for all Muslims: If you want to escape sorrows and worries, reassess your expectations and character. Build realistic expectations. Focus on lowering your worldly expectations and hopes. Expect and hope for great things from your Merciful Lord.

May Allah Almighty grant us the ability to act upon this.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *al-Tirmizi*, vol. 4, p. 207, *Hadith* 2467

<sup>2</sup> *Mirat-ul-Manajih*, vol. 2, p. 439

<sup>3</sup> *Ihya al-'Uloom*, vol. 5, p. 198

<sup>4</sup> *al-Tirmizi*, vol. 5, p. 318, *Hadith* 3,551

<sup>5</sup> *al-Luma'*, p. 168



# WHAT IS PHOBIA?

Doctor Zeerak Attari

Phobia is a type of anxiety disorder where a person fears a thing, place, situation, sense or an animal to the extent that it affects the individual's life. In some cases, this can lead to becoming mentally impaired.

A phobia begins when a person unnecessarily senses extreme danger in a certain situation whereas the circumstances do not present any danger. If a phobia takes a severe form, those who suffer from this set a daily routine in a manner so that they do not have to face the thing that causes them to feel anxious. As a result, their daily routine becomes restricted, which causes great mental distress for the affected individual.

## Types of phobias

There are countless things that people have a phobia of. However, there are mainly two types of phobias:

1. Specific or simple phobias
2. Complex phobias.

### 1. Specific or simple phobias

In this type of phobia, the affected person fears a specific thing. This type of phobia generally manifests in childhood or adolescence, and as people age, their phobia sometimes begins to decrease.

Some examples of specific phobias include being afraid of animals like dogs, cats, snakes, spiders

or mice; fear of things related to the environment, such as heights, deep water or germs; fear of certain situations, such as visiting the doctor or traveling on an airplane; fear of things associated with the body, such as blood, vomit and being injected.

### 2. Complex phobias

This type of phobia is more severe. From one aspect, it incapacitates the affected person, as it makes it impossible for the person to live a normal life. Complex phobias usually begin at a young age and are associated with a deep fear, which the affected person experienced in a specific situation.

### Complex phobias have two main types

1. **Agoraphobia:** In this type, the person affected usually has a fear of open spaces, public places, being alone and travelling on public transport. The person normally thinks that if something happens, how will I save my life and flee from here. This thought becomes so dominant that the individual begins to feel severe anxiety, and in some instances, it takes the form of panic attacks, where the person feels like they will die that very moment. Therefore, such people usually avoid going to places that make their life difficult.
2. **Social phobia:** Individuals affected by this type of phobia have a fear of facing other people. They have an intense fear of conversing with others or speaking in public. Those affected think that they will make a mistake which will lead to being humiliated and people making fun of

them. Some people suffering social phobia are so severely affected that they stop meeting people all together, which majorly impacts their life.

### Signs of phobia and its diagnosis

Phobia is a type of anxiety disorder. It could be the case that the affected person does not display any signs of anxiety in normal circumstances. However, when they think about or come across the thing that they have a phobia of, the following symptoms can manifest: dizziness, staggering, nausea, sweating, rapid heartbeat, breathlessness, trembling and stomach issues.

Diagnosing a phobia is not difficult. Those affected are aware that they have an issue related to fear. However, sometimes they do not refer to a psychiatrist. Instead, they distance themselves from the things that are associated with the phobia, which makes their life even more difficult. Remember, avoiding things associated with the phobia will only increase your phobia. If you suffer from any type of phobia, then contact a psychiatrist or your family doctor as soon as possible.

### Treatment for phobias

The positive news is that there is full treatment

available for almost every type of phobia. It is possible to treat specific or simple phobia through graded exposure. This is where the affected person is exposed to a state of lesser fear to a state of greater fear, leading to the fear completely subsiding. This type of treatment is known as desensitisation or self-exposure therapy. In general, the affected person undertakes this form of therapy with a psychotherapist, but in some cases, the person can treat themselves with their own help. There are various self-help programmes available for this, but those affected should not begin treatment without consulting a doctor first.

Treating complex phobias takes more time. This is usually done through the help of counselling, psychotherapy and CBT (cognitive behavioural therapy). Generally, medicines are not used to treat phobias. However, if the anxiety is extremely severe in some individuals, the doctor will prescribe some medication for a certain period to reduce anxiety.

May Allah Almighty protect us from every type of fear and danger and grant us the ability to convey matters of knowledge to others.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Ameer of Ahl al-Sunnah's advice to children

## DO NOT SPEND THE NIGHT OF FORGIVENESS IN NEGLIGENCE

Maulana Owais Yamin Attari Madani

Dear children, the Ameer of Ahl al-Sunnah Maulana Muhammad Ilyas Qadiri says:

'The Night of Forgiveness is a very important night. Do not spend this night in negligence. Great mercy descends on this night.' (Aaqa Ka Mahinah, p. 11)

Dear children, compared to normal days, Muslims understand the importance of the Night of Forgiveness (the night of 15 Sha'ban) and attend the masjid to worship. However, near the masjid or in the neighbourhood, children play cricket, run around, play hide and seek, set off fireworks and

create a lot of noise. They disturb the people busy worshipping, which is impermissible and a sin. This is something we should not do. Instead, we should spend this night in worship. May Allah Almighty give us the ability to perform as much worship as we can during this night.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(To learn more about the month of Sha'ban and the Night of Forgiveness, read the booklet of Maktaba-tul-Madinah "The Month of My Prophet ﷺ".)

# Our Pious Predecessors

✍️ Abu Majid Muhammad Shahid Attari Madani

Shaban al-Muazzam is the eighth month of the Islamic year. From the companions, saints and scholars who passed away or whose lives are commemorated in this month, sixty-five have been mentioned in the Shaban ul-Muazzam issues of the Monthly Faizan-e-Madinah Magazine published between 1438 AH and 1442 AH. Here, there is mention of a further twelve.

## Honourable companions رَضِيَ اللهُ عَنْهُمْ

*Sayyiduna* Basheer bin Sa'ad and the martyrs of Sariyyah: In the month of Shaban, in 7 AH, *Sayyiduna* Basheer Bin Sa'ad al-Ansari رَضِيَ اللهُ عَنْهُ was sent along with 30 noble companions رَضِيَ اللهُ عَنْهُمْ to Banu Murrah, in Fadak. They fired arrows at the Banu Murrah throughout the night, until they exhausted their supply of arrows. The Banu Murrah attacked in the morning, which resulted in some companions becoming martyred. *Sayyiduna* Basheer was badly injured. Assuming that he had passed away, the Banu Murrah left him. He went to Fadak by night and returned after his wounds had healed.<sup>1</sup>

1. One of the companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, *Sayyiduna* Hishaam Bin Subabah al-Kinaani al-Laythi رَضِيَ اللهُ عَنْهُ participated in the *ghazwah* of Bani Mustaliq (Shaban, in 5 AH) and displayed great courage. An Ansari companion from the Banu Najjar mistook him for a non-Muslim and martyred him (at a place called Muraysee). The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave his blood money to his brother.<sup>2</sup>

## Noble saints رَحِمَهُمُ اللهُ

2. *Sayyid* Shah Ismail Qadri Nellori رَحِمَهُ اللهُ عَلَيْهِ came to India from Baghdad and stayed at Naylor (Andhra Pradesh). He belonged to the family of Shaykh Abdul Qadir al-Jilani. The Shaykh adhered to the shari'ah, was known for his spirituality, and manifested saintly miracles. In summary *Sayyid* Shah Ismail رَحِمَهُ اللهُ عَلَيْهِ was a greatly influential figure. He passed away at the end of Shaban 1000 AH. His shrine is in Nellore.<sup>3</sup>
3. Shaykh *Sayyid* Isa Jilani Qadiri رَحِمَهُ اللهُ عَلَيْهِ was born in Srinagar (Kashmir). His family members were spiritual and people of knowledge belonging to the Qadri order. He studied subjects relating to both the physical realm and spirituality under the tutelage of his noble father. He was an erudite scholar, an accomplished Sufi and manifested many saintly miracles. He spent his entire life guiding others and propagating sacred knowledge. He passed away on the 13th of Shaban 1256 AH, in Peshawar.<sup>4</sup>
4. Maulana Abdul Waali Firangi Mahalli Qadri رَحِمَهُ اللهُ عَلَيْهِ was born in 1189 AH and passed away on 22 Shaban 1279 AH. He was an accomplished scholar belonging to the learned household of Firangi Mahalli (Lucknow, U.P. India). The Shaykh was a great saint who showed patience and contentment. People attained spiritual blessings from him. He was strict in his routine of offering Salah in congregation. Most members of the Firangi Mahal household were his disciples (*mureedeen*).<sup>5</sup>

5. *Allamah* Shah Muhammad Masoom Mujaddidi رَحِمَهُ اللهُ عَلَيْهِ was born in



1263 AH in Delhi, and passed away on the 10th of Shaban 1341 AH, in Makkah. He belonged to the family of Mujaddid Alf Thaani. The Shaykh was also a Hafiz of the Quran. Moreover, he was knowledgeable in both rational and transmitted sciences. *Allamah* Shah Muhammad Masoom was also an author, a spiritual guide, an Islamic poet and an influential personality who was visited by the public and elite. He is the author of *أَحْسَنُ الْكَلَامِ فِي اثْبَاتِ الْمَوْلِدِ وَ الْقِيَامِ*.<sup>6</sup>

6. Shaykh Abdullah bin Muhammad Baakatheer رَحْمَةُ اللَّهِ عَلَيْهِ was born in Kenya's south-eastern coastal city of Lamu (Africa), in 1276 AH. He passed away on the 14th of Shaban 1343, AH on the island of Zanzibar, in Tanzania. His tomb is situated near Masjid al-Barazah, also located in Zanzibar. He was a scholar and spiritual guide belonging to the Alawi order. The Shaykh taught scholars, the general public and authored many books. He spent time in Makkah, as well as Hadramaut and Egypt. Adding to this, he is also famous for his work *رِحْلَةُ الْأَشْوَاقِ الْقَوِيَّةِ إِلَى مَوَاطِنِ السَّادَةِ الْعَلَوِيَّةِ*.<sup>7</sup>

### The scholars of Islam رَحْمَةُ اللَّهِ عَلَيْهِم

7. Mufti Maulana Makhdoom Ghulam Abbas Siddeeqi رَحْمَةُ اللَّهِ عَلَيْهِ was born in approximately 902 AH, and passed away in Hingorja (Khairpur, Sindh) in Shaban 998 AH. His original hometown is Patt (Dadu, Sindh). Mufti Makhdoom was a practicing scholar, a jurist (*faqeeh*), scholar of Hadith (*muhaddith*) and an accomplished Sufi.<sup>8</sup>
8. Maulana Nooruddeen Lilyaanwi رَحْمَةُ اللَّهِ عَلَيْهِ was born in Lilliani (Bhalwal, Sargodha) in 1265 AH and also passed away there on 19 Shaban 1333 AH. He was an expert in Arabic and Persian literature. The Shaykh was a disciple and representative (*khaleefah*) of Khawajah Shams-ul-Aarifeen. Furthermore, in Lilliani, Kalanaur and Bahawalpur, he was a teacher of Eastern studies and had countless students. He remained the officer of religious institutes in Bahawalpur for 25 years.<sup>9</sup>
9. Maulana Khalifah Haji Tajuddeen Ahmad Jawhar Chishti Sulaymani Fakhri رَحْمَةُ اللَّهِ عَلَيْهِ was an active scholar in Lahore. He was an eminent lawyer of Punjab Court by profession, the

secretary of Anjuman Numaniyyah Lahore, manager (*nazim*) of a religious institute (*darul uloom*) and editor of the booklets issued by Anjuman. In 1313 AH, he went to Bareilly upon the invitation of *Ala Hazrat* Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ. He passed away on 24 Shaban 1358 AH in Lahore.<sup>10</sup>

10. Maulana Mufti Ghulam Muhammad Siyalvi رَحْمَةُ اللَّهِ عَلَيْهِ was born to a learned and spiritual family. He learnt sacred knowledge from his noble father and spent his entire life teaching while residing in his own village. He was a courageous, truthful and practicing scholar who passed away on 5 Shaban 1384 AH and was buried in the ancestral graveyard of Sadwal, Chakwal.<sup>11</sup>
11. Maulana Abdul Rahman Bangawi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1309 AH in Dulhal (Fateh Jang, Attock) and passed away on 19 Shaban 1383 AH in Multan. He completed the traditional scholarship course (Dars e Nizami) and also taught it. Maulana Abdul Rahman was a Sufi, disciple of Peer Mehr Ali Shah and the author and translator of numerous works.<sup>12</sup>
12. Qazi Mufti Peer Zuhoorullah Hashimi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1947 in Jeendhar (Gujrat, Punjab) and passed away on 13 Shaban 1440 AH in Rawalpindi. He was an erudite and practising scholar. Mufti Zuhoorullah was a spiritual guide, international Islamic preacher and an active individual. He is the author of *Khutubaat-e-America*.<sup>13</sup>

<sup>1</sup> *Subul al-Hudah wa al-Rishaad*, vol. 6, p. 132

<sup>2</sup> *al-Isaabah fi Tamyeez al-Sahabah*, vol. 6, p. 422, *Maghazi li al-Waqidi*, vol. 1, p. 404

<sup>3</sup> *Tazkirah al-Ansaab*, p. 105

<sup>4</sup> *Encyclopaedia Awliya Kiraam*, vol. 1, p. 385

<sup>5</sup> *Mumtaz Ulama Firangi Mahalli Lakhnow*, p. 126

<sup>6</sup> *Shuara i Hijaz*, p. 369-372, *Tareekh al-Dawlah al-Makkiyyah*, p. 46

<sup>7</sup> *Rihlah al-Ashwaaq al-Qawiiyyah, Ibtidaiyyah, al-Harakah al-Ilmiyyah fi Zanjar*, p. 229

<sup>8</sup> *Burhanpur ka Sindhi Awliya ma Taliqaat*, p. 15

<sup>9</sup> *Fawz al-Maqal fi Khulafa i Peer Siyal*, vol. 7, p. 386-394

<sup>10</sup> *Sad Saalah Tareeqah Anjuman Numaniyyah Lahore*, pp. 20, 42, 185

<sup>11</sup> *Tazkirah Ulama Ahle Sunnat Zila Chakwal*, p. 34

<sup>12</sup> *Tazkirah Ulama Ahle Sunnat Zila Attock*, p. 192

<sup>13</sup> *Allamah Qazi Abdul Haq Hashimi aur Tareekh e Ulama e Bhoighar*, p. 152

# Sayyiduna Abdullah Bin Umar

Maulana Adnan Ahmad Attari

Some people possess knowledge whose light spreads in every direction. They do things that are impactful. Their love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such that it touches the hearts of others. This description is befitting for the famous Companion Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا: a man who possessed countless excellent qualities. Below is a concise introduction to him and details of some events of his life.

## Acceptance of Islam

He was the eldest son of Sayyiduna Umar رَضِيَ اللهُ عَنْهُ. Before the age of adolescence, he accepted Islam alongside his father. They migrated towards Madinah together.<sup>1</sup>

## Wars (Ghazawaat)

When the Battle of Badr took place, he was not permitted to fight because he was under the age of 13. Likewise, during the Battle of Uhud the following year, he came forward but was not permitted to fight. Eventually, in 5 AH, he participated in the Battle of Khandaq.<sup>2</sup> He partook in all the wars (Ghazawaat) thereafter. He also participated in the Battle of Mutah and the conquests of Egypt and Africa.<sup>3</sup>

## Appearance

He had a wheatish complexion and was tall. His hair were at a length whereby they almost reached his shoulders.<sup>4</sup> He would wear a turban (Imamah) and keep its tail (Shimlah) in between his

shoulders at the back.<sup>5</sup> He would apply a pale dye to his beard, which was a fistful; any hair beyond this were cut. He would trim his moustache, such that the whiteness of his skin could be seen.<sup>6</sup>

## Habits

Whenever he would eat, there would always be an orphan with him on the dining mat.<sup>7</sup> He would use a Miswak before going to sleep and also before and after dawn.<sup>8</sup> A night would not pass in which he did not keep his will with him. Greeting everyone with salaam was a habit of his. On one occasion, he passed by a place and forgot to give salaam. Therefore, he returned, said 'السَّلَامُ عَلَيْكُمْ' and mentioned that he forgot to give salaam.<sup>9</sup>

## Worship

Before praying, he would ensure his face, hands and feet



are in the direction of the Ka'bah. He would spend the time between Zuhr and Asr Salah in worship.<sup>10</sup> He would spend the night in as much worship as possible before lying on his bed and having a light sleep. After this, he would perform Wudu and offer Salah. He would do this four or five times during the night. If he was unable to pray Isha in congregation, he would spend the rest of the night in worship.<sup>11</sup>

### Love for the Prophet ﷺ

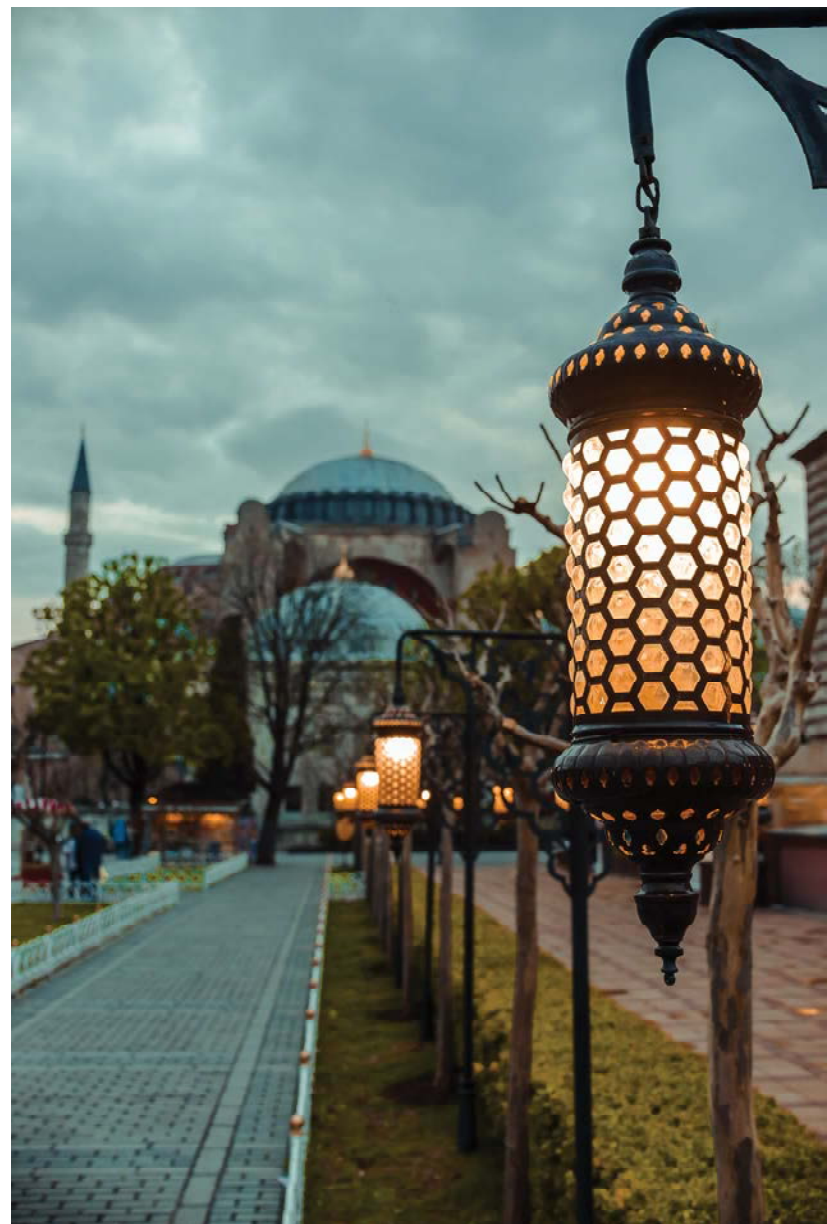
Whenever he remembered the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, tears would flow from his eyes.<sup>12</sup> He would place his hand on the pulpit where the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood and then pass his hand over his face.<sup>13</sup> During a journey, he would camp at the places where the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ camped. Wherever the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed, he too prayed at the same location. The places where the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would seat his camel, he too would seat his camel in the same spot.<sup>14</sup> He would ride along the same paths that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rode upon. When asked as to why he did this, he would say: 'I wish for my ride to come into contact with any of the areas which the Prophet's ride came into contact with.'<sup>15</sup>

On one occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was beneath a tree. After some time, Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا began to look after the tree lest it wither away.<sup>16</sup> When returning from a journey, he would first visit the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the graves of Sayyiduna Abu Bakr and Sayyiduna Umar رَضِيَ اللهُ عَنْهُمَا. When doing so, he would say: 'السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ السَّلَامُ عَلَيْكَ يَا اَبَا بَكْرٍ السَّلَامُ: السَّلَامُ عَلَيْكَ يَا اَبَتَاهُ'.<sup>17</sup> Once, he passed by a place and proceeded alone. Someone asked him the reason for travelling separately, to which he replied: 'I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ do this, and so I did the same.'<sup>18</sup>

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا would wear shoes with no fur on them. He was asked the reason for this, to which he replied that he saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wear shoes without fur, which is why he also preferred to wear such shoes.<sup>19</sup> Once, his foot became numb. Somebody said: 'Call out to the one you love the most and the numbness in your foot will disappear.' He immediately said, 'O Muhammad.' As soon as he said this, the numbness went away.<sup>20</sup>

### Giving in the Way of Allah Almighty

On one occasion, Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا was impressed by the gait of a certain camel. He made the camel sit and said to his servant: 'Remove its reigns and saddle, mark it and cover it with a cloth. Then, include it amongst the other sacrificial animals.'<sup>21</sup> He once had a donkey that he sold. Somebody said: 'It would have been better if you did not sell the donkey.' He replied: 'Having the donkey was very beneficial and helpful. However, a part of my heart became occupied with matters relating to it. I do not desire for my heart to become occupied in anything.'<sup>22</sup>



## Kindness

Whenever Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ witnessed a slave of his busy in the masjid worshipping Allah, he would free that slave. Somebody said that the slaves were deceiving him. He رَضِيَ اللهُ عَنْهُ replied: 'Whoever tries to deceive us in the matter of Allah, then we accept his deceiving.'<sup>23</sup> He freed 1,000 slaves or more.

## Generosity

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ was so generous that nothing remained with him. If a person returned to him for the second time asking for something again, Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ would take a loan from those he had distributed his belongings to and give it to the one asking. One day, he wished to eat fish. After it had been grilled and placed in front of him, a beggar came by. Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ ordered for the fish to be given to him. On another occasion, Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ fell ill and six or seven grapes were purchased for him for one dirham. A beggar came by, so he ordered for them to be given to the beggar.<sup>24</sup>

## Scholarly acumen

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ excelled in his piety and was considerably knowledgeable. From amongst the companions رَضِيَ اللهُ عَنْهُمْ, he knew the most rulings pertaining to Hajj. He issued verdicts (*fatwas*) for 60 years,<sup>25</sup> albeit with a lot of care. A

man asked Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ a question and the latter lowered his head and did not give an answer. The man said, 'Did you not hear my question?' He رَضِيَ اللهُ عَنْهُ replied: 'Of course I did! It is as if you people who ask me questions think that Allah will not question me about this. Do not speak so that I can fully comprehend your issue.'

Somebody once asked a question to which he replied, 'I do not know.' Then, he said: 'How wonderful was the response of Ibn Umar! He said he did not know in response to what he was unaware of.'<sup>26</sup>

## Narrations

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ has narrated 1,630 Hadith. Of them, 170 have been mentioned in *Sahih al-Bukhari* and Muslim. Additionally, there are 81 which Imam al-Bukhari mentioned alone and 31 that Imam Muslim mentioned.<sup>27</sup>

## Death

On the command of the tyrant Hajjaj Bin Yusuf, somebody struck the foot of Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ with a poison-tipped spear. Due to this, he passed away after a couple of days in Makkah. Sayyiduna Abdullah Bin Umar passed away in 73 AH in Sha'ban or Ramadhan two or three months after Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُ was martyred.<sup>28</sup>

<sup>1</sup> *Mu'jam al-Sahabah*, vol. 3, p. 468

<sup>2</sup> *Tabqat Ibn Sa'd*, vol. 4, p. 106

<sup>3</sup> *Tahzib al-Asma'*, vol. 1, p. 262

<sup>4</sup> *Siyar al-Salf al-Saliheen*, p. 230

<sup>5</sup> *Siyar 'Alam al-Nubala'*, vol. 4, p. 352

<sup>6</sup> *Tabqat Ibn Sa'd*, vol. 4, p. 135

<sup>7</sup> *Hilya al-Awliya*, vol. 1, p. 371

<sup>8</sup> *Al-Zuhd li Ibn al-Mubarak*, p. 436

<sup>9</sup> *Tabaqat Ibn Sa'd*, vol. 4, pp. 110, 136

<sup>10</sup> *Siyar Alam al-Nubala'*, vol. 4, p. 370

<sup>11</sup> *Siyar Alam al-Nubala'*, vol. 4, p. 354

<sup>12</sup> *Tabqat Ibn Sa'd*, vol. 4, p. 127

<sup>13</sup> *Naseem al-Riyad*, vol. 4, p. 532

<sup>14</sup> *Tahzib al-Asma'*, vol. 1, p. 262

<sup>15</sup> *Mu'jam al-Sahabah li al-Baghawi*, vol. 3, p. 475

<sup>16</sup> *Siyar Alam al-Nubala'*, vol. 4, p. 353

<sup>17</sup> *Tabqat Ibn Sa'd*, vol. 4, p. 117

<sup>18</sup> *Musnad Ahmad*, vol. 2, p. 268, Hadith 4870

<sup>19</sup> *al-Bukhari*, vol. 1, p. 80, p. Hadith 166

<sup>20</sup> *al-Shifa*, vol. 2, p. 23

<sup>21</sup> *Siyar al-Salf al-Saliheen*, p. 231

<sup>22</sup> *al-Zuhd li Ibn al-Mubarak*, p. 190

<sup>23</sup> *Siyar al-Salf al-Saliheen*, p. 231

<sup>24</sup> *Tabqat Ibn Sa'd*, vol. 4, pp. 110, 119

<sup>25</sup> *al-Istee'ab*, vol. 3, pp. 81, 82

<sup>26</sup> *Tareekh Ibn Asakir*, vol. 31, p. 167-168

<sup>27</sup> *Tahzib al-Asma'*, vol. 1, p. 262

<sup>28</sup> *al-Istee'ab*, vol. 3, p. 82 | *Tareekh Ibn Asakir*, vol.

31, p. 201

In last month's edition, you read that Allah Almighty forgives the deceased if 40 or 100 Muslims participate in his or her funeral prayer. It was also mentioned that placing fresh branches on a grave brings comfort to the one buried inside it. Some of the actions and sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are mentioned below in this regard as proof.

Placing branches on graves has been mentioned in various narrations by different companions. The works of the scholars of Hadith (*muhaditheen*) clearly state that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed this action on multiple occasions. Proof that an

action occurred once is sufficient to show that it is permissible and a rewardable act, but for it to occur several times further adds to its significance.

Furthermore, some of the companions رَضِيَ اللهُ عَنْهُمْ and their students made a will to have branches placed on their graves, something the other companions and those from the generation after them (*Tabi'een*) acted upon. This proves that the act of placing branches on graves is not specific to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Had this been the case, the companions would never have made a will for this, nor would they have acted upon it. The actions of the companions and the generation after them – alongside the fatwas of the



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# BENEFITTING THE DECEASED

scholars – establish the fact that the ummah has been acting upon this virtuous action for centuries.

### A companion heard a voice from a grave

*Sayyiduna* Ya'la bin Murrah رَضِيَ اللهُ عَنْهُ reports that he passed by a cemetery with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and heard a cry from a grave. He told the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who asked, 'Ya'la, did you really hear it?' He replied, 'Yes.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'This man is facing punishment for something that was not major.' He asked, 'For what reason?', and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'This man would create mischief, gossip about others and would not protect himself from being defiled by urine.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked for a twig from a date tree, split it into two parts and said: 'إِعْرَسْ إِعْرَسْ', meaning, plant one part near his head and the other by his feet. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: 'As long as they remain fresh, I hope his punishment is lessened.'<sup>1</sup>

### Causes of punishment

It is mentioned in the Musannaf of Abd Al-Razzaq that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by two graves and said: 'This is the grave of so-and-so. This is the grave of so-and-so.' After mentioning the punishment they were facing, he placed a green branch on both graves. In this narration, the reason for one of them being punished is mentioned as follows: 'وَأَمَّا الْآخَرُ فَكَانَ يَهْمُزُ النَّاسَ', meaning, 'As for the other, he would backbite the people.'<sup>2</sup>

*Sayyiduna* Qatadah and *Sayyiduna* Taa`us رَضِيَ اللهُ عَنْهُ narrate: 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by two graves whilst riding on a mule. The mule began moving to the side.' Then, there is mention of fresh date tree twigs being placed on each grave.'<sup>3</sup>

### The first to bring a twig

*Sayyiduna* Abu Bakrah رَضِيَ اللهُ عَنْهُ narrates that he was travelling with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who was holding his hand whilst there was another man to his left. They suddenly arrived at two graves. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'These two are being punished, and it is not due to something major. Who from you will bring me a twig?' *Sayyiduna* Abu

Bakrah states: 'I was the first to bring a twig.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ split it into two and placed one on each grave.'<sup>4</sup>

### Passing by Jannah al-Baqi

*Sayyiduna* Abu Umamah رَضِيَ اللهُ عَنْهُ states that on a very hot day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to al-Baqi cemetery with a group of people behind him. When he passed by the cemetery, he came across two graves and asked, 'Who did you bury here today?' The people replied, 'So-and-so.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'These two are being punished. [The reason for being punished is that] one of them would gossip about others, and the other did not protect himself from being defiled by urine.' He then took a green twig, split it into two and placed a part on each grave. The companions asked: 'يَا نَبِيَّ اللهِ، وَلِمَ فَعَلْتَهُ؟', meaning, 'O Messenger of Allah, why did you do this?' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'لِيُخَفَّفَ عَنْهُمَا', meaning, 'So that their punishment is lessened.'<sup>5</sup>

### Lessening the punishment of the grave

*Sayyiduna* Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates: 'We were travelling with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and passed by two graves. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stopped, and so we stopped too. His face began to change, and his sleeves started shuddering. We asked: "O Messenger of Allah, what has happened to you?" He replied: "Can you hear what I am hearing?" We asked, "What is that [which you hear]?" He answered: "These two are being severely punished for a sin they could have easily avoided." We asked: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which sins are the cause of their punishment?" He said: "One of them did not protect himself from being defiled by urine, and the other would harm people with his tongue and gossiped." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked for two twigs from a date tree and placed one on each grave. We asked: "O Messenger of Allah, will this be of benefit to them?" He replied: "نَعَمْ، يُخَفَّفُ عَنْهُمَا مَا دَامَا رَطْبَتَيْنِ", [meaning,] "Yes, their punishment will be reduced as long as these twigs remain fresh."<sup>6</sup>

### The Prophet ﷺ had a twig with him

*Sayyiduna* Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا states that

the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by some graves one day. He had a fresh twig with him, broke it into two and placed one on each grave. He was asked: 'يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ ذَلِكَ', meaning, 'O Messenger of Allah! Why did you do this?' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'لَنْ يُعَذَّبَا مَا دَامَتْ هَذِهِ رَطْبَةً', meaning, the two people will not be punished as long as the twigs remain fresh.<sup>7</sup>

### Fresh twigs were brought and placed on graves

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ narrates: 'We were travelling with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and came across two graves in which those inside were being punished. Explaining the reason for them being punished, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "One is being punished because he would backbite, and the other because of [not saving himself from being defiled by] urine." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked for a fresh twig and broke it into two pieces. He then placed one part on each grave and said, "I am hopeful that their punishment will be reduced for as long as the twigs do not become dry."' <sup>8</sup>

### Placing a twig in the direction of the deceased's head

As evident from the following words, it is clear that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ broke a twig into two pieces and placed them on the grave towards the deceased's head 'ثُمَّ غَرَزَ عِنْدَ رَأْسِ كُلِّ وَاحِدٍ مِنْهُمَا قِطْعَةً'<sup>9</sup>

### Those in surrounding graves inform of the punishment

Sayyiduna Ibrahim al-Nakh'ee رَضِيَ اللهُ عَنْهُ narrates that two people were being punished in their graves. Those buried near the two being punished informed the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of this, to which he said: 'خُذُوا كُرْبَتَيْنِ وَاجْعَلُوهُمَا فِي قُبُورِهِمَا يَرْفَعُهُ عَنْهُمَا الْعَذَابَ مَا' 'لَمْ يَبْسُ', meaning: 'Take two twigs from a date tree and place them on their graves. As long as they do not become dry, their punishment will be lessened.' Sayyiduna Ibrahim al-Nakh'ee رَضِيَ اللهُ عَنْهُ states: 'The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked as to why they were being punished. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Because

of talebearing and [not saving oneself from being defiled by] urine.'"<sup>10</sup>

### One of the graves belonged to a woman

In the narration mentioned by Sayyiduna Imam al-Bayhaqi رَضِيَ اللهُ عَنْهُ, one of the graves belonged to a man who did not protect himself from drops of urine. The other grave belonged to a woman who was punished because she would backbite others.<sup>11</sup>

### Why the branch of a date tree?

Imam Siraj al-Deen, Abu Hafs Umar Bin Ali al-Shaafi'i, famously known as Ibn al-Mulaqqin رَضِيَ اللهُ عَنْهُ, wrote a commentary on *al-Bukhari*. He writes that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ specifically chose a date tree due to the following:

1. From amongst the fruit bearing trees, this tree has the longest lifespan. Therefore, the reduction in punishment will also last a long time.
2. This is a pure tree; it is referred to in the Quran as شَجَرَةٌ طَيِّبَةٌ.
3. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that this tree is similar to a believer. It has also been said that this tree was created from the leftover clay that was used to create Prophet Adam عَلَيْهِ السَّلَام.<sup>12</sup>

May Allah Almighty protect every Muslim from the punishment of the grave and the Day of Resurrection.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Dalaail Al-Nubuwwah lil-Bayhaqi, vol. 7, p. 42

<sup>2</sup> Musannaf Abdur Razzaq, vol. 3, p. 394, Hadith 6,783

<sup>3</sup> Musannaf Abdur Razzaq, vol. 3, p. 394, Hadith 6,782

<sup>4</sup> Musnad Imam Ahmad, vol. 37, p. 7, Hadith 20,373

<sup>5</sup> Musnad Ahmad, vol. 36, p. 625, Hadith 22,292

<sup>6</sup> Sahih Ibn Hibaan, vol. 2, p. 96, Hadith 821

<sup>7</sup> al-Mu'jam al-Awsat, vol. 3, p. 221 Hadith 4,394

<sup>8</sup> Musnad Abu Ya'la, vol. 2, p. 290, Hadith 2,051

<sup>9</sup> al-Muntakhab min Musnad 'Abd Bin Humayd, p. 210, Hadith 620

<sup>10</sup> Ithbaat Azaab al-Qabr li al-Bayhaqi, p. 136, Hadith 237

<sup>11</sup> Ithbaat Azaab al-Qabr li al-Bayhaqi, p. 87, Hadith 122

<sup>12</sup> al-Tawdih by Ibn al-Mullaqin, vol. 10, p. 120, Hadith 1361

# SAYYIDUNA AMEER MU'AWIYAH'S LOVE FOR THE AHL AL-BAYT

 Bilal Husain Attari

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Make incumbent upon yourself love for the Ahl al-Bayt. Whoever meets Allah in the state that he loves us will enter Paradise because of our intercession.'<sup>1</sup>

From the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ until the present day, the Muslim Ummah has had immense love for his family. Amongst these devotees is the name of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ. He was a scribe of revelation, a figure of guidance, a man of knowledge and forbearance and a companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Biographies are replete with events where he expressed his love and respect for the Ahl al-Bayt.

## The love for Sayyiduna Ali رَضِيَ اللهُ عَنْهُ

On one occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ: 'O Mu'awiyah! Do you love Ali?' Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ replied: 'I swear by the One who alone is worthy of worship, I have great love for Ali رَضِيَ اللهُ عَنْهُ.'<sup>2</sup>

Below are examples where Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ displayed his love for Sayyiduna Ali رَضِيَ اللهُ عَنْهُ:

- He spoke of the good qualities of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and would order people to do the same.
- He would request those present in his gatherings to recite poetry in praise of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and reward them in return.
- Once, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was mentioned in the presence of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ, and the latter said: 'I swear by Allah! When Ali رَضِيَ اللهُ عَنْهُ spoke, his voice was powerful like a lion's roar. He would appear like a shining moon. And he would give open-handedly like the fall of rain.' Some participants in the gathering then asked him: 'Are you superior or is Sayyiduna Ali رَضِيَ اللهُ عَنْهُ?' He replied: 'Even the foot of Ali رَضِيَ اللهُ عَنْهُ is better than the family of Abu Sufyan.'<sup>3</sup>
- When dealing with a complicated matter, he



would seek advice from *Sayyiduna Ali* رَضِيَ اللهُ عَنْهُ.<sup>4</sup>

- When he received the news that *Sayyiduna Ali* رَضِيَ اللهُ عَنْهُ had been martyred, he became sorrowful, started crying and said: 'What great grace, *fiqh* and knowledge has been lost!'<sup>5</sup>
- After the martyrdom of *Sayyiduna Ali* رَضِيَ اللهُ عَنْهُ, he asked *Sayyiduna Diraar* رَضِيَ اللهُ عَنْهُ to speak of the qualities and excellences of *Sayyiduna Ali* رَضِيَ اللهُ عَنْهُ. When *Sayyiduna Diraar* رَضِيَ اللهُ عَنْهُ did so, Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ became tearful to the extent that his beard was soaked in tears. He wiped away the tears with his sleeve, and those present could not contain themselves and started crying too.<sup>6</sup>

### Seeking advice from the Ahl al-Bayt to better himself

Despite governing the Islamic state for years and fulfilling his duties competently, *Sayyiduna Ameer Mu'awiyah* رَضِيَ اللهُ عَنْهُ was not heedless in remembering Allah and the Hereafter. In his strive to better himself, he would seek advice from the family of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On one occasion, he sent a letter to *Sayyidatuna Aisha* رَضِيَ اللهُ عَنْهَا asking her to list things that would benefit him.<sup>7</sup>

### Love for Hasan and Husain رَضِيَ اللهُ عَنْهُمَا

- Whenever *Sayyiduna Ameer Mu'awiyah* رَضِيَ اللهُ عَنْهُ would meet Imam Hasan or Imam Husain رَضِيَ اللهُ عَنْهُمَا, he would say: مَرْحَبًا وَأَهْلًا يَا بَنِي رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, meaning, 'Welcome O son of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Greeting them in this manner, he would then present gifts to them.<sup>8</sup>
- Whenever Imam Hasan رَضِيَ اللهُ عَنْهُ visited him, he would seat Imam Hasan رَضِيَ اللهُ عَنْهُ in his place and stand before him with his hands folded. Someone asked him why he did this, to which he replied that Imam Hasan resembled the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and so he was showing respect to this resemblance.<sup>9</sup>
- *Sayyiduna Ameer Mu'awiyah* رَضِيَ اللهُ عَنْهُ would mention the good qualities of Imam Husain رَضِيَ اللهُ عَنْهُ in his gatherings of knowledge. Once, a person from the Quraysh said: 'When you go to the Prophet's masjid, you will see a gathering in which people will be listening attentively. They

will be sat respectfully as if there are birds sitting on their heads. Know that this is the gathering of *Sayyiduna Abu Abdullah Imam Husain* رَضِيَ اللهُ عَنْهُ. There will be no joking or anything of the sort in this gathering.'<sup>10</sup>

- Despite giving expensive gifts to *Sayyiduna Imam Husain* رَضِيَ اللهُ عَنْهُ, he would apologise and say: 'I was unable to serve you properly. Next time I will present more gifts.'<sup>11</sup>
- Towards the final stages of his life, *Sayyiduna Ameer Mu'awiyah* رَضِيَ اللهُ عَنْهُ called Yazeed and made some requests to him. One was to be kind and favourable towards the grandson of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Imam Husain رَضِيَ اللهُ عَنْهُ for he was well-accepted amongst people. Furthermore, Yazeed was told that it would be better for him to maintain ties with Imam Husain and be gentle towards him.<sup>12</sup>

### Death

According to one narration, *Sayyiduna Ameer Mu'awiyah* رَضِيَ اللهُ عَنْهُ passed away on 22 Rajab 60 AH in Damascus, the famous city of Syria. *Sayyiduna Dahhaak bin Qays* رَضِيَ اللهُ عَنْهُ led his funeral prayer, and he was buried in Bab al-Sagheer cemetery in Damascus.<sup>13</sup>

May Allah Almighty grant us the ability to live with love for the noble companions and the Ahl al-Bayt عَلَيْهِمُ الرِّضْوَانُ.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *al-Mu'jam al-Awsat*, vol. 1, p. 606, Hadith 2230

<sup>2</sup> *Tareekh Ibn Asakir*, vol. 59, p. 139

<sup>3</sup> *al-Nihayah*, p. 59

<sup>4</sup> *Muwatta Imam Malik*, vol. 2, p. 259, Hadith 1481

<sup>5</sup> *al-Bidayah wa al-Nihayah*, vol. 5, p. 634

<sup>6</sup> *Hilya al-Awliya*, vol. 1, p. 126

<sup>7</sup> *al-Tirmizi*, vol. 4, p. 186, Hadith 2,422

<sup>8</sup> *al-Tabqaat al-Kabeer li Ibn Sad*, vol. 6, p. 409, *Mu'jam al-Sahabah li al-Baghawi*, vol. 5, p. 370

<sup>9</sup> *Mirat al-Manajih*, vol. 8, p. 461

<sup>10</sup> *Tareekh Ibn Asakir*, vol. 14, p. 179

<sup>11</sup> *Kashf al-Mahjoob*, p. 77

<sup>12</sup> *Tareekh Ibn Asakir*, vol. 14, p. 206

<sup>13</sup> *al-Thiqaat li Ibn Habbaan*, vol. 1, pp. 232-436

# DEEDS

that increase one's ranks | Episode 3

Maulana Muhammad  
Nawaz Attari Madani

The previous two issues mentioned some actions that increase one's rank in Paradise. Here, further narrations of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are mentioned in this regard. Act upon these to increase your rank in the Hereafter by virtue of Allah Almighty's mercy.

## An increase in rank for every step taken whilst going for salah

When a person performs wudu properly and travels to the Masjid solely to offer salah, his rank is increased by one for every step he takes, and one sin is erased.<sup>1</sup>

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes regarding this Hadith: 'This [an increase in rank by one and one sin being erased] is for the sinners. As for those who perform good deeds, they are rewarded twice and increased in rank twofold. This is because something that is a cause of forgiveness for sinners is a means of increasing the rank of those who do not sin.'<sup>2</sup>

## An increase in rank by 76,000

Whoever recites 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ' will be granted 4,000 good deeds by Allah Almighty in exchange of every letter, have 4,000 sins forgiven and be increased in rank by 4,000.<sup>3</sup> Note that بِسْمِ اللّٰهِ has 19 letters. Therefore, the one who recites بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ once will receive the reward of 76,000 good deeds, 76,000 of his sins will be forgiven, and he will be elevated in rank by 76,000 times اِنْ شَاءَ اللهُ.

## An act that elevates one's rank by a thousand

Whoever recites the following words seeking reward from Allah:

اَلْحَمْدُ لِلّٰهِ الَّذِي تَوَاصَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ وَالْحَمْدُ لِلّٰهِ الَّذِي دَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَالْحَمْدُ لِلّٰهِ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِمُلْكِهِ وَالْحَمْدُ لِلّٰهِ الَّذِي اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ.

Allah Almighty will grant him a thousand good deeds and also elevate him in rank by a thousand. Moreover, Allah Almighty will appoint 70,000 angels who will seek forgiveness for him until the Day of Judgement.<sup>4</sup>

## An increase in rank by 300, 600 or 900

Patience is of three types:

1. Patience at the time difficulty.
2. Patience in obedience.
3. Patience in refraining from disobedience.

Whoever is patient when facing difficulty, Allah Almighty will write 300 ranks [in his book of deeds] for him [that he will receive in Paradise]. The distance between each station is the distance between the Heavens and the earth. Whoever remains patient when facing a difficulty whilst performing a good act, Allah Almighty will write 600 ranks for him. The distance between each station is the distance from the corners of the earth to where the Throne of Allah ends. Whoever is patient in refraining from disobedience, Allah Almighty will write 900 ranks for him. The distance between each station is double the distance between the boundaries of the earth to where the Throne of Allah ends.<sup>5</sup>

May Allah Almighty grant us the ability to make good intentions, carry out virtuous actions and elevate our ranks in Paradise.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Sahih al-Bukhari, vol. 1, p. 233, Hadith 647

<sup>2</sup> Mirat al-Manajih, vol. 1 p. 436

<sup>3</sup> Firdaus al-Akhar, vol. 2, p. 239, Hadith 5573

<sup>4</sup> Mu'jam al-Kabeer, vol. 12, p. 324, Hadith 13562

<sup>5</sup> Mawsu'ah li Ibn Abi al-Dunya, vol. 4, p. 25, Hadith 24; al-Tayseer bi Sharh al-Jami al-Sagheer, vol. 2, p. 103



# THE VIEW OF SENIOR SCHOLARS ON IMAM ABU HANIFAH رَحْمَةُ اللهِ عَلَيْهِ

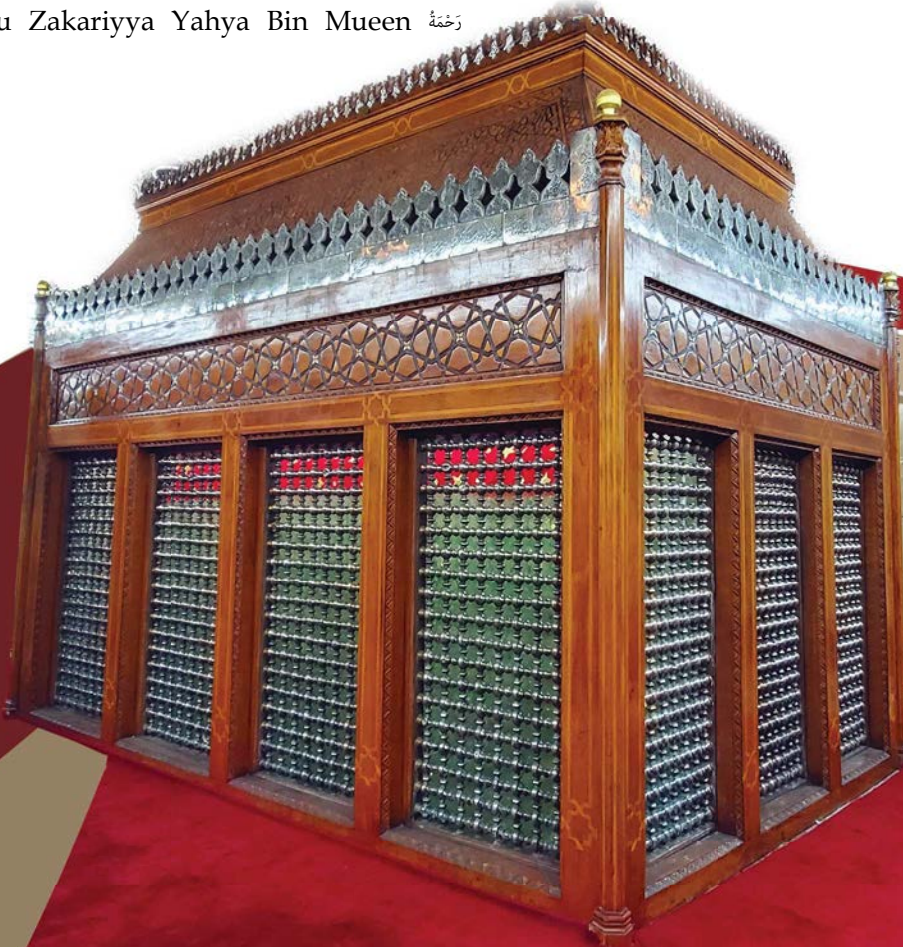
*Maulana Muhammad Faizan Sarwar Misbahi*  
(Teacher at Jamia-tul-Madinah Faizan-e-Attar, Nepal)

Imam Abu Hanifah Numan Bin Thabit رَحْمَةُ اللهِ عَلَيْهِ possessed monumental knowledge on Hadith and Islamic Jurisprudence. The great jurists (*fuqaha*) and scholars of Hadith (*muhaditheen*) of their time have sung his praises and considered the great imam to be unparalleled. The following sayings of this Ummah's great scholars provide a glimpse of Imam Abu Hanifah's knowledge.

- Imam Abu Zakariyya Yahya Bin Mueen رَحْمَةُ اللهِ عَلَيْهِ

رَحْمَةُ اللهِ عَلَيْهِ (d. 233 AH) states: 'Abu Hanifah was trustworthy (*thiqah*). He would only mention the Hadith that he had memorised, otherwise he would not mention it.'<sup>1</sup>

- *Sayyiduna* Saalih bin Muhammad al-Asadi رَحْمَةُ اللهِ عَلَيْهِ (d. 293 AH) states: 'Imam Yahya Bin Mueen رَحْمَةُ اللهِ عَلَيْهِ stated that Abu Hanifah was trustworthy in the science of Hadith.'<sup>2</sup>



- Imam Muhammad Bin Idrees al-Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ (d. 204 AH) mentions that Imam Malik رَحْمَةُ اللهِ عَلَيْهِ was asked if he had seen Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ. He replied: 'Yes. If he was to tell you that this pillar is made of gold, he would prove it using evidence.'<sup>3</sup>
- Imam al-Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ further mentions that whoever desires to gain a deeper understanding of Islamic Jurisprudence is reliant upon Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ.<sup>4</sup>
- Imam Sufyan al-Thawri رَحْمَةُ اللهِ عَلَيْهِ (d. 161 AH) states that Imam Abu Hanifah was the greatest expert in Islamic Jurisprudence (*faqeeh*) of the time.<sup>5</sup>
- Sayyiduna Ali Bin Aasim رَحْمَةُ اللهِ عَلَيْهِ (d. 700 AH) expresses that if Imam Abu Hanifah's رَحْمَةُ اللهِ عَلَيْهِ knowledge was to be compared against the knowledge of the people of the time, his knowledge would still be greater.<sup>6</sup>
- Sayyiduna Abdullah Bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ (d. 181 AH) states: 'I have not seen anyone with as much honour, dignity, good manners and forbearance as Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ.'<sup>7</sup>
- Sayyiduna Abdullah Bin Dawood al-Khuraybi رَحْمَةُ اللهِ عَلَيْهِ (d. 211 AH) states that people should supplicate for Imam Abu Hanifah in their Salah because he protected the Sunnah and Islamic Jurisprudence for people.<sup>8</sup>
- Sayyiduna Hafsa bin Ghiyaas رَحْمَةُ اللهِ عَلَيْهِ (d. 191 AH) states that in matters of Islamic Jurisprudence, Imam Abu Hanifah's speech was finer than poetry. Only the ignorant could attempt to find faults in him.<sup>9</sup>
- Imam Shu'bah Bin al-Hajjaj رَحْمَةُ اللهِ عَلَيْهِ (d. 160 AH) said: 'I swear by Allah that Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ possessed immense intellect and understanding and had a strong memory.'<sup>10</sup>
- The teacher of Imam al-Bukhari, Shaykh Makki Bin Ibrahim رَحْمَةُ اللهِ عَلَيْهِ (d. 211 AH) said that Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ was the greatest scholar on Earth.<sup>11</sup>
- Imam Yahya Bin Sa'eed al-Qattaan رَحْمَةُ اللهِ عَلَيْهِ (d. 198 AH) states: 'We swear by Allah that we did not hear any opinion better than the opinion of Imam Abu Hanifah. We have adopted the majority of his sayings.'<sup>12</sup>
- Imam Abu Na'eem al-Asfahani رَحْمَةُ اللهِ عَلَيْهِ (d. 430 AH) mentions that Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ would delve into the depths of rulings.<sup>13</sup>
- Sayyiduna Shaykh Asad Bin Umar رَحْمَةُ اللهِ عَلَيْهِ (d. 181 AH) mentions that Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ performed Fajr Salah with the wudu of Isha consistently for 40 years. In normal nights, he would recite the entire Quran in once cycle (*rakah*) of prayer. He could be heard weeping and crying throughout the night, such that the neighbours would feel compassion towards him.<sup>14</sup>
- Imam Ibn Hajar al-Asqalani al-Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ (d. 852 AH) states that there are many praiseworthy things about Imam Abu Hanifah. May Allah be pleased with him and grant him a place in Jannah al-Firdaus.<sup>15</sup>

## Death and burial

Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ passed away in Sha'ban 150 AH. Approximately 50,000 people participated in the funeral prayer. Speaking of his stay in Baghdad, Imam al-Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ said: 'I acquire blessings from Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ. Whenever I need something, I offer two cycles of prayer, visit his grave and supplicate to Allah, and my need is fulfilled.' Even today, his shrine in Baghdad is a place where people visit to gain blessings.<sup>16</sup>

<sup>1</sup> *Siyar Aalam al-Nubala*, vol. 6, p. 532

<sup>2</sup> *Tahzeeb al-Kamaal*, vol. 7, p. 339

<sup>3</sup> *Siyar Aalam al-Nubala*, vol. 6, p. 534

<sup>4</sup> *al-Bidayah wa al-Nihayah*, vol. 7, p. 87

<sup>5</sup> *al-Bidayah wa al-Nihayah*, vol. 7, p. 87

<sup>6</sup> *Siyar Aalam al-Nubala*, vol. 6, p. 537

<sup>7</sup> *Siyar Aalam al-Nubala*, vol. 6, p. 535

<sup>8</sup> *Tareekh Baghdad*, vol. 13, p. 344

<sup>9</sup> *Siyar Aalam al-Nubala*, vol. 6, p. 537

<sup>10</sup> *al-Khayraat al-Hisaan li Ibn Hajar al-Makki*, p. 48

<sup>11</sup> *al-Bidayah wa al-Nihayah*, vol. 7, p. 87

<sup>12</sup> *Siyar Aalam al-Nubala*, vol. 6, p. 537

<sup>13</sup> *Tahzeeb al-Tahzeeb*, vol. 8, p. 517

<sup>14</sup> *Tareekh Bagdad*, vol. 13, p. 353

<sup>15</sup> *Tahzeeb al-Tahzeeb*, vol. 8, p. 518

<sup>16</sup> *Siyar Aalam al-Nubala*, vol. 6, p. 537; *Akhhbar Abi Hanifah wa Ashabihi*, p. 94; *al-Khayraat al-Hisaan*, p. 94

# An interview with Haji Yafoor Attari

member of Dawat-e-Islami's  
executive committee (Rukn Shura)



In line with Dawat-e-Islami's management strategy, Pakistan has been divided into six regions. One of these regions is Lahore. We are fortunate to conduct an interview with the head of this region, Haji Yafoor Raza Attari, who is a member of Dawat-e-Islami's executive committee.

**Mahroz Attari:** Where and when were you born?

**Haji Yafoor Attari:** I was born on 25 December in Data Nagar, Lahore.

**Mahroz Attari:** Were your ancestors also from Lahore?

**Haji Yafoor Attari:** My father and grandfather were from Lahore. However, my great maternal grandmother migrated with her family to Pakistan.

**Mahroz Attari:** What was the environment like at home?

**Haji Yafoor Attari:** **رَحْمَةُ اللهِ عَلَيْه**! Right from the beginning, I was in an environment where those around me held sound beliefs and were practising. My father would pray Salah in the masjid in congregation and recite Quran in the morning. We would commemorate the life of Sheikh Abd al-Qadir Jilani **رَحْمَةُ اللهِ عَلَيْه** every month [in the form of *Ghiyarveen*].

**Mahroz Attari:** How did you spend your childhood?

**Haji Yafoor Attari:** I was naughty as a child, but I was always determined to become something. My father was a government officer, and he would take me with him to different places as part of my upbringing. I was probably in year 9 or studying Matric when my father took me to his office. Everybody there would greet me with respect and protocol. They would look at each other and say: 'This is the son of so and so.' After some time, my father asked me how I found the experience. I replied: 'I did not like it. I do not want people saying that I am your son, rather I want people to say about you that this is the father of so and so.' Meaning, I wanted to create a recognition for myself. My father became very happy and kissed my forehead.

**Mahroz Attari:** How much secular education did you acquire?

**Haji Yafoor Attari:** In 1985, I finished Matric. In 1987, I completed inter pass. After that, I graduated and entered the realm of work.

**Mahroz Attari:** Were you like every other child at school or were you popular?

**Haji Yafoor Attari:** I was the class proctor, meaning mentor, and I had a badge for it on my uniform. The staff at our school was limited, and so some children were given administrative responsibilities. From time to time, I was also assigned different duties.

**Mahroz Attari:** How many siblings do you have?

**Haji Yafoor Attari:** There are four of us in total. Our oldest brother is called Muhammad Madani Raza. After him is my sister. I am the third child, and the youngest was my late brother Sajjad Attari **رَحْمَةُ اللهِ عَلَيْه**.

**Mahroz Attari:** Who was your late brother, and how did he pass away? Please elaborate.

**Haji Yafoor Attari:** In 1995, as part of a 12-month Madani Qafilah, The Ameer of Ahl Al-Sunnah travelled to some cities of Punjab. By the blessings of this, the works of Islam spread everywhere. For the first time that year, the annual Sunnah inspired gathering of Dawat-e-Islami took place in Multan. Prior to this, it took place in Karachi. By virtue of this gathering, Dawat-e-Islami gained great success. Seeing this angered the enemies of Islam. As a result, on 17 December 1995, they attempted to assassinate the Ameer of Ahl Al-Sunnah, which led to Haji Uhud Raza Attari (a Dawat-e-Islami preacher) and my brother Sajjad Attari being martyred. During those days, videos and images of the Ameer of Ahl Al-Sunnah were not widespread. It was at night when Haji Uhud Raza was driving the car and my brother was sat in the place of the Ameer of Ahl Al-Sunnah. My brother Sajjad was over 6ft tall **مَا شَاءَ اللهُ** and was well built. The attackers mistakenly

thought he was the Ameer of Ahl Al-Sunnah and martyred him. When this happened, I was not too far away from the car.

**Mahroz Attari:** You mentioned that you commemorate the life of Shaykh Abd al-Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ at home on a monthly basis. When did this begin?

**Haji Yafoor Attari:** May Allah Almighty protect my father. He is currently around 85 years old. Once, I asked him about how long we had been conducting this gathering in our home. He replied, 'I cannot remember, ask your uncle.' My late uncle was about six or seven years older than my father. I asked him, and he said he did not know but remembers this gathering taking place in the home since childhood. In other words, our family has been reaping the blessings of this gathering for over a century.

**Mahroz Attari:** What inspired you to attend the weekly Sunnah inspired gatherings?

**Haji Yafoor Attari:** In our Masjid, there was a man who was a firm Sunni Razavi. He also used to deliver speeches. He would talk about the miracles of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mention the life of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. Once, he asked a Muslim wearing a turban, who are you? The brother said: 'I am affiliated with Dawat-e-Islami' and then told him about Dawat-e-Islami. When the man [from our masjid] discovered that Dawat-e-Islami is a movement of Ahl Al-Sunnah, he invited the brother to give speeches in the masjid. The brother left a copy of *Faizan-e-Sunnat* in the Masjid and used it to deliver a short talk. After a few days, the brother was unable to attend due to some reason. One day, the Imam told me that the brother does not come anymore to deliver short speeches. Out of enthusiasm, I started delivering the short talks. My affiliation with Dawat-e-Islami began in this way. When I came to learn of the weekly gatherings (*ijtimah*) that took place, I started to attend those too.

**Mahroz Attari:** What was the first responsibility you were given in Dawat-e-Islami?

**Haji Yafoor Attari:** I was made the head of Mazang area in Lahore. In 1990 or 1991, a Madrasa-tul-Madinah was made for male and female children. Upon the order of the late Sayyid Abd Al-Qaadir Shah رَحْمَةُ اللهِ عَلَيْهِ, I went to Karachi. There were maybe three Madrasa-tul-Madinahs in Karachi at the time. After seeing the setup there,

we opened a Madrasa-tul-Madinah branch in Lahore. I was the first member of this department. By the grace of Allah, there are approximately 400 Madrasa-tul-Madinahs established in Lahore in which approximately 32,000 children study.

**Mahroz Attari:** When and how did you become a member of Dawat-e-Islami's executive committee?

**Haji Yafoor Attari:** When the executive committee was first formed in 2000, the Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ added me to it.

**Mahroz Attari:** You overlook Lahore, KPK and other areas in your region. What do you say about this?

**Haji Yafoor Attari:** One of the main reasons the executive committee was formed was so that the structure and religious works of Dawat-e-Islami continue even after people pass away. In 2001, the Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ went to Peshawar for a Sunnah-inspired gathering. There, he created a consultation department (*majlis mushaawarat*) for the Sarhad province, for which I was appointed the head. I was carrying out the works of Dawat-e-Islami in Sarhad province prior to this. In 2006, I was travelling to Dera Ismail Khan for religious works when my car toppled over, causing a fracture in my spine. For this reason, I gave up the duty of being the head for the Sarhad consultation department. People thought that I would be bedridden for the rest of my life. I underwent major surgery, and by the grace of Allah, two months after the accident I returned to carry out religious works. Then, I was responsible for KPK, security matters, the outreach department, the department of lawyers and the department for businessmen.

**Mahroz Attari:** What should be kept in mind when giving somebody a responsibility in Dawat-e-Islami?

**Haji Yafoor Attari:** It is the command of Shari'ah to only give a responsibility to those who are fit for it. For this reason, someone's ability is assessed first. The ground reality is that you may not find for every role the people who have the sought-after skills. In our area, there is no institute where people can be trained on inviting people towards good; there is no 'تَخْصُصُ فِي الدَّعْوَةِ'. In Dawat-e-Islami, a brother will acquire training at *zayli halqah* level, then at *halqah* level, and then at an *alaqah* level. Like this, step by step, he will progress and become trained in conducting religious works. How practising someone

is, having good manners, sharing the organisation's ethos and being able to give time are the things considered when assigning duties in Dawate Islami.

**Mahroz Attari:** All of the members of the executive board, including you, possess the qualities of persevering and never giving up. How can one acquire this trait?

**Haji Yafoor Attari:** the Ameer of Ahl Al-Sunnah كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is a role model for us. He is ambitious. He never tires from doing religious work, nor does he give up. Also, he never shies away from a task. Forty years ago, he began the works of Dawat-e-Islami with grit and determination. Today, he is busy in works with even greater resolve. The word 'despair' is not in his dictionary. I advise the readers of the monthly Faizan-e-Madinah Magazine to read up on the life of the Ameer of Ahl Al-Sunnah. إِنْ شَاءَ اللَّهُ, the clouds of despondency will fade away and a new dawn of hope shall arise.

**Mahroz Attari:** Share with us an important part of the Ameer of Ahl Al-Sunnah's character from which we can gain hope and encouragement.

**Haji Yafoor Attari:** I shall mention one thing about this great individual. Look at his childhood; he was from a poor family. His father was not some famous person and passed away when the Ameer of Ahl Al-Sunnah was a child. As he grew older, his older brother passed away too. At moments like these, some people would fall into disarray, leading them to substance misuse and being in despair. Despite these difficult circumstances, the Ameer of Ahl Al-Sunnah marched on, and his rank and status are before us today.

**Mahroz Attari:** How many children do you have?

**Haji Yafoor Attari:** I have two sons and two daughters. Both sons are named Muhammad, but they are called by the names Mansur Raza and Jilan Raza respectively.

**Mahroz Attari:** A couple of years ago, a video of your daughter became viral. Tell us about it.

**Haji Yafoor Attari:** When my daughter was approximately 41 hours old, an Islamic brother came to visit me at the hospital. He made a video of my daughter crying. Later, he showed me the video, and she was crying whilst saying 'Allah Allah.'

**Mahroz Attari:** Two of your children have a special link with Ameer Ahl Sunnah. Tell us more about this.

**Haji Yafoor Attari:** My younger son, Jilaan Raza, and my daughter are the Ameer Ahl Al-Sunnah's foster (*ridaai*) grandchildren and the foster children of his son.

**Mahroz Attari:** Where have you travelled outside of Pakistan?

**Haji Yafoor Attari:** I have had the honour of travelling to approximately 35 countries to carry out religious works. [Such as] the UAE, Sudan, Oman, England, Norway, Sweden, Denmark, Holland, Italy, Germany, France, Switzerland, Korea, Thailand, Cambodia, Malaysia and others.

**Mahroz Attari:** How did your name come to be Yafoor Raza?

**Haji Yafoor Attari:** My parents named me Fayaaz. In 1995, I travelled with the Ameer Ahl Al-Sunnah كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ to Madinah. We left al-Masjid al-Nabawi and travelled to visit some famous landmarks. At the time, the Ameer of Ahl Al-Sunnah كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ gave me a piece of paper, which said something to the effect of: 'In Riyaad al-Jannah in al-Masjid al-Nabawi, I remembered the [Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] fortunate donkey called Yafoor. I wished to call someone Yafoor Raza. From today onwards, I am naming Haji Fayaaz 'Muhammad' and will refer to him as Yafoor Raza.' And so, my sheikh gave me this name, which is what I am known by today.

**Mahroz Attari:** What is your source of income?

**Haji Yafoor Attari:** Until after my graduation, there was no need [to work] as my father had a good post as a government employee. In 1996, my father retired. So, I said to my brother that even if we became government employees, we would never reach the heights that our father reached. Therefore, instead of being employees, we thought of starting a business. We initially started farming chickens, but it demanded a lot of time, which negatively impacted religious works. So, we closed the poultry farm and started to supply chickens.

**Mahroz Attari:** What message would you like to give to the readers of the Monthly Faizan-e-Madinah Magazine?

**Haji Yafoor Attari:** The very first obligation upon a Muslim is Salah; do not be negligent in this matter!

May Allah Almighty also give us the ability to do religious works like Haji Yafoor Attari.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# An overview of epileptic seizures

*Dr Umm Saarib Attariyyah*

## What is epilepsy?

Epilepsy is where someone experiences two seizures which are not due to a specific illness, fever or head injury.

An epileptic seizure starts because of abnormal electrical activity in the brain and proceeds to spread across the entire body. This depends on where the illness is found in the brain. There are different types of seizures, for example:

1. Absence seizures: Children experience these, and it is as if they have lost awareness of their surrounding or are daydreaming.
2. Simple partial seizures: This is where a child will hear a sound that did not occur or experience a jerk in the limbs, such as in the arm, for example.
3. Severe Seizures (generalised tonic-clonic seizures): A child experiencing this will fall to the ground and the body's limbs jerk about. A child may become unconscious after a severe seizure.

## Causes

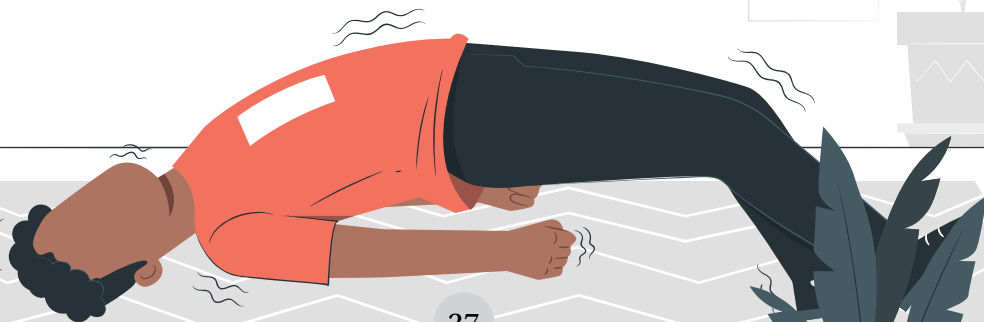
Epilepsy can be caused by an injury, wound, tumour, intoxication, blood vessels in the brain entwining or brain weakness. Most of the time, the apparent cause of epilepsy is not discovered. This illness is commonly found amongst children.

## Diagnosis

Experiencing a seizure once does not mean your child has epilepsy. Half of the children that experience a seizure never experience one again. What is meant by experiencing another seizure is the high possibility of experiencing another one. Tests should be conducted immediately for diagnosis. Usually, an EEG (a brain test by means of which the brain's electrical activity is checked) and other brain tests are performed. For example, a CT scan and an MRI scan are carried out to identify if there is an infection or tumour. Blood tests can be performed depending on the nature of the illness. However, most of the time, diagnosis is carried out based on physical signs, such as falling to the floor unconscious, foam leaving the mouth and tongue biting. Epilepsy is a symptom of various conditions. Epilepsy, in almost every scenario, is linked to an illness of the brain or neurological disorder. Some people who are epileptic smell a scent that is not present. Likewise, some people hallucinate and see things that are not there. Some people feel as if ants are crawling on their feet and moving towards their head. All these symptoms in a patient are of one type that begin from a specific part of the brain. It is difficult to diagnose patients experiencing these symptoms.

## Treatment

It is possible to treat some types of epilepsy through medication. Some treatments require having a special diet





and others may require surgery. During a seizure, the head should be raised and a soft item, like cotton wool, should be placed between the teeth so that the tongue is not bit. Lie the patient on the left side, and after the seizure ends, gently lie the patient down on his back. Most of the time, a patient becomes better after the first dose of medicine. If the medicine prescribed initially has no effect, the doctor can change it. A very small number of children may require surgery. Some children stop experiencing seizures as they grow up, whereas some may have to take medication for the rest of their life. Managing seizures is the first part of treatment.

Dear readers, epilepsy is a treatable illness. If treated on time, those suffering from it can live a normal life. There are many famous people who suffered this illness but still managed to go down in history. Therefore, epileptics should continue to undergo treatment and continue their daily activities, with the exception of driving and going near fire or water. According to an estimation, globally there are five

million people who are affected by epilepsy. This illness has a higher rate in developing countries. Head injuries, congenital complications and infections could be the cause of this.

### 3 Spiritual cures for epilepsy

1. Recite **لَا إِلَهَ إِلَّا اللَّهُ** daily 66 times and blow on the patient. **إِنْ شَاءَ اللَّهُ** it will be beneficial. (Duration of treatment: until cured)
2. Recite **يَا أَلَّهُ يَا رَحْمَنُ** 40 times in one breath and blow in the ear of the one having an epileptic seizure. **إِنْ شَاءَ اللَّهُ** the patient will become conscious immediately.
3. Reciting **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and Surah al-Shams and then blowing into the ear of the patient is very beneficial. (*Beemar Abid, p. 36*)

We ask Allah Almighty to protect us from epilepsy and all other illnesses.

**اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

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# Sayyidatuna Umm Munzir



# Salma Bint Qays رَضِيَ اللهُ عَنْهَا

Maulana Waseem Akram  
Attari Madani

*Sayyidatuna* Umm Munzir Salma Bint Qays رَضِيَ اللهُ عَنْهَا was honoured by being the maternal aunt of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>1</sup> It was a norm amongst the Arabs for the maternal aunt of the father and grandfather to also be referred to as “maternal aunt”, which is why she was the maternal aunt of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from his paternal grandfather’s side.<sup>2</sup>

Her father’s name was Qays Bin ‘Amr, and her mother’s name was Rughaybah Bint Zuraarah. Some historians have mentioned Rughaybah with a ‘Ja’, and so they mentioned her as Zughaybah Bint Zuraarah.<sup>3</sup> She was married to *Sayyiduna* Qays Bin Sa’sa’ah رَضِيَ اللهُ عَنْهُ. Her appellation is derived from her relationship to her son Munzir [Umm Munzir].<sup>4</sup> She is more famously known by this than her name.<sup>5</sup> Her brother was an illustrious companion: *Sayyiduna* Sulayt Bin Qays رَضِيَ اللهُ عَنْهُ.<sup>6</sup> He participated in all the *ghazawaat* with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, including the battles of Badr, Uhud and Khandaq.<sup>7</sup> She, along with her two sisters—*Sayyidatuna* Umm Sulaym and *Sayyidatuna* Umayrah رَضِيَ اللهُ عَنْهُمَا—participated in Bay’ah al-Ridhwan.<sup>8</sup> This was the pledge sworn to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the occasion of the Treaty of al-Hudaybiyyah. The Quran states how Allah is pleased with the ones who participated in this pledge of allegiance.<sup>9</sup> The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Nobody from those who pledged allegiance under the tree will enter the Hellfire’.<sup>10</sup>

As *Sayyidatuna* Umm Munzir رَضِيَ اللهُ عَنْهَا accepted Islam early on, she was therefore blessed with the opportunity of praying towards both Qiblahs: Bayt al-Maqdas and the Kaaba.<sup>11</sup>

She had a love for teaching about Islam. Her love and interest for Islamic knowledge can be understood from the following incident. When she and other women from the Ansaar pledged their allegiance to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, alongside other matters, he made them pledge that they would not deceive their husbands. *Sayyidatuna* Umm Munzir رَضِيَ اللهُ عَنْهَا

requested another woman to ask the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ what he meant by this, to which he replied: ‘To not give the husband’s wealth to someone else in secret [without his permission].’<sup>12</sup>

Note that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took a pledge of allegiance from women without any physical contact. *Sayyidatuna* Aisha رَضِيَ اللهُ عَنْهَا states: ‘I swear by Allah, his hand did not touch another woman’s hand at the time of receiving allegiance. He would only receive their pledge by way of speech.’<sup>13</sup>

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ states: ‘Whenever the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would receive the pledge from men, he would shake hands. However, he never shook hands with women; he only received their allegiance by way of speech. This is because it is forbidden to touch non-mahram women, irrespective of whether one is a spiritual guide, scholar, shaykh or anyone else.’<sup>14</sup>

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

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *al-Mu’jam al-Kabeer*, vol. 24, p. 297, Hadith 753

<sup>2</sup> *Asd Al-Ghaabah*, vol. 7, p. 165

<sup>3</sup> *al-Tabaqat Ibn Saad*, vol. 3, p. 388

<sup>4</sup> *al-Tabaqat li Ibn Saad*, vol. 8, p. 310

<sup>5</sup> *al-Isabah*, vol. 8, p. 185

<sup>6</sup> *al-Tabaqat li Ibn Saad*, vol. 8, p. 310

<sup>7</sup> *al-Tabaqat li Ibn Saad*, vol. 3, p. 388

<sup>8</sup> *Tabaqat Kabeer*, vol. 10, p. 393

<sup>9</sup> [*Kanz-ul-Iman (translation of Quran)*] (Part. 26, Surah al-Fath, verse 18)

<sup>10</sup> *Muslim*, p. 1041, Hadith 6404

<sup>11</sup> *Mu’jam al-Kabeer*, vol. 24, p. 296

<sup>12</sup> *Musnad Ahmad*, vol. 10, p. 323, Hadith 27203

<sup>13</sup> *al-Bukhari*, vol. 3, p. 350, Hadith 4891

<sup>14</sup> *Mirah al-Manajeer*, vol. 5, p. 620

# Women's Corner

Mufti Muhammad Qasim Attari



## When can a woman demand bridal money (*mahr*)?

Question: What do the scholars of Islam say about the following: During a nikah, bridal money (*mahr*) was mentioned. However, it was not given immediately, nor was a date specified for this. When does a woman have the right to demand this?

Answer

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

According to shari'ah, if bridal money was not given immediately at the time of the nikah, nor was a date fixed for it to be given afterwards, it is then due at the time of divorce or death of the husband. Therefore, a woman cannot demand it until her husband dies or she is divorced. The demanding of bridal money is dependent upon social norms, and in the subcontinent, it is understood that bridal money is deferred until death or divorce, if the time for giving it was not specified [during the nikah]. The woman can only demand bridal money if she is divorced, or her husband dies. The bridal money will also become immediately due if the woman dies, with her inheritors being the deserving party, even if the husband himself is amongst them.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## If a woman has a miscarriage before four months of pregnancy are complete, what is the ruling on the blood that appears as a result?

Question: What do the scholars of Islam say about the following: If a woman has a miscarriage before four months of pregnancy are complete, what is the ruling on the blood that appears after that?

Answer:

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

Regarding this question, a miscarriage has taken place within the first four months of a woman's pregnancy. If it is known that any appendage of the fetus had developed prior to the miscarriage, for example, a finger, nail or hair etc, then the blood which comes from the woman will be considered part of post-natal bleeding (*nifaas*), and the woman will act in accordance with the rulings concerning post-natal bleeding.

This is because, the limbs begin developing within four months, and the soul enters after the completion of four months. In the event of a miscarriage taking place after the limbs have developed, the blood that appears is part of post-natal bleeding. However, if the miscarriage took place within 120 days and it is unknown whether any limbs were formed or it is known that no limb had developed, then the blood will not be classed as post-natal bleeding. In this scenario, if the blood continues for at least 3 days and 3 nights (72 hours), and the woman remained in a state of purity for at least 15 days prior to this bleeding, the blood will be classed as part of her menses (*hayd*). In this case, she will act upon the rulings concerning menses. However, if the bleeding stopped before three days, or it did not stop but the woman was not in a state of purity for 15 days prior to this, then it will be considered as abnormal vaginal bleeding (*istihaadah*). In this situation, the woman will act upon the rulings relating to this type of bleeding.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Let us prepare for Shaban

Umm Milad Attariyyah

Arranging an event requires great effort and preparation, as many sisters may know. This would be to ensure that the event is successful and there are no shortcomings. If such level of preparation is made for worldly events, how much preparation should we make to carry out the works of Islam? Without a doubt, Islam has provided Muslims with an ideal schedule to follow through the day, week and year. No day should be spent in negligence. Every moment should be spent in the remembrance of Allah. However, there are some days and months that are particularly special, in which our priority should be to remember and worship Allah even more. For instance, when the blessed month of Ramadan arrives, Muslims are spiritually invigorated and they busy themselves in worship. However, would it not be better if we were to develop the routine of observing fasts and reciting the Quran in the month of Shaban? This would be the perfect way of welcoming Ramadan and getting into the habit of performing good deeds. *Sayyidatuna* Aisha رَضِيَ اللهُ عَنْهَا states that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would fast throughout the entire month of Shaban and say: 'Do deeds according to your ability. Allah will not stop giving reward until you become tired of doing good deeds.'<sup>1</sup>

Commenting on what the companions رَضِيَ اللهُ عَنْهُمْ would do in Shaban, *Sayyiduna* Anas رَضِيَ اللهُ عَنْهُ states: 'When it was the month of Shaban, the Muslims would occupy themselves in reciting Quran. They would pay their Zakat so that the weak and needy could also gain strength to fast in the month of Ramadan.' *Sayyiduna* Salma bin Kuhayl رَضِيَ اللهُ عَنْهَا, who was a pious man from the generation after the companions (*tabieen*), states: 'The month of Shaban was called the month of those who recite the Quran.' *Sayyiduna* Habib Bin Abu Thaabit رَضِيَ اللهُ عَنْهُ would say upon the arrival of Shaban, 'This is the month of the reciters.' When the month of Shaban would arrive, *Sayyiduna* Amr Bin Qays رَضِيَ اللهُ عَنْهُ would close his shop and recite the Quran.'<sup>2</sup>

Respected sisters, this is why we must ensure that we spend this month performing good deeds, reciting the Quran, remembering Allah and performing optional worship in abundance. If possible, observe optional fasts, pay your Zakat and get into the routine of reading Islamic literature. Help other sisters when you can. Remove any religious confusions they might be facing. If possible, aid someone in any difficulty, be it financial or any other. Also observe Islamic veiling, protect yourselves from looking at Haraam and refrain from all forms of wrong.

May Allah Almighty grant us the ability to spend this month in performing the acts that earn His pleasure. May He grant us the ability to prepare for the month of Ramadan in the best way possible.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Sahih al-Bukhari*, vol. 1, p. 648, Hadith 1,970

<sup>2</sup> *Ma-za fi Shaban*, p. 44



# The Dirt of Wealth

Aalishaan Mustafa Attari Madani 



After praying Maghrib salah, Little Zayd and grandfather went to the marketplace. Grandfather then made his way to the poultry shop. After reading the list of prices, he pointed towards a chicken in one of the cages and said, 'Brother Saleem, weigh this chicken.'

The shopkeeper weighed the chicken, which was 2.5kg, and then slaughtered it. He gutted the chicken, throwing away some of the organs. Then, he butchered it into small pieces. As grandfather gave the money, he said: 'Brother Saleem! How much does it weigh now?'

Brother Saleem checked the weight, and it now weighed only 1.75kg. Little Zayd stood observing. He was surprised how it weighed 750g less than the original 2.5kg.

When they returned home from the marketplace, grandfather said: 'Little Zayd, take this meat to your mother. Ask her to clean it thoroughly before cooking it.'

Little Zayd did as he was told, then returned to his grandfather and asked: 'Grandfather, you purchased a chicken that was 2.5kg. So then why did we bring a chicken that was 1.75kg? Why didn't we take the entire chicken?'

Grandfather explained: 'Son, there were feathers and other things that cannot be eaten. Therefore, they were removed, and the chicken was cleaned and cut into pieces. There is nothing to be shocked or worried about. Haven't you seen how we buy

watermelons from the shop and throw away its rind? We don't feel sad about it, do we? Likewise, we throw away banana skin and the rind of cantaloupes without second thought.'

Grandfather saw Little Zayd understand that unclean things are removed so that the clean parts can be used. Continuing the conversation, grandfather said: 'Yesterday in the masjid, the imam was speaking about how Muslims must give zakat. This is the dirt of wealth. Taking out 2.5% from your wealth will make the rest of the wealth clean and pure.'

After hearing this, Little Zayd asked, 'Is zakat the dirt of wealth?'

Grandfather replied: 'Yes! Zakat is thought of as the dirt of wealth. Giving away zakat purifies the rest of someone's wealth. However, it is halal for the poor to take zakat if required, just as it is halal for other people who are entitled to take it.'

Little Zayd was interested in learning more about zakat, and so he asked his grandfather some questions. Grandfather used to read Islamic literature, sit with scholars and always listen to the Madani Muzakara. Hence, he was able to answer Little Zayd's questions.

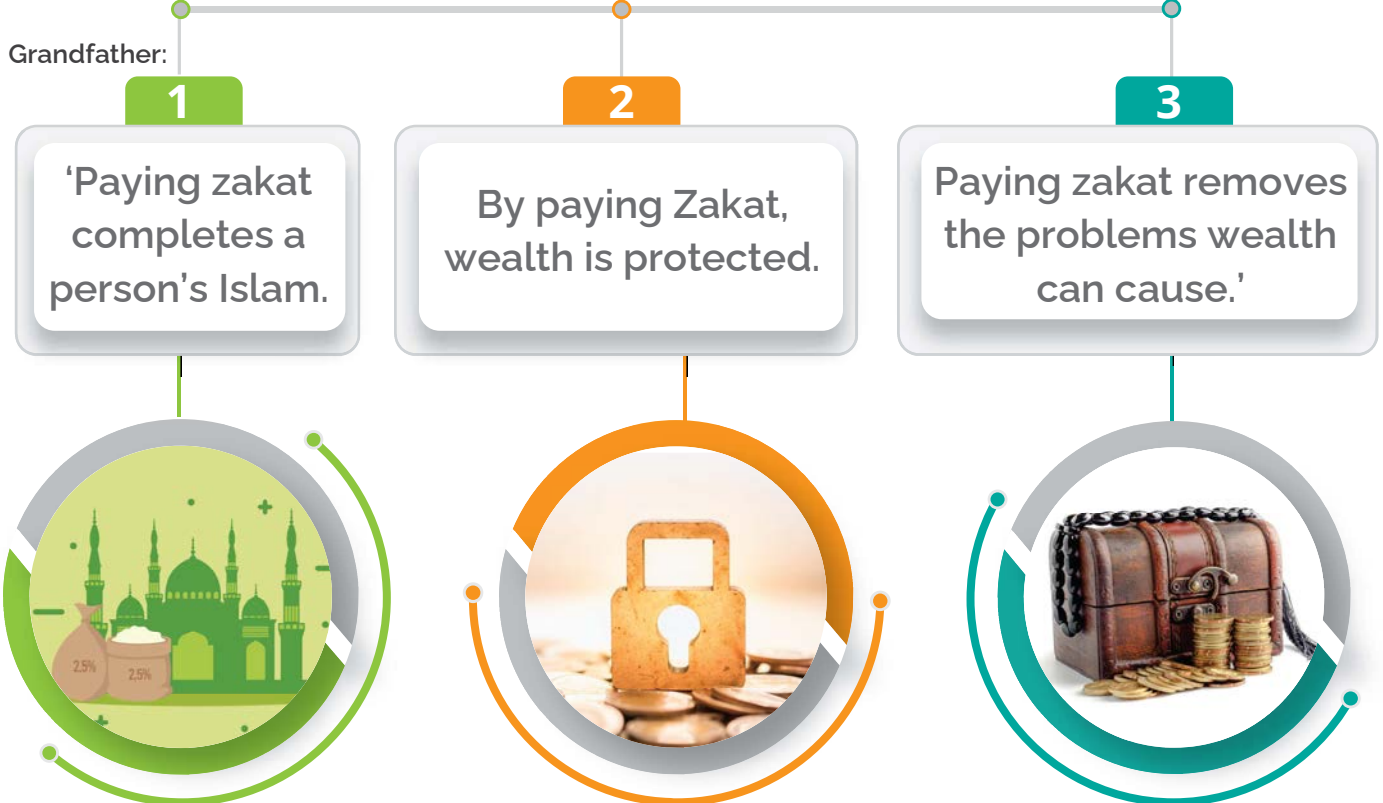
Little Zayd: 'When did it become necessary to pay zakat?'

Grandfather: 'It became necessary in the year 2AH. This was before it became necessary to fast.'

Little Zayd: 'What happens if somebody does not pay zakat?'

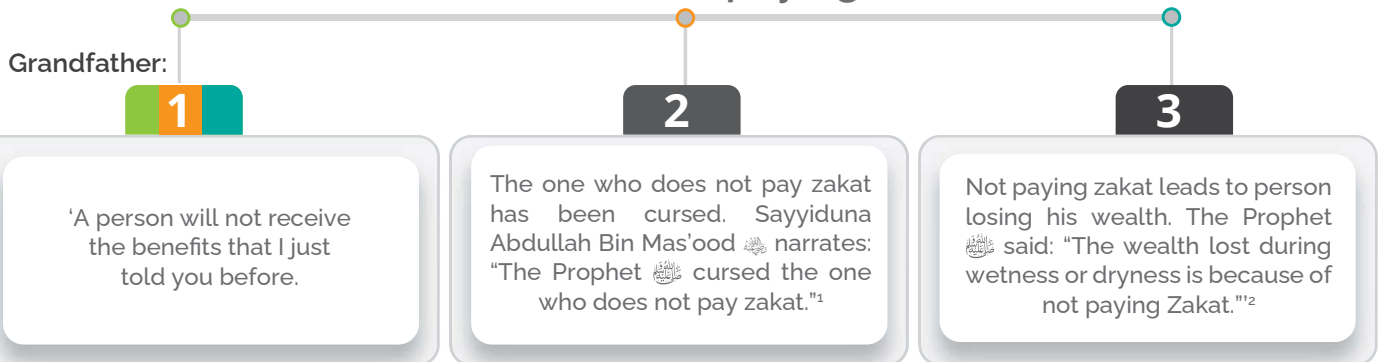
Grandfather: 'Anyone who delays its payment without a valid reason is sinful. Anyone who says zakat is not necessary is no longer a Muslim.'

Little Zayd: 'What are some of the benefits of paying Zakat?'



Little Zayd:

'Can you please tell me some of the harms of not paying zakat?'



The time for the Isha salah was near. So, grandfather ended the conversation. Placing his hand on Little Zayd's head, he said: 'This is enough for today Little Zayd. Memorise what you have learnt and gain reward by sharing it with others.'

Little Zayd: 'I will try my best to memorise what we spoke about, grandfather.'

Grandfather: 'Let's go to the Masjid to pray.'

Little Zayd: 'Yes, grandfather. Let me just tell mother that we're going to pray.'

Grandfather: 'Okay.'

<sup>1</sup> Sahih Ibn Khuzaymah, vol. 4, p. 8, Hadith 2,250

<sup>2</sup> Majma al-Zawaid, vol. 3, p. 200, Hadith 4,335

# Requesting the help of parents

Khubayb and Umm Habibah went into grandfather's room. Suhayb followed them in too.

'There must be a reason for you children to have come here yourselves,' said grandfather whilst looking up at the children.

'Yes, grandfather!' said Umm Habibah, 'We have come to listen to a miracle of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Grandfather replied: 'Well, this is a good thing. So, tell me, which miracle would you like to know about?'

Khubayb said: 'Grandfather, you once told us that Prophet Isa عَلَيْهِ السَّلَام brought the dead back to life. Could our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also do the same?'

'Yes,' he responded, 'The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had many miracles like this.'

Khubayb immediately said: 'Quick, please tell us about this, grandfather.'

Grandfather said: 'I will, but always remember one thing: through Allah's giving, our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could perform all the miracles which the previous prophets performed. Allah Almighty also gave him miracles that no other prophet was given.'

Suhayb said: 'Like how no other prophet split the

moon and joined it together.'

Grandfather smiled and said: 'Wow Suhayb! You remembered that miracle, well done! Now, let us learn more about this miracle. *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ was a beloved companion (*Sahabi*) of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. All of you know what we mean by companion here, right?'

Suhayb replied: 'Yes, grandfather! The companions are the Muslims who saw or were present with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Grandfather continued: 'One day, *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ thought of inviting the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for a meal. In those days, people would raise goats and other animals. When they had guests, they would slaughter an animal and serve it to their guests. *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ did this too by slaughtering a goat. His two young sons were watching how their father slaughtered the goat. They both left and went to the roof of the house.

The older brother said to the younger brother: 'Come, I will slaughter you the same way father slaughtered the goat.'"

The three children said in unison: 'O Allah have mercy!'

Umm Habibah asked: 'Did the older brother slaughter the younger brother?'

'Yes', replied grandfather, 'Perhaps he was thinking it was a game or joke. Now, listen to me carefully. Children should never carry out the tasks of elders. Do not cut any fruit yourself; ask your parents to cut it for you. The same goes for when you need to warm up any food. Likewise, do not switch on any electrical appliances. Instead, ask your mother, father or another adult in the home to do this for you. If you use these things yourself, you may injure yourself or suffer an electric shock.'

Umm Habibah asked, 'Grandfather! What happened after that?'

He replied: 'Their mother went to the roof to do something. When the older son saw his mother, he ran away in fright. Suddenly, he fell off the roof and also passed away.'

Grandfather fell silent. The children were upset too.

Nonetheless, he continued: '*Sayyiduna Jabir's* wife رَضِيَ اللهُ عَنْهَا was very patient. When her children died, she did not scream or wail. Instead, she quietly went back inside and continued preparing food for the invitation that was given.'

Umm Habibah said: 'Grandfather! When children pass away, their parents cry a lot. Why did their mother not cry?'

Grandfather answered: 'Because guests were going to visit their home, and that too the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Those people took great care of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They would never do anything that would cause him difficulty or make him worry. This is why they did not cry.'

'And then what happened?' asked Khubayb.

Grandfather continued: 'After a short while, *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ welcomed the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ into his home. He was very happy that the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was his guest. He quickly laid out the dining mat and prepared

food. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved children dearly. He told *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ to go and bring his children so that they too could eat with him. So, *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ immediately left the room and asked his wife where the children were as the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was calling them to eat.

She replied, "The children are not here."

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "It is the command of Allah Almighty that the children be brought quickly."

*Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ went to his wife again and asked about the children. This time, she started crying and said: "Our children have passed away. Now, I can never bring them."

As *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ went to bring the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to his home, he had been unaware that his children passed away. Therefore, when he heard this news, he too began to cry. They carried their children and placed them next to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

At that particular time, Allah Almighty sent an angel to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who said: "It is the command of Allah Almighty that you supplicate, and Allah Almighty will bring them back to life."

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated. Immediately, Allah Almighty brought them back to life.<sup>1</sup>

Umm Habibah said: 'Grandfather! Our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was truly amazing. We were upset after hearing what happened to *Sayyiduna Jabir's* رَضِيَ اللهُ عَنْهُ children. However, now we are happy, as Allah Almighty brought them back to life because of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplication.'

Grandfather added: 'There is also a miracle about the goat of *Sayyiduna Jabir* رَضِيَ اللهُ عَنْهُ.'

Before grandfather could mention the second miracle, he had to attend to a phone call, and so the children left the room.

<sup>1</sup> *Shawahid al-Nubuwwah*, p. 105, *Madarij al-Nubuwwah*, vol. 1, p. 199



# The month of Salat upon the Prophet



Maulana Muhammad  
Jawaid Attari Madani

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'شَعْبَانُ شَهْرِي وَرَمَضَانُ شَهْرُ اللَّهِ' meaning, 'Sha'ban is my month, and Ramadan is the month of Allah.'<sup>1</sup>

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said Sha'ban is his month because he would keep optional fasts in this month. And Ramadan is the month of Allah because He made it necessary to fast during this month.<sup>2</sup>

Dear children, Sha'ban is the eighth month of the Islamic year. This month is also called the month of the Prophet. It is also called the month of *Salat*. It is mentioned in *Ghunyah al-Talibeen*: 'In the month of Sha'ban, a lot of *Salat* is sent upon *Sayyiduna* Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; this is the month of sending *Salat* upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'<sup>3</sup>

In this month, the companions رَضِيَ اللهُ عَنْهُمْ would also become busier in remembering Allah and reciting the Quran. They would also keep more optional fasts. *Sayyiduna* Anas رَضِيَ اللهُ عَنْهُ said: 'After sighting the moon of Sha'ban, the companions would busy themselves in reciting the Quran and paying their zakat.'<sup>4</sup>

Dear children, there is a very special night in this month called "The Night of Salvation". The pious people of Allah spend this night in worship. *Sayyiduna* Muhammad Bin Ishaq al-Makki al-Faakihi رَحِمَهُ اللهُ عَلَيْهِ was a pious person who passed away approximately 1100 years ago. He writes in his book: 'On the Night of Salvation, the people of Makkah would go to al-Masjid al-Haraam, pray salah and do *tawaaf* of the Ka'bah. They would recite the Quran, stay awake and worship until the morning. They would drink Zam Zam water, use it for bathing, and store it for the people who were ill. By doing these things, they would receive the blessings of this night.'<sup>5</sup>

Dear children, on this night, you should also bathe; wear new, clean clothes; and apply fragrance. Then, join the gathering of Dawat-e-Islami or a gathering taking place in your local Masjid. Bring your father, guardian or older brother with you. Spend this night performing a lot of worship, reading the Quran, remembering Allah Almighty and sending *Salat* upon the Prophet to gain blessings إِنَّ شَاءَ اللهُ.

We pray to Allah Almighty that He gives us the ability to spend this night in worship and refrain from sin.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Jami al-Sagheer*, p. 301, Hadith 4889

<sup>2</sup> *Fayd al-Qadeer*, vol. 4, p. 213, Hadith 4,889

<sup>3</sup> *Ghunyah al-Talibeen*, vol. 1, p. 342

<sup>4</sup> *Ghunyah al-Talibeen*, vol. 1, p. 341

<sup>5</sup> *Akhbar Makkah li al-Faakhi*, vol. 3, p. 84

# THE TWO-HUMPED CAMEL

*Maulana Shahzayb Attari Madani*

'Mother! Is it still not morning?' asked Chinku the mouse.

'No, my child, no! The morning began a while ago. Something must be wrong, which is why there is darkness in our home. Our house is in the best spot; we normally get plenty of air and sunshine', she replied.

The suspicions of Chinku and his mother were correct, because even though the sun had risen, it was still darker than the night. They both were really worried. However, despite this, Chinku and his mother went towards the entrance of the house where the sunlight would usually enter from.

'It seems like there is something big by the entrance', said Chinku.

'Stop!' shouted his mother, 'Do not touch anything. There might be a large animal outside that could harm us.'

For some time, Chinku and his mother continued searching and sniffing around. They reached the conclusion that there was, indeed, a large animal sitting outside. After waiting for a while, they both decided to go back inside. However, suddenly, rays of light began to enter. The sun illuminated the entire house. This meant that the animal had moved away from their home. So, Chinku and his mother slowly approached the entrance again. They looked up and saw that there was a huge two-humped camel.

Chinku and his mother were no longer scared. They knew that even though the camel was a large animal, it would not cause them any harm. Chinku left his home and greeted the camel and told him about everything that had just happened.

Upon hearing the story, the camel started to laugh and say: 'This means that I have arrived at the right place. If I am not mistaken, your name must be Chinku.'

Amazed by this, Chinku said: 'Yes, I am Chinku, but how do you know this? This is the first time I have seen you, and we have never met before.'

Instead of replying, the camel asked another question. 'You are correct. However, first tell me, where is Aunt Cheena, your mother?'

Amazed again, Chinku replied: 'Wow! You know everyone. Wait here, I will go and call my mother.'

After a while, both mother and son were looking at the camel in amazement.

The camel stood there smiling and said: 'My grandfather would often tell me that on this side of the desert, there are three trees. The place where there are many leaves on the trees is where Aunt Cheena and her son Chinku live. He told me that he was once eating from these leaves when his rope became stuck in the tree. He struggled to break free but to no avail. Then, it was you two who came and helped him.'

'Yes! Yes! I remember now. We helped him', said Chinku's mother, 'He also had two humps and a lot of fur on his body.'

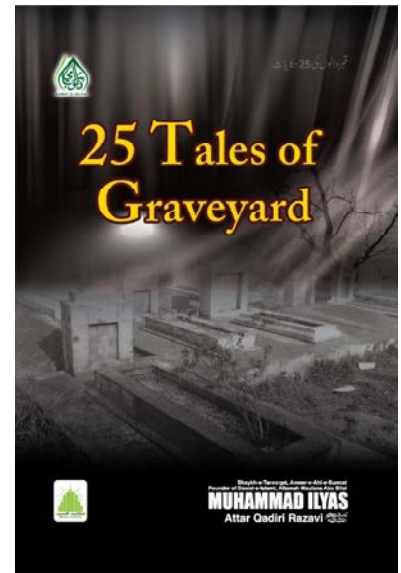
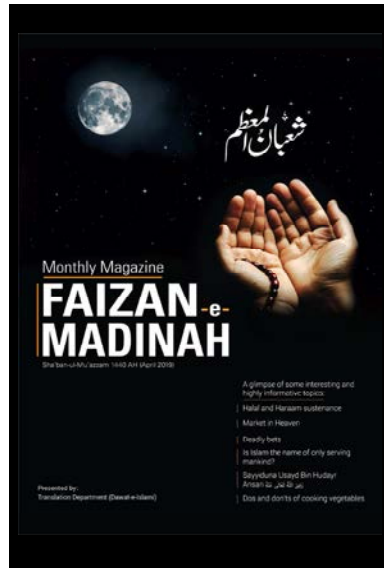
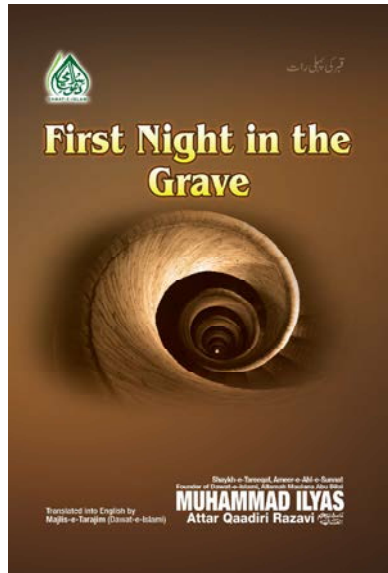
The camel said: 'My grandfather told me to meet you and pass on his salaam. He also gave me some gifts to give to you, which is why I am here.'

The three of them started talking and laughing; everyone was happy. The camel gave them their gifts and left.

Dear children, we learn from this story that we should not approach something that we are unaware of. If we do, it can cause us harm. We also learn that if someone helps us at the time of difficulty, we should remember and thank that person.



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## The permissible forms of fireworks

The fireworks that are set-off at Shab-e-Bara`at are usually just for the sake of pleasure and amusement and are therefore sinful, Haraam and an act that leads to Hell. However, there are some specific permissible forms of fireworks as well. A`la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was asked, 'What do the scholars of Islam say with regards to whether the production and setting off of fireworks is Haraam or not?'

**Answer:** It is forbidden and sinful except only in those cases in which there is no fun and amusement and no waste of money e.g. setting off firecrackers or fireballs for the announcement of the moon sighting for a new month, or to drive away harmful animals or driving away animals and birds from fields or fruit bearing trees in jungles or even in cities when required. (*Fatawa Razawiyah, vol. 23, p. 290*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

If one is desirous to increase the fervour of worshipping in the night of Shab-e-Bara`at, to refrain from sinful acts like setting off fireworks and other sins in this holy night and wants to become a pious Muslim, he should join the Madani environment of Dawat-e-Islami, the global, non-political movement for the propagation of Quran and Sunnah.

One should travel three days every month in the Sunnah-inspiring Madani Qafilah with the devotees of the Beloved Prophet and should try and transform his life according to the guidelines of the Madani In`amaat. For persuasion, two inspiring Madani marvels are being mentioned.



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